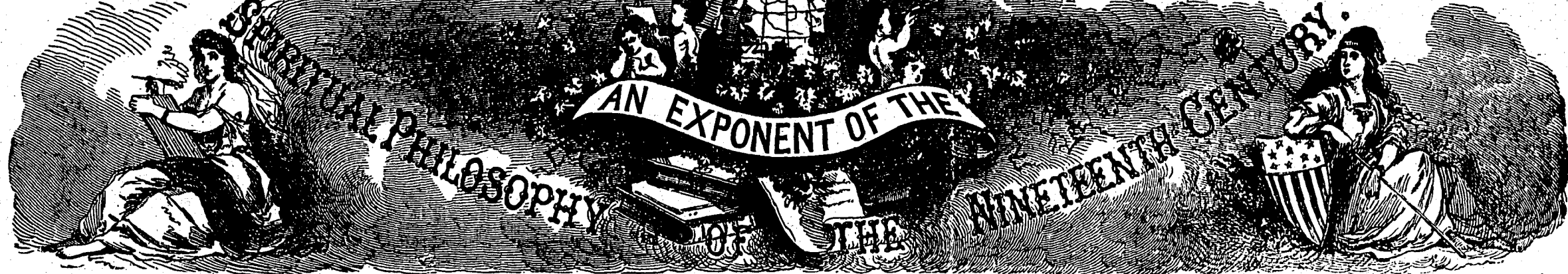


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

FRANCE.

Revue Spirite, Paris, for June. A great variety of articles characterize the present issue; but I must confine myself to a few that can be satisfactorily epitomized. Under the heading of *Phénomènes*, I find an account of one of those wonderful cases of lucidity, clairvoyance and double-view that must startle any observant mind contemplating "how fearfully and wonderfully we are made." It seems that the Princess H. L., who is still living, has been a great sufferer for many years with a variety of maladies, any one of which by itself would seem sufficient to take her to the grave, but by combating each other, have left her master of the field. One day her physician decided to magnetize her, and was successful in his first effort; but during this state she could not endure in her immediate vicinity any other person than the Doctor, as it broke into the aura that enveloped her, and interfered with the otherwise calm march of events. The utmost tranquillity was then absolutely demanded; and consequently the household was removed to the extremity of the chateau; for a sudden jar or noise in an adjoining room threw her into convulsions. When any visitor came, to be put in rapport with her, it was necessary for the Doctor, as he took the patient by the hand, to extend as far as possible his other hand to said visitor; then the Princess would reach him or her as if along a cord, and as if traversing a dangerous space. When the visitor's hand was reached, from that moment the magnetic alliance was established, conversation could be carried on and the Doctor could withdraw. During this state the invalid had a great horror of metals, and she would scarcely attain the somnambulic state ere she would hasten to divest herself even of her wedding ring, which she wore during her ten years of suffering. She required, in fact, that her magnetizer should cover his hand with a handkerchief when he touched the latch of the door in passing in or out of the room. Once, having passed through two or three chambers he thought the precaution of the hand-covering no longer necessary, and he removed it; the Princess was affected as by an electric shock, became terribly nervous, and fainted, and did not recover till the Doctor was recalled. She reproached him for his negligence. One day two physicians were present when she required a more powerful antidote than usual. Her opinion was asked concerning it. With one hand she placed the recipe (which was in Latin and which she did not understand) upon the epigastrium region, and taking the hand of the magnetizer with the other—placing it upon her head—she expressed herself satisfied, though one of the ingredients which she named was too strong and must be diminished. Her directions were followed, with the happiest results. Some days afterward her lucid sleep came on spontaneously after the mid-day hour, the magnetizer no longer being required. Then, surrounded by her friends, she would speak in the Polish language with extraordinary eloquence, often with poetic elegance, while a peculiar solemnity pervaded her discourse. Altogether, the sublimity of her diction was noticeable as beyond that in her normal state; and further, she would not refer to her condition, and said to her physicians, when questioned, that it was not appropriate to speak of her health. (I must defer till my next review further extracts from this article.)

A communication received from Alexander H., uninvoked, through the medium Pierre, is reported in the *Revue*, and from it I will extract a few lines: "Born on the steps of a throne, I thought myself a god, but was broken as a reed. I recognized the nothingness of human greatness, and before its inanity I bow the head. There is only truth, justice, love, pardon, charity, fraternal regard"—doubtless, he means, worth our solicitude. "The past is an affair of the greatest interest in respect to the future, and for which I pay dearly. You owe me a moral aid; do not forget it, I pray you." Three weeks later he again presents himself (a route being traced out by us, our successors follow it), and who will set him right? I would save him, but I am impotent, and this desolates and terrifies me—takes from me all repose. Upon the earth one is not sure of his footsteps; he walks as one blindfolded, and sees not the danger. Is it life to live in fear of the dagger, the mine (etc.)? The herdsman is happier than the Czar who sleeps trembling amid

his sixty millions of subjects. But, Justice, I love thee, I bow to thee." I have largely abbreviated this seemingly natural effusion, but have copied its most salient expressions.

Mons. René Caillé continues here his "Free Thoughts," which are, as usual, adorned with gems of learning culled from the old masters in philosophy, with notices of the habits of nations—now with the Indians, Egyptians and the people of the Middle Ages—and the widely-disseminated belief in the immortality of the souls of the inferior animals; "unfortunately, in the last-named epoch confounding the good souls with the bad, and *Demonophobia* passed into the state of dogma. God knows what horrible persecutions, what tortures, butcheries, this religious folly gave rise to, and caused to be seen everywhere the devil and his invisible army."

Following the above is an able discourse, by Mons. Pichery, on Allan Kardec as an educator, as a "superior spirit," as a "dear master whose teachings his disciples love to follow," etc., and a lengthy communication from the prolific pen of Mons. Leymarie, regarding *Le Spiritisme et le Congrès de la Ligue de l'Enseignement*, in which he at first exhibits the low, unchristian animus of "the adversaries of Spiritualism, professors, writers in great political journals, who can hardly find invectives enough for those who occupy themselves with the grave and important questions, the immortality of the soul, the plurality of existences, the rapport between the living and the dead; the Spiritualists being to them only the duped, the dast, etc., and who would resuscitate the belief in miracles and other senseless things which science and reason combat." . . . This, however, is only as a prelude to what he has to say of a very important "League," which, being national and embracing the most learned and distinguished men of the Republic, has become a power of no slight significance—"happy in its official consecration given it by Mons. Gambetta, President of the Chamber of Deputies," (etc.). Mons. L. then goes on at some length to show what was the aim of "the four hundred and seventy-five delegates of the elite of France" to this League; in brief, free lay institutions, a "University libre et laïque," a general enlightenment of the people, divested of all religious bigotry" (etc.).

By a letter from Mr. C. E. Taylor, of St. Thomas, we learn that there are quite a number of Spiritualists at Porto-Rico and Cuba, and that, on a voyage just made to Hayti, he found there several of our faith. An item of peculiar interest in his epistle is this: "The instructions which you gave respecting my oldest daughter, Nellie, the clairvoyant, are the same the spirits imparted at the beginning of her mediumship." From Havana Mr. Joseph Mauri writes: "Union is force. For this reason there should have already existed a *congrès international spirite*. . . Its adepts would thence be respected and protected by the laws of all governments. . . And the brethren in this capital and in other towns of this Antille would not be exposed to the caprices and the gratuitous (*volontaires*) injustices of the Spanish government. Example: Mlle. Amelia Domingo y Soler, of Barcelona, published, 'Spiritualism refutes the errors of Catholicism,' and sent me a hundred copies to be distributed among our brethren. . . At the Custom-House, where the duties were enormous, the title only was read and the work was ordered back whence it came. . . Twenty days ago I asked permission to publish a journal: *La lumière d'outre-tombe*, but I was refused. Do you think we are content to remain under Spanish domination?" . . . I would like to give more of Mr. Mauri's valuable letter, but space forbids. From personal knowledge—having acted as United States Consul in Cuba for a number of years—I can say that in the four quarters of the globe there does not exist a more arbitrary, cruel rule than that which the people of Cuba were subject to; and still are, from what we now learn.

I must pass over the "Studies" of Mons. Camille Chaigneau—"Manifestations of the spirit Madeleine," (etc.)—and the "Revelations" from the spirit-world, "made to Mme. and Mons. Vincent"—confirming the theory of a spiritual realm around our own globe—to give an account (but much abbreviated) of "An apparition upon the sea," taken from a book, "*Harmônies de la Mer*," by Lieut. Felix Jullien: "The souvenir of this terrible night," says the writer, "permits us to recount the following—meteorological, physiological, it matters not. A tempest had separated us from the corvette *Le Berceau*, and after some days we reached the Island St. Marie de Madagascar, the appointed rendezvous. For a whole month we vainly scanned the horizon for some sign of our unfortunate companions, when suddenly from the mast-head was announced the approach to land of a disabled ship. The air was perfectly clear, and our telescopes confirmed the report; only there was a raft, crowded with men, and bearing a signal of distress. The figures were perfectly distinct. Officers, sailors, all, for several hours viewed the scene. Admiral Desfossez, commanding then the station in India, ordered the first steamer he found in the roadstead to proceed at once to the rescue of the ill-starred crew. It was the *Archimède*, and when reaching the spot of the wrecked, the boats were lowered. On every hand masses of men were seen vainly throwing their hands toward heaven, but vanished on the approach of succor; and this was attended with the dull and confused sound of a great number of voices mixed with that of the engulfing of a ship. The boats were among branches of trees. Thus vanished this strange vision; the last hope the deceitful mirage had evoked from the ocean—a scene of three hundred lost in the *Berceau*." There is an indication here that the branches of trees torn from the neighboring coast had been the

cause of this scene; but the whole tenor of the article is to the contrary. Mons. Jullien himself recounted this to the writer, who adds: "How explain this phenomenon? By a mirage it is impossible," &c.

Licht, mehr Licht, Paris, 41 Rue de Trévise. I have in hand five numbers of this valuable weekly, dating to May 15th. It extracts several lengthy articles from the *Banner of Light*. Its correspondents are from Hamburg, Lowell, Mich.; "Gonobitz" (a favor from the fertile pen of Mme. Adeline Vay Wurmbrand), and "Copenhagen." Its more lengthy communications treat of the "Brothers Davenport"; of "A Universal Religion"; "A New Religion"; "Theosophism in India," to which may be added: "The Allan Kardec Anniversary," by the able writer, M. Camille Chaigneau; M. Geo. Lenker's "Interview with a Spirit," and M. H. Claus's "Friendly Answer." There is certainly here a vast deal of entertaining matter, and every person reading the German language would be edified by these luminous, these handsomely-printed pages.

BELGIUM.

Le Messager, Liege, of June 1st, is the only number that has reached me this month. It announces a new bi-monthly spiritual journal, the *Phare*, to be soon published in Liege. The *Messager*, while congratulating the *congrès* who have the courage to make this essay, hopes they will overcome the obstacles they will necessarily meet with.

Dr. Wahu continues his "Spiritualism in Antiquity," making an "Exposé chronologique of the divers religions," contemplating here particularly Buddha—his monotheistic *morale*, the immortality of the soul, and reincarnation. The Doctor quotes here largely from M. de Bunsen, whose every line has value.

Messrs. René Caillé and a collaborateur continue their valuable contributions, the former on "God in Creation," and the latter on "Spirit," closing with: "It is not always best to judge a man by his material acts, but certainly his acts as a spirit; for he was a spirit before he became a man, and he will return after he has been human."

La Vie Domestique, a Parisian weekly now in the seventh year of its existence, has the courage to say that it will henceforth devote a portion of its space to an impartial study of Spiritualism, since "science officielle (Mons. Chaigneau and others) admit the possibility of certain phenomena"; hence not running the risk of being set down as altogether hallucinated.

SPAIN.

El buen Sentido, of Lerida, says that "The Academy of St. Thomas d'Aquino, of the Archbishop of Seville, has opened a conference for the consideration of 'Spiritualism'; that which is true in these ridiculous impostures; antiquity of its genealogy; its bearing upon the faith and the customs." One of the memoirs presented—"Spiritualism refuted in the Roman Catholic sense—was written by our illustrious co-religionist, Mme. Adèle Pietromoreno de Solano, with the certitude that it would not obtain the prize, as it was altogether a fine satire on Catholicism and a handsome defense of Spiritualism. The '*Cercle Familier*, of Cordova,' has had it printed."

The *buen Sentido* also says that a marriage by a civil form has recently been celebrated at San Saturnino, between two Spiritualists, Antonio Margarit and Theresa Sabaté. Great publicity was given to the affair.

El Criterio Espiritista, of Madrid, for May, comes in its usual handsome form, with a brilliant cover bearing announcements of books on sale at its office and the names of periodicals devoted to Spiritualism, etc. Within are "A conclusion" of a discourse pronounced by D. Vicente Torres, heretofore noticed; "Spiritualism is Philosophy," a continuation of a learned dissertation on physical and psychical forces, on the potencies, properties, manifestations, &c., in nature; a short but graphic account of the second centennial celebration of the day of departure from this life of Calderon de la Barca, and "The Materiality of the Soul." Respecting the distinguished writer above cited, Don Calderon Riayno (Riayno, de la Barca), the editor says: "He did not die on the 25th of May, 1681, but, according to an inscription on the front of his house, No. 95 de la calle Mayor, de Madrid, he was at said date born into the light of immortality." Men of learning have *El Criterio* in hand, and each one of their communications to this magazine seems a treasure of erudition, and no abridgement could do it justice.

La Luz del Porvenir, of Barcelona. I have in hand three numbers of this little exhibit of feminine lore and genius—one with an "Index" concluding last year's labors, and Nos. 1 and 2 of the third year. No. 2 is wholly and very properly devoted to a "discourse read by Da. Amalia Soler before the Society Graciosa," and is an earnest, an eloquent appeal in behalf of education, and especially the culture of women, who have been much neglected; they rather resting in the conviction that marriage is the aim of life. I will venture to give one line closing one of Mme. S.'s sentences: "A people (or city, pueblo) well instructed, is the best treasure a father can leave to his children." What a comprehensive, far-reaching sentiment! Surrounded by a well-informed commonality, the inspiration would be one of progress; the child could hardly go astray.

No. 1 of the new series of *La Luz* opens with one of Mme. Soler's masterly productions. She quotes from and refers her reader to a prominent book, "The Woman of the Future," and says: "Fragments of this I have read many times without knowing which to admire most in it, its beautiful form of expression or its admirable sentiments—its *fouido* or foundation."

The spelling does not authorize a, but the pronunciation does.

A new lady-writer, a *medium audite*, Mlle. Josefa Martinez, of Ponce, Puerto Rico, has a short letter in No. 1 of *La Luz*; but she seems not to realize that the "sublime doctrines" she attributes to Jesus were promulgated in the Orient ages before this noble Galilean teacher was born. Several other lady contributors favor the present issue: Mlle. Joquina Cepeda de T.; Antonia Pages, and Maria Antonia G. de A.—fair "Lights of the Future."

SOUTH AMERICA.

Rio de Janeiro, after a long silence, again makes a splendid proclamation of its faith, and issues the *Revista da Sociedade Academica*. Only No. 2, however (of February last), has reached me; and this I can but briefly notice. Handsome in form and typography, with various attractive communications, the people of Brazil must be dull of comprehension if they do not rally to its support. But the "reviewer" finds the language in which it appears, with its *nao* and *sao*, *uma* and *bem*, not quite at his command; but he can say that its first article, after surveying the field of science, what Messrs. Crookes, Edison and others have accomplished, turns with effect to a consideration of "Selenia Spirita." Under the heading "O Spiritismo," there is a clear exposition of our religion, its humane and generous teachings, its moral character embraced in the old Buddhist doctrine of "Doing to others," etc. The "Action of Spirit upon Matter," "Refutation of Haeckel," "Suicides" (in other faiths and professions besides ours), "Correspondence" and "Divers Notices," "Philosophies," etc., complete its thirty and odd pages. I should notice a statement that at the house of a distinguished Brazilian lawyer, on the evening of the 8th of March, 1876, there were distinctly seen three spirits, two men and a woman, well-dressed, who issued from a cabinet where only one person was seated. One of the apparitions took a pencil and wrote (in answer to a question for their names), "Maria, Francisco, Jackson." Such evidence will make its way through obliquity and all the anathemas of the church—even the Spanish.

The *Constancia*, of Buenos Ayres, for April, is crowded with a mass of material that I can hardly enumerate. The interesting "Conferencias of the Constancia Society of Spiritualists," the Discourse of Hermano Mayor, the lengthy "Dissertation of Dr. D. Cosme Marino," with selections from the *Banner of Light*, are its more prominent features. Magnetism has some attention in two articles; also, the Russian Church—its disaffection—and the Church of England and of the Continent.

El Esprittismo, also of Buenos Ayres, is freighted with good things; notably, "Woman's Progress," by Mlle. Candida Sanz, in which she queries why "Women of high society occupy themselves so much with the superfluous, and so little with the useful and profitable? . . . Why woman is satisfied to live as an idiot, without instruction of any kind?"—as happens largely in Spain and its dependencies: "Humanity," various "Definitions of Spiritualism," and "Mediumship," as a veritable "gift of God." This modest little journal has a charm of its own that will be widely felt.

Revista Esprittista, of Montevideo, for April. This handsome magazine has but eight pages; but generally its editor and the "Angel Guardian" make them luminous with sterling thoughts. But who is *Marcos*? "Great results," he says, "flow from little causes. A mariner, with three little vessels, brought to light a new world. A few poor fishermen destroyed the old and powerful paganism. To love is power. Without charity there is no progress," etc. D. J. de Espada's article on civilization, in which the armament of nations is considered—and for what? and his "CRITERIO," that should be the sun of Spiritualism," demand more space than can be afforded them now.

MISCELLANEOUS.

The *Journal de Magnetism*, Paris, for June, has for its first article, "A Key to the Secrets of Magnetism"; and for its second, "A Conference of Mons. Colonel Fay"—his address in one of the grand saloons of the Hotel-de-Ville, on the 3d of April; then, among the "Singularities of Magnetism," an account of a monkey fascinated—fascinated, dominated by a look, by the fixed gaze of a man who received him as a present from the famous actor, Larive, because of this power. Passing over many minor items, I will briefly recount that "The Princess Rugosky, of Warsaw, on the eve of her departure for Paris, dreamed that she was in a strange room where a stranger offered her some drink. Not being thirsty, she refused the cup. It was again offered, with an order to take it, and the remark that it would be the last she would ever drink. Arriving, taken ill, summoning a physician (the king's), she recognized the man of her dream and the cup of medicine he presented, but not the room. She subsequently went to a convent, where she occupied the apartment of her dream, and where she died. She arrived in Paris in October, 1720, and died the following year. Her physician was the father of the celebrated Helvetius."

THE SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. Boston: Colby & Rich.

The author of this book, who is not now living, has endeavored to show in these pages that the phenomena called Spiritualism have a firm scientific basis; but his effort seems to us hardly as valuable in that direction as does the work of Prof. Zöllner. But there are, no doubt, many who will be pleased to follow up the enthusiastic arguments here given, and which are set forth with as much clearness, perhaps, as the nature of the subject admits of. Clairvoyance, somnambulism, and a reply to "Wundt's Objections to Spiritualism," are among the salient side topics of the work.—*Heralt of Health*.

The blunt talker does not try to get his words in edgewise.

PENUMBRAL SKETCHES.

Francis Amory Returns.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

"As imagination bodles forth
The forms of things unseen, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

Is it always an "airy nothing" that the poet localizes? That is the question I am inclined to ask, after my experience. Henry Thomas Buckle, that wise thinker and writer, says imagination is often prevision; and if so, or when so, it is the herald of a fact. A matter now in my mind, I propose to utter, or, rather, write; imagination it may be, but I feel it to be more of a fact, and, though perhaps not with a "poet's pen," I will mold the form unseen into shape, and give it a local habitation and a name. It may be an airy fact, but I do not feel it to be an "airy nothing" by any means.

While I am now seated at my table and writing I think that my old friend, Francis Amory, is with me, though invisible. I will not say the late Francis Amory, though that, in the ordinary sense, would be the proper way, as he has passed on and his form was buried a few weeks ago. I am sure there is an invisible presence in this room to-night; let me for good reasons presume it to be my friend Amory, and, to make him feel at home, let me draft, in beginning, the hospitable words of the poet as expressive of my own feelings at this evening hour:

"Welcome beneath this roof of mine!
Welcome! this vacant chair is thine,
Dear friend and ghost!"

The reader may remember seeing a notice of this fine old gentleman's bequests to the public and to his relatives in the papers a few weeks ago, also some little account of him personally, so that is not needed here, and this sketch will be all the shorter for it, but will lose none of the circumstances that make it penumbral in character.

How proverbially true the saying is (if I may be allowed the expression in this shadowy article) that a person is always near when you are talking of him. Modern Spiritualism among its varied teachings suggests to us very rationally the why of this proverbial fact. It teaches us that we have spheres or influences as a part of our personality, as well as bodies, and that our spheres or influences touch, or sense, or mingle with others' spheres, in advance of objective cognizance, and the fact suggests the thought of the person and very naturally the speaking of him or her. I wish to say here, in the same line of thought (and probably others have noticed the same thing), that I often, or rather sometimes, think I meet a person, and when about to recognize him I see I am mistaken, finding it to be some one else, but almost always, on going a little further, or before I finish my walk, I meet the person I thought the other was; at least this has occurred frequently to me, often enough to be noticeable, and has set me cogitating on the point. I do not propose to cogitate now, but mention it as having a bearing on this penumbral sketch in connection with our departed friend of whom I have already spoken. I should add, also, that I have sometimes met a person who reminded me in the same way of one who had joined the silent majority, as the dead are sometimes called; is it unreasonable to say that possibly the departed friend is near and that I would have met him, perhaps, if he had been in the form? Why I say this will be seen as I proceed.

With the foregoing as an introduction, let me now say that I was slowly and thoughtfully walking down the Tremont street mall the other afternoon, when I suddenly started with surprise, thinking I had met, in a passer-by, my old friend Amory; and I certainly would have spoken to the stranger as Mr. A., if simultaneously with the start I had not remembered his late decease. My notice of him attracted the stranger's attention, and courtesy, or politeness, inclined me to assume a virtue, so I asked him if I had passed Boylston street, though I knew full well I had not, and he said "No, sir," and politely directed me to the street inquired for. On the logic of the thought that I have called attention to, I am strongly inclined to think Mr. Amory's spirit was near; and when I have finished this Penumbral reader, I presume, will think so too. A thought of transfiguration comes to my mind here, whether spirits may not sometimes have the power of throwing their visage on impressive persons, and making them look like a double. I only mention this, having some cases of materialization in my mind; but I will not digress now any further into that subject. I think, by the way, there are often and always more presences in the streets than are visible. In this very mall, some twenty years ago, I remember once walking with a singular person—he is dead (?) now—and he bowed, as I thought, to vacancy, or to an "airy nothing," and I said to him: "Whom do you bow to then? I saw nobody?" He replied: "St. Paul; you can't see him." I thought the man a little cracked, but I do not think so now. I do not think, however, that he saw St. Paul, but I have no doubt he saw a spirit, for I have had good evidence that there are, people thus clairvoyantly gifted, and that Swedenborg, the seer, did not have the monopoly, since Bible times, of being on speaking or seeing terms with the people of the other world, as all Spiritualists know. "But I am wandering from our friend Amory, who is the subject of this sketch, and also, or may be, my present invisible company; and if so, perhaps he is joggling me to stick to my text. Well, I must make the Pauline excuse, whether the old apostle is here or not—"My spirit is willing but my flesh is weak."

Mr. Emerson, a medium of Manchester, N.

but when my guides will allow me to leave this missionary field, where perhaps I am doing greater good, I know not, but hope another year may find me among my dear New England co-workers once more enjoying associations not to be found in my present field of duty.

The dear old *Banner of Light* brings glad tidings from home, and is welcomed as a divine messenger to comfort and enlighten my weary spirit. May appreciative readers and glorified spirits sustain you in the arduous efforts that carry heavenly manna to millions hungering for truth and righteousness. Let me give voice to thousands who silently bless you, and assure you that you labor not in vain, for light beams from the East unto the remotest West wherever your *Banner* is unfurled.

California.

SAN FRANCISCO.—Mr. A. J. Smith writes, June 23d, as follows: "I pen a few facts that have occurred under my observation within a few days past in this city, that may interest those seeking evidence of man's immortality, through what are called spiritual manifestations. I was on my way to Dallas, Oregon. Having to wait a few days for the steamer *Columbia*, I went to see Mrs. Lennett, an independent state-writer. During a sitting with her, an intellectual, and to the spirit of my wife wrote on a slate held by my own hand, the medium not touching it. She identified herself to my satisfaction, and requested me to sit for development, that she might write for me, at any place in which I might be, stating that she could do so in a short time if I would sit as she proposed. This manifestation made a deep impression on my mind, for I had always doubted my having any mediumistic powers. I then went to Mrs. Sawyer's séance, and there my wife came out in a materialized form, wrote on a piece of paper, and handed it to me in the presence of the audience. The writing said that if I would sit and play upon my violin, she would come as she did here, and write on a slate in my lap. This message again surprised me. I next went to witness the manifestations through the mediumship of Dr. MacLennan. Here I met with a still greater surprise. My daughter, who passed away seven years ago in the East, since I left there, at a private séance with the Doctor materialized, came to me, made passes over my head, threw her arms around my neck, pressed her head or cheek against my own in a most affectionate manner, and seemed to breathe out the sweetest expressions of love. I exclaimed to the medium who was sitting by my side, looking on and wondering at the sight, 'How can any dead child be here?' She then passed to the table, and wrote on a slate in presence of us both, then passed to a short distance from us and threw a cloud of white substance from her person; it rolled over the floor and disappeared. Another cloud of white substance, disappeared, and Delia was gone. I went and read the message, which was as follows, as near as I can remember: 'Dear papa: We regret you cannot stop here longer with this medium, that we may get control of your mediumistic powers. We could soon, under his influence, develop you. Your daughter, DELIA.' I went and made arrangements with the ticket agent to remain until the next trip of the steamer, on the 30th of this month. My daughter comes to me at my sittings while I am all alone in my room and raps, touches me, handles my violin, raps on it, draws the bow over the strings and moves it over the floor, as evidence of the success she and others have attained in their efforts to develop mediumistic powers in me. It is possible they may be able to come to me anywhere, materialize, write on my slate, play a musical instrument, and perform all that they do for the Doctor. If they succeed in doing so, as they now feel assured they will, I shall go forth to preach the gospel of the resurrection of the living, whom the world has supposed dead."

Colorado.

DENVER.—M. D. writes: "There is no phase of mediumship which is not well represented in Denver, and there is not one medium here who is under the ban of suspicion for dishonesty, or who does not invite the closest scrutiny and the most rigid investigation of the phenomena given through his or her instrumentality. No mediums in the world can satisfy every individual investigator unless he is patient, honest, and intelligent; but any one capable of logically weighing evidence can see enough any day among Denver mediums to satisfy himself under fraud-proof conditions—that intelligences exist beyond the earth-plane, who can identify themselves fully as having lived with us, held confidential relations with us, and are yet capable of convincing us that 'love never dies.' Few cities are blessed with so goodly a number of healers, nearly all of whom have other phases of mediumship. Among them is Dr. Julia Dickinson, whose earlier years were spent in Boston. All her former mediums are positive and convincing, and her powers for healing are so well developed that she seldom gives more than two or three treatments to effect a cure. The intelligent band who work through her organism also prescribe remedies which are specific to every case presented. She has many friends in England as well as in America. All these healers are unselfish, and are reaching out to do good to humanity, be they poor or rich."

Colorado, as a health resort, brings many of the noted mediums of the country to us. We now have Mrs. Cora L. V. Richmond, Mrs. R. H. Simpson and Maud E. Lord, actively working in their specialties, convincing every honest investigator, and, with our own resident mediums, diffusing the sunlight of love, truth and immortality; teaching the lessons of the higher life, and making practical the pure, good and beautiful teachings of our philosophy.

The dear old *Banner of Light* has always done its share in defense of our mediums and its faultless management and divine charity make it a power for good which cannot be extinguished."

Vermont.

PROCTORSVILLE.—Mrs. Luther O. Weeks writes that Mrs. Huntoon held a séance at her house, under conditions that precluded all possibility of the medium's assumption of the materialized spirit-form that appeared. The company consisted of twelve adults, most of whom received visits from spirit-friends and relatives whom they recognized. The spirits appeared of every age and size, one female coming with a babe in her arms. Tall, athletic Indians leaped into the room, sounding a forest yell; small, delicate children came timidly into the circle, whispering in soft, gentle accents, "Papa," "Mamma"; one came as an old lady of eighty, and others as men as in the prime of earthly life. These, emerging from an improvised cabinet, in which Mrs. Huntoon sat, and no other person could possibly enter, in Mrs. Weeks's own house, where no deception could exist, convinced all of the genuineness of the manifestations.

New Hampshire.

PORTSMOUTH.—William Critchley writes: "The *Banner of Light* is a welcome visitant to hundreds of homes in this old city by the sea. We have had such an awakening of the spiritual here, through some of your gifted mediums, God bless them, that I really feel as if the little heaven we have received will leave the whole lump. We first had Dr. J. Wm. Van Namee, who was very successful; then Mrs. Clara A. Field, whose ability as a lecturer and medium is well known; and last but not least, Abby N. Burnham, who, through her guides, gave us for two weeks all more than any other could wish such lectures that will long be remembered here. The hall in the evening was crowded, and standing-room was scarce. I think she is one of the best mediums on the rostrum, and recommend her to any Society desirous of having good meetings and good success. Mr. A. Hodges was here and gave us some wonderful tests, and they could not be explained as mind-reading or by any other than the spiritual theory. Our Society is gaining slowly, but surely, and next fall we hope to see the largest hall in this city filled every Sunday. May the *Banner of Light* meet with the success which it well deserves."

Michigan.

GRAND RAPIDS.—Mrs. Sarah Graves writes: "The spiritual cause has prospered the last year in this city. We have kept up the public meeting, and since January 1st have had good speaking on Sundays, and séances in many parts of town. One of these, of which I am a member, is held at Mrs. Ball's for the purpose of seeing what the spirits can do for us in materializing. We have not had the full forms as yet, but lights and hands have been seen by all and felt by some. The members of our circle are all well known as reliable men and women of this place. We shall close our séances till fall, when we hope to continue them until we can talk face to face with our loved ones gone before."

I lectured here on Sunday in May and June, one Sunday in Hering, last Sunday in Pearson, and go to Nunica to-morrow. It is designed to hold a three-days' meeting at Fowler, but the time is not yet fixed upon."

ALMA.—Mr. T. A. Johnson, to an order for books appends the following note: "I am a constant reader of the *Banner of Light*, and take this opportunity of expressing my warm approval of its course in defending mediums. Without the phenomenal features of Spiritualism it would—if it survived at all—recede into the barren formalism of orthodoxy in a quarter of a century, and become a machine in the hands of would-be leaders."

Minnesota.

MINNEAPOLIS.—Mrs. Adelaide Coombs writes: "I saw the name of a dear friend who had passed to that higher life, Mrs. John Hunter, of New Lisbon, Ohio, in your columns. Her freed spirit has passed from our mortal vision, but her gentle influence that drew all hearts unto her lingers with us still. Like the fragrance of a beautiful flower, it floats into our lives to strengthen us in our hours of trial. Her soul was ever radiant with noble words and good deeds while among us, and I feel that it will be her work in her new home to help those who are willing to come up higher. She was ready and waiting for the change to come, and when her willing spirit came to us, she came with a victor's over death and the grave, for she had learned there is no death, but that life eternal was her inheritance. As the shadows gathered around her, her glad spirit took its upward flight to its home in the Summer-Land, to join the loved ones gone before."

May the companion with whom she has journeyed so many happy years find solace in her spirit's presence, and feel that when he turns his feet homeward he will meet her waiting by the shore to welcome his coming."

Western Locals, Etc.

The Methodists are methodical. At Rome City, Indiana, the Rev. Mr. Gillett is manager of a first-class camp-meeting. The Constantine (Mich.) Band furnishes music; the famous Tennesseeans also contribute to the entertainment of the exercises. In the circulars of the meetings, the topics for each day are specified. Classes in music, languages, and scientific branches have certain hours; then comes the sermon in the tabernacle on some live issue—viz., "Materialism," "The Adaptation of Christianity to the Age," etc. The ablest speakers are selected to preach the "regular" sermons; they know what themes they are expected to elaborate, and they come well prepared. A hint to the people who need to emulate such an example is sufficient.

O. P. Kellogg, of East Trumbull, Ohio, spoke in Geneva, (O.) July 10th. He is in constant demand as a lecturer.

The writer had the pleasure of meeting Lyman O. Howe, of Fredonia, N. Y., the other day. Bro. Howe is a veteran lecturer on the subject of Spiritualism. He is a trance speaker, and has gained wide celebrity as an instrument of the spirit-world.

Chippewa Lake, O.: On July 2d and 3d, there was a grove meeting at this beautiful place. A. B. French and O. P. Kellogg delivered the leading addresses, which were attentively listened to by good audiences. Mr. French referred in a very touching manner to the dastardly attempt to assassinate President Garfield; he eulogized the President, and affirmed that Mr. Garfield was dearly loved by all classes. Later in the meeting, Mr. French spoke at some length on the "Signs of the Times." He cited the evidences which surround us of the world's advance, and in a learned and eloquent way drew inferences from these data. Mr. Kellogg delivered an able and patriotic address on Sunday, July 3d. He pointed out the meritorious quality of our form of government, and referred to many very interesting historical reminiscences connected with the rise of our American institutions. These discourses created a good impression upon the people. Mr. Grattan Smith, of Painesville, O., conducted the musical exercises in a highly satisfactory manner. The question of selecting a location for a camp-ground in Ohio was discussed at some length. The work of inspecting different locations will be continued for some time to come, as there are many desirable localities which have not yet been visited. The brethren will move slowly and harmoniously in the matter, as is eminently proper.

Editor Mathews and wife, of New Philadelphia, O., enjoyed the meeting at Chippewa Lake, O., July 2d and 3d. Bro. M. is a firm and outspoken Spiritualist.

C. S. Curtis, of Ravenna, O., put in a plea for the "common people," as he alleged, at the Chippewa Lake meeting. He said that he and his wife had formed an Association drawn up for adoption; but the whole matter of organization was postponed.

On the 4th of March, 1881, Mrs. Rachel Farnam, of Chippewa Lake, O., passed to the spirit-world. She was born Jan. 16th, 1800. For many years she had been a devout and intelligent Spiritualist. She often referred to her Eastern friends. Her husband is sustained in his loneliness and grief by the consolations of a rational Spiritualism.

Cassadaga Lake (N. Y.) Free Association: The writer visited the beautiful grounds of this Association on July 6th. Twenty acres have been purchased and laid out into small lots at a rental of \$3.00 per year, with a lease for ninety-nine years. A hotel has been built, also a number of nice cottages, and considering the fact that this is the second year of the undertaking, remarkable progress has been made. The ground is seven hundred feet above Lake Erie. The lake is beautiful to look upon. In fact all of the surroundings are admirably adapted for a summer resort. For full particulars, apply to J. W. Root, Fredonia, N. Y., who will forward circulars. Now here are grounds which should be developed and supported by the Spiritualists of Western New York, Northwestern Pennsylvania and Northern Ohio. The railroad facilities are good. You leave the Lake Shore Road at Durbin, N. Y., and take a train for the Lake, which is only a few miles distant. Passengers from the South change at the Atlantic and Great Western Crossing and take a train on the D. A. V. and P. R. R. for the camp-ground. Complete arrangements have been made for boating, music, etc. Grounds are granted free for tents, and every inducement is being held out for new comers. O. P. Kellogg, of Ohio, will have charge of the exercises from the grand stand. He will also be one of the speakers. Mrs. Richmond, Mrs. Hyzer, Mrs. Shepard-Lille, Mrs. Brigham, Mrs. Pearsall, A. B. French, Geo. W. Taylor and J. Frank Baxter. The meeting will commence Aug. 5th and close the 28th. The Grattan Smith family will sing. Mr. Smith sends cordial greetings to the Eastern friends whose acquaintance he made last year. Remember that hotel accommodations are good; all who come will be cared for. Western Spiritualists should help this new venture along.

Immediately adjacent to the grounds of the Cassadaga Lake (N. Y.) Free Association is the attractive resort owned by Mr. Alden. A Spiritualist Camp-Meeting was held there in June, which was well attended, and regarded by all present as a meeting of a high order, considered from an intellectual and spiritual standpoint. The following speakers were in attendance: C. P. Kellogg, Judge McKim, Miss Rhind, Dr. Peabody and Lyman C. Howe. Mr. and Mrs. Alden are genial people. There will be another meeting on this ground next June. The same directions for travelers submitted in connection with the Cassadaga Lake Free Association apply to Mr. Alden's meeting; the width of a road separates the two grounds. Bro. A.'s convocation is called the "Lily Dale Camp-Meeting." The Camp-Meetings at Cassadaga do not conflict in any way; two different methods of conducting such an undertaking are illustrated, that is all; one is under the personal supervision of Mr. Alden, the other is a stock company.

What is needed: A conference of camp-meeting officials. Let representatives of Lily Dale, Cassadaga Lake Free Association, Gogunc Lake, Neshaminy Falls, Lake Pleasant, Onset Bay, Lake George, Schrono Lake, and other Camp-Meetings too numerous to mention, meet at some central point in September and arrange for the campaign of 1882. Gentlemen, there is business in this suggestion; you can cooperate with each other relative to speakers, etc. Think the matter over.

Dr. Phelps and Spiritualism—A Closing Word.
To the Editor of the *Banner of Light*:
Some time since quite a discussion arose concerning the late Rev. Eliakim Phelps, D.D., and his attitude regarding the Spiritual Philosophy and Phenomena—his son, Prof. Phelps, doing in the public prints all that lay in his power to cover up (or perhaps even more) the true position which this brave old gentleman occupied at the time of his decease. At the risk of seeming to reopen a controversy which was closed in the secular press by my rejoinder to Prof. Phelps being refused insertion in one of the Boston dailies, I request the publication of this article as an act of justice to Dr. Phelps, now in spirit-life, and to Spiritualism itself—since whenever a prominent person passes on from the physical life the credulists are very keen and active to have it understood that they possessed the full sympathy of the deceased; and I maintain that such was not the case regarding Dr. Phelps; therefore so prominent an instance deserves being put on record with emphasis.

Prof. Phelps, in the statement to which I tried to reply (but met with a refusal to publish, as I note above), made use of the following words: "The idea that he [meaning his father] believed one thing and professed another, those who have known him best will smile at." The above sentence seems to me to convey the impression that I misrepresented his father in a former article. But to convince the public that what I then stated are facts, and that if any mistake has been made it must be on his (Prof. Phelps's) part, I now announce that the mediums through whom he (Dr. Phelps) received communications from his loved ones in spirit life are still in the material form; and if any persons doubting my statement will call upon me, I will with pleasure show them the original letters from Dr. Phelps, which contain the facts as printed in my article.

The essay to which I alluded in that article as having been written by Dr. Phelps, and published by his consent, on clairvoyance, magnetism, etc., was printed in the book entitled, "Vital Magnetic Cure," pages 194 to 197 inclusive. I omitted in the former article to which I alluded, to give an interesting explanation concerning the mediumship of Dr. Phelps, and the conditions, from the pen of Dr. Phelps, which may be in place at this time, and of interest to all seekers after truth in spirit communion. At one time Dr. Phelps wrote to me to consult a certain medium—who had previously given him satisfactory evidence of spirit identity and activity in the spirit-world—to see if his spirit-friends had a message for him; I complied with his request, but could get no response from his spirit-friends, the fact being that he had no medium and obtained satisfactory results, as the Doctor's reply to my letter containing the message indicated—which letter read as follows:

"HONORABLE, Feb. 2d, 1876.
DR. A. S. HAYWARD.—Dear Sir: Your favor of the 26th ult. came to hand in due course of mail. It is a most accurate and trustworthy, to be at times wholly unable to come into spiritual affinity with certain persons, when they can readily come into affinity with others; and, under the same conditions, at other times. With ———— who has been a medium from childhood, his medium powers, the last time I saw him, had been suspended for several weeks. The reason of this state of things I do not understand."

Since writing the article in question, a book of 438 pages has fortunately fallen into my hands. Some forty pages of it are devoted to a narration of the astounding manifestations which occurred at Stratford, Conn., in the residence of Dr. Phelps. The author makes the following statement in the book, before proceeding with the narration of what took place: "I have been allowed to examine all the records kept of the occurrences by Dr. Phelps, and shall be able, therefore, to present the history with the greatest exactness and accuracy than has ever before appeared."

Prof. Phelps (the son) in his card states that he has neither the health nor the time to discuss the subject at length, and in referring to the brief memorial of his father, says, concerning the portion on Spiritualism: "I, of course, could not give large space to so unimportant a feature of it as the one in question." I notice that Prof. Phelps has, however, both health and time sufficient to give his views upon Spiritualism, holding that the "demonology" solution he claims to find in the Bible settles the question with him. If I understand him (Prof. P.) correctly, he is anxious that the public shall think his father gave up his spiritualistic belief before his exit to spirit-life; but Dr. Phelps at one time stood preeminent before the public as a teacher of *Ancient Spiritualism*, and as the spirit-world selected him to be prominent in connection with his death, it is not surprising that his name has gone forth all over this country and other countries as having had great experience in modern spirit manifestations. I should not feel justified if I kept the evidence in my possession secreted from the public.

I do not wish to misrepresent Prof. Phelps's views in regard to a future life and its requirements, neither do I wish him (even mistakenly) to misrepresent those of his father in the slightest degree. I feel, however, convinced that all the reliable and especially documentary evidence that can be obtained in regard to the reality of spirit-communion should be preserved in this age of doubt, skepticism, and I might add, unsettled convictions, in all grades of society, as to what is true and what is false concerning the spirit-world, the future home of all individualized intelligence.

I believe sincerely that Dr. Phelps (if his memory served him) would have said at the gate called death: "I know that I shall live on the other shore, as I have had it demonstrated to my satisfaction by friends who have gone before."

A. S. HAYWARD.
11 Doughty street, Boston.

Sudden Checking of Perpiration.—A Boston merchant, in "lending a hand" on board one of the ships on a windy day, found himself at the end of an hour and a half perspiring freely. He sat down to rest, and engaging in conversation, time passed faster than he was aware of. In attempting to rise, he found he was unable to do so without assistance. He was taken home and put to bed, where he remained two years; and for a long time afterward he could only hobble about with the aid of a crutch. Less exposures than this have been constituted not so vigorous as it is stated in the *Illustrated London News*, "leading in death in less than a week, or causing tedious rheumatism to be a source of torture for a lifetime. Multitudes of lives would be saved every year, and an incalculable amount of human suffering would be prevented, if parents would begin to explain to their children, at the age of three or four years, the danger which attends cooling off too quickly after exercise, and the importance of not standing still after exercise, or work, or play, and remaining exposed to the wind, by sitting at an open window or door, or pulling off any garment, even the hat or bonnet, while heated."

WOUNDS.

[In the July *Atlantic* Edgar Fawcett contributes a splendid and touching poem on the above theme. The opening displays a veteran of war, surrounded, in the peaceful twilight on a sloping lawn, by a pleasant group, "youth, maid and dame," who hang breathless upon his depictions of the awful carnage he has witnessed. The poet then concludes with the following stanzas concerning the strife, bloodless, but far more bitter than that of war, which not only some women, but men also, are forced to wage or to endure while yet in the vale of mortal experience: [Ed. B. or L.]

He tells of hurts that will not heal:
Of aches that nerve and sinew fret,
Where stinging of shot and bite of steel
Have left their dull mementoes yet;
And touched by pathos, filled with praise,
His gathered hearers closer press,
To pay alike in silence or in praise
Response of pitying tenderness.

But I, who note their kindly will,
Look onward, just the box-wood walk,
Where stands a woman, grave and still,
Oblivious of their fleeting talk.

Her listless arms droop either side;
In pensive grace her brow is bent;
Her slender form leaves half deserted
A sweet fatigued abandonment.

And while she lures my musing eye,
The mortal revivifies her air,
Speaks to my thought, I know not why,
In the stern dialect of despair.

Lone wretched moods it seems to show
Of anguish borne through lagging years,
With outward calm, with secret flow
Of unreluctant tears.

It breathes of duty's dainty strife,
When patient effort lingers to strive;
Of patient lingering time, when life
Is tired of being yet alive.

Enthralled by this fair, piteous face,
While heaven is purpling overhead,
No more I heed the old soldier's trace
How sword has cut, or bullet sped.

I dream of sorrow's noiseless fight,
Where no blades ring, no cannon roll,
And where the shadowy lines that smite
Give bloodless wounds that scar the soul.

Of fate unmoved by desperate prayers
From those its plaudits wait; alas, how low;
Of blonvances where the spirit stares
At smouldering passion's faded glow;

And last, of that sad armistice made
On the dark field where hope has fled,
Ere yet, like some poor ghost unaid,
Pale Memory glides to count her dead.

Convincing Testimony.

To the Editor of the *Banner of Light*:

Not very many years ago, Captain D. buried his friend, Captain E., in a part of the Pacific Ocean that is one of the most remote from the city of New York.

In the year 1870, Captain D. received a letter from Mr. John Hardy, of Concord street, Boston, informing him that at his own house, and through the mediumship of his wife—Mrs. Hardy—a spirit purporting to be that of Captain E. (giving the surname in full) had just presented itself during a séance and desired him to inform Captain D. that he (the spirit of Captain E.) desired to meet him at a séance; closing his message with a request that Mr. Hardy would "tell Captain D. that Mrs. D. is with him," adding, "Captain D. will know who I mean by Mrs. D." Mrs. D. proved to be the wife of Captain D., whom he had also buried at sea.

The spirit of Captain E. also gave the name of Captain D.'s post office in full, though he had changed his place of residence several times since the death of Captain E., who was an entire stranger to the Hardys.

Captain D. being at that time a more novice in regard to the phenomena of Spiritualism, was extremely surprised at this letter. He knew nothing of Mr. or Mrs. Hardy, nor could he recollect having ever heard of either of them, though at that time Mrs. Hardy was one of the most distinguished mediums in Boston. Under the circumstances, Captain D. apprehended there might be a hoax awaiting him. He therefore visited the office of the *Banner of Light* in Boston, where he learned from Mr. William White that Mrs. Hardy was well known as a spiritual medium.

Captain D. proceeded at once to the house of Mrs. Hardy, and finding her disengaged they were soon seated for a séance, having not only withheld his name, but all allusion to the letter he had received from Mr. Hardy.

They had sat only a few moments, when Mrs. Hardy became "entranced," and grasping the hand of Captain D. said: "How do you do, Captain D.? I am Captain E., whom you so mournfully buried at sea; and I thank you for your care in collecting my effects (on shipboard) and taking them to my wife. You sadly grieved when you buried me in the depths of that ocean, so far distant from my family and friends; but it makes no difference to spirits; they are as free to rise therefrom as from elsewhere," etc.

Captain E. having finished his communication, the medium was almost immediately possessed by another spirit, whom Captain D. was unable to recognize until it said: "Do not you remember me? I am Captain F. of the ship R., at Canton; you surely remember my peculiar eye. You have heard of the Spirit-Photographer, Mumler (in Boston), and you have been wishing you had a likeness of your [deceased] father. Go to him; you may not get one of your father, but I will cut in, and you will know me by the cast of my eye looking over your shoulder."

The writer, having known Captain F., and well remembering his extraordinary obliquity of vision, is not surprised that Captain D. was enabled to recognize this deceased friend, though it appears he had no idea who it might be until the individuality had been thus demonstrated.

Captain D. visited Mr. Mumler soon thereafter, and sat for a spirit-photograph. The plate was soon developed, presenting a figure that Captain D. recognized as that of his own wife, whom he had long before buried at sea; and another whom he immediately knew as his old friend, Captain F., with his peculiar mark of strabismus.

Captain D. made assurance doubly sure by enclosing this same photograph to a friend of Captain F. (but avoiding any allusion to identity or clue), simply saying, "You will recognize my face, but tell me who is looking over my shoulder."

Captain D. at once received reply from his friend that the party with the peculiar visual organ was their old friend, Captain F.

Peacedale, R. I. J. P. H.

Verification of a Spirit-Message.

SARAH F. SANBORN.

To the Editor of the *Banner of Light*:
I find in the *Banner of Light* of June 25th, 1881, a communication which I recognize as coming from the spirit of my wife, SARAH F. SANBORN, who passed away May 28th, 1880. She speaks of the length of time she had been in the spirit-world, her lingering sickness, her age when she departed, gives my name, and residence, as well as her own name, all correctly; and the whole message indicates clearly that it could come from no other source.

Respectfully yours,
P. W. SANBORN.

Candia, N. H., June 28th, 1881.

Mr. Herbert Spencer on Small-Pox Pandemic.

The manner in which newspaper writers intensify panic in small-pox epidemics is due to ignorance, but ignorance that is disgraceful. The assumption is that every death from small-pox is a death of an ordinary mortality. It is not so. Small-pox merely displaces and replaces some other form of zymotic disease. Small-pox is an unpleasant form in which we have for a season to draw a portion of the average mortality, but it is no more. Mr. Herbert Spencer, in his treatise on the *Study of Sociology*, makes a happy use of the London panic in 1871 in illustration of the mode in which fear affects the judgment. He writes: "An instance of the manner in which dread destroys the balance of judgment was thrust upon my attention during the small-pox epidemic which so unaccountably spread after twenty years of compulsory vaccination. A lady living in London, shirring in the general repudiation, was expressing her fears to me, and asked her whether, if she lived in a town of twenty thousand inhabitants and heard of one person dying of small-pox in the course of a week, she would be much alarmed. Naturally she answered that she would be, and she was somewhat calmed when I pointed out that, taking the whole population of London and the number of deaths per week from small-pox, this was about the rate of mortality at the time caused by it. Yet in other minds, and in other times, the mortality from small-pox was rather below the average than above it. While the evidence proved that the risk of death was less than common, this wave of feeling which spread through society produced an irresistible conviction that it was uncommonly great."—*Vaccination Inquiry and Health Review*.

Immortality; or, Our Future Homes and Dwelling-Places, by J. M. Peabody.

The latest work of the distinguished "Plerion" has shown that the author has the best of his labors to the last of his publications. After dedicating the book to his wife, "Mary M. Peabody," he says in his preface: "Too long perhaps have we listened to generalizations, vague and unproductive, touching that shadowy realm of existence whither our spirits are hastening. As travelers return to tell us of the countries they have visited, so spirits return from different spheres, describing their homes and employments."

In the first chapter, on the mysteries of life, he says: "Each individual, by virtue of cerebral organizations, conceives and studies the universe from his own plane of thought. To Hans Christian Andersen the world was so strange and new, and the moral atmosphere aglow with the symbols of divine love and wisdom, that he saw good in and immortality for everything."

In the fourth he says: "Forgetting God for the moment, I have in my faith, as he has given us ideals never to be attained and a resurrection never to be realized, then let her be despoiled and hated; for nature, however potent, has no moral right to create in us deep divine wants to live immortal, and then mock them."

Never to be attained and a resurrection never to be realized in this world is like a bird beating against his cage—there is something beyond."

The chapters: Is it the soul or the body that sins? Immortality in the world of spirits, experiences through the body and heaven and earth, and the testimony, many voices from the spirit-world, general teachings of spirits, are replete with wisdom.—*Western Light, St. Louis*.

A "Dose" for the Druggists.

With the approach of fly-time a bald-headed man in Milwaukee bethought him that a crop of hair would promote his felicity. He therefore applied to a doctor, who prescribed as follows: "Chloride of sodium, one ounce; aqua, 8 ounces; shake well and rub on the scalp every morning." The bald man went to the drug store and had the prescription put up, paying one dollar for a small bottle of the mixture. He offered the opinion that the price was rather high, but the druggist assured him that aqua pura was one of the most penetrating drugs in the market, and that the war in Peru had sent chloride of sodium up to a fabulous figure. The mixture was taken, and some time after such gratifying results that when the bald man went for another bottle he threw down one dollar without wincing. "Oh, we won't charge you anything for it," said the clerk, who did not sell the original supply; "it's only salt and water, you know. Salt is only two cents a pound, and water is cheap this year." Had the victim's hair been long enough to grab it while he had come out by the roots, that he had such a dose of his own hair, that the druggist had him with a box of cigars not to betray the joke, and how it got out is a mystery.—*Boston Journal*.

Michigan Camp-Meeting.

The State Association of Spiritualists and Liberalists will open its Second Annual Camp-Meeting on the beautiful camping grounds of Gogunc Lake, near the city of Battle Creek, Mich., Aug. 12th, closing Aug. 23d, 1881. Able speakers have been engaged:

Sunday, Aug. 12th, Dr. A. S. Hayward, of Stratford, Conn.; A. B. French, of Clyde, O.; Mrs. L. A. Pearsall, of Mich.

Monday, Aug. 13th, Geo. H. Guer, of Minnesota; Mrs. L. A. Pearsall.

Tuesday, Aug. 14th, Mrs. M. C. Gale, of Lansing, Mich.; A. B. French.

Wednesday, Aug. 15th, H. Burnham, Geo. H. Guer.

Thursday, Aug. 16th, H. Burnham, St. Johns, Mich.; A. B. French.

Friday, Aug. 17th, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

Saturday, Aug. 18th, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

Sunday, Aug. 19th, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

Monday, Aug. 20th, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

Tuesday, Aug. 21st, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

Wednesday, Aug. 22nd, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

Thursday, Aug. 23rd, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

Friday, Aug. 24th, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

Saturday, Aug. 25th, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

Sunday, Aug. 26th, H. Burnham, of Gogunc Lake, Mich.; A. B. French.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters or communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not addressed. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for special notice.
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.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

The Spiritual and Material.

In a recent article in the *London Spectator* occurs a remarkably thoughtful attempt to explain the cause of the skepticism, secularism, or materialism of the present time, which, whether wholly satisfactory or not, abounds in vigorous thoughts, painstaking analysis, and close statement and reasoning. It will inevitably lead even the credulous, who can comprehend its scope, to take far larger views of a subject which they have not dared to look at on both sides for fear of their contradictoriness, and help them to at least a patience, if not a peace, of mind, which is the one condition in which they ought to desire to be permanently induced.

The writer says that "to speak of those who do not themselves see God as 'living without God in the world' is itself atheism. You might as well suppose that before the atmosphere was recognized as having weight and substance, men who did not know the difference between it and a vacuum lived without the air they breathed. God is not less behind the consciousness of men who have no glimpse of him through their consciousness, than he is within the heart of those who worship him; and the only real rejection of God is the resistance to his word, whether it be felt as his word or only as a mysterious claim on the human will which it is impossible adequately to define.

"We hold," adds the writer, "that, in a sense, God is himself, in all probability, no unfrequent cause of the blindness of men to his presence. He retires behind the veil of sense when he wishes us to explore the boundaries of sense and to become fully aware of a life beyond. The physicists in every school are doing this great work for us now. They are explaining, defining, mapping all the currents of physical influence, and from time to time crying out, like Professor Huxley, for 'the hen-coop,' of which, like shipwrecked sailors, they see no sign; like Professor Tyndall, for the elevating idealism which is conspicuous by its absence in all their investigations; like Professor Clifford, for something to replace the theism of Kingsley and Martineau.

"To suppose that the men who are doing this great work—who are mapping for us the quicksands and sunken rocks of physical skepticism—are necessarily deserted by God, because they do not see him, is to be more truly atheists than any physicist. There is a skepticism which is of God's making; in order that we may see how many of the highest springs of human life are founded in trust. How everything else fails, even in the highest minds, to produce order, peace and calm. The physicists of to-day are suffering for us as well as for themselves. It is their failure to find light which will show where the light is not, and also where it is."

And the article closes with an allusion to an impressive one which appeared in a recent number of the *Nineteenth Century* on "Faith and Verification," in which it is asserted that "the pitiful cries of modern physicists, as they raise their hands to what they deem a spiritual vacuum, are about the best auguries we could have that it is not in physical science that man can ever find his salvation."

What, let us ask at this point, is the remedy which seems to be divinely appointed for this raging disease of Materialism? Will the creeds cure it? Can Orthodoxy reach it? Does Old Theology so much as arrest its attention? No, none of these things. Spiritualism comes by a divine interposition and decree to do the work for which the old and worn-out processes are wholly unfitted.

Spiritualism responds fully to the calls both of Faith and of Verification. It undermines Materialism with its spirit-evidences, palpable yet satisfying to the inmost sense, practically demonstrating while ideally elevating and expanding the soul. In this fresh baptism both theology Superstition and blank Materialism will find themselves newly born, taking new names and a new life likewise. The race needs something more and better than it has yet had to satisfy the demands of spirit. Secularism is successful in discovering only the limits and walls of knowledge, but Spiritualism alone shows even to the spirit's eyes what surely stretches beyond.

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Miss M. T. Shelhamer contributes on our second page a touching poetical tribute to the memory of her recently-deceased mother.

The Concord School.

The more striking features of the present summer session of the School of Philosophy at Concord are the two series of lectures which are in process of delivery by Dr. Jones and Prof. Harris, both Western men, and of large and comprehensive views, seeking to grasp with their consciousness as large an arc of the vast circle of human knowledge as possible. Dr. Jones remarked in his opening lecture that the stumbling-block on the threshold of all philosophical inquiry is the assumed reliability of sense-impressions. But, said he, the assumption of physics without metaphysics, of a natural without a supernatural, of a sensible without an intelligible, of a material without a spiritual, of a real without an ideal, of a lower world without an upper world, of natural law without mind, of natural forces without will forces, and, in fine, of a Cosmos without a Logos, must end in the identification of matter as the absolute and only being.

The contrast between Materialism and Spiritualism could not be more pitifully stated or set forth. We have here the whole matter in a nutshell. This world of sense, continued the lecturer, is a perpetual cycle of phenomena, the primal force in which is all-seeing intelligence and all-potent will. Theology postulates that by the Logos all things become and are manifested. By the Logos all things are generated. In the beginning was the Logos, and the Logos was with God, and the Logos was God. Man's nature is a two-sided one—material and spiritual, the latter eventually ruling the former in society, art and history. A peculiarity of those who profess to put no faith in the future is, that they believe only in what the senses bring to their cognizance; yet no men talk more fluently of the abstract rules of justice, morality, and human affection.

Prof. Harris has lectured on the influence of nature upon the human mind, and the emancipation of the soul from the body. He discussed the various forms in which nature appears in human life as a factor which has to be eliminated in order to emancipate the soul. Among these influences of nature he referred to the planetary influences that arise from day and night, the phases of the moon, the seasons of the year, and an additional influence from the planets, at least from Jupiter. These are matters that are ordinarily either overlooked or regarded as too trifling and unreal for serious consideration. The races of men, said the lecturer, ascend in a scale, the lowest being the one most imprisoned and least able to rise above the care of the body to the free occupations of mind.

Besides the peculiarities of race, he noted those of infancy, maturity, old age, and of sex. Then there are those phenomena connected with life, the most wonderful of which are sleep and dreams. There are also the phenomena of feeling, of the passions, of the activities of laughing and weeping, of the voice and its use in communication. These were severally discussed in respect to their degree of influence on mind in restraining or imprisoning it, as well as in respect to the devices by which man has achieved his spiritual freedom from them.

Other lecturers have read essays on a variety of topics, all connected with philosophy. The Concord School of Philosophy is a contemplative one, as contrasted with a positive one based on a study of the sciences. It tends to spirituality rather than to mere knowledge—in fact, to the emancipation of the soul.

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A Summer Sign of Promise.

The "ministerial vacations," which each season are increasing in number, are, if viewed carefully in all their bearings, an encouraging index of progress to the thinking mind—although the wits of the secular press continue to sharpen their pencils each summer, that they may reproduce the somewhat antiquated pleasantry concerning the devil being at work with his tares while the husbandman is abroad and away. It is a great thing that evangelical people everywhere have been led to the conclusion that they can exist even for a month or two without a minister; they thus learn the first lesson of mental self-dependence, the bare suspicion of the existence of which among their flocks has been the bete noir of the clergy for years and years.

The fact of taking a rest, even in staid New England, with the consent and at the expense of the society, shows that the common people are beginning to recognize that the minister is only a man after all; and this even partial stripping-off, and for only a limited time, of the mysterious theological domino with which the church members have so largely invested their "supernatural" employe, shows them that their self-made idol is really like themselves, "a child of dust." This lesson once learned is never forgotten, but its influence grows upon society gradually, bringing the clergyman, and his utterances, also, to the level of human reason and critical judgment, even as year by year the material pulpit itself has been lowered, till instead of the "wine glass" pattern of the old days, heaved high above the hearers, reached by ladder-like steps and surmounted with its ponderous "sounding-board," we have to-day in all churches a structure nearer, and sometimes placed upon the floor of the house of worship, and more in common with nineteenth century views. To use the similitude of carnal warfare, instead of the pulpit being a turreted and draw-bridge feudal castle, as of old, it has now in our modern days been transformed into a rifle-pit, whose occupant must be prepared, if he means to hold his ground, with the power and nerve to meet his opposers face to face, and at close quarters, if need be.

The question of the hour is, to a greater extent than ever, regarding the ministerial standing, and the utterances put forward by that profession, "What will best bear the test of reverent but free reason?" and in answering it, we certainly hold that that view of the ministry which leads men to surrender themselves too entirely into the hands of its prebendaries is far removed from justice and common sense. Men, for instance, who would not think for a moment of putting themselves completely in the power of a doctor, do so, often, under this mistaken view, with the minister; on the score of medical treatment, men generally are cautious and self-restrained, and desire to see in the practical experience of the adviser they call in, an approximately harmonious agreement, in the cases of others he has treated when sick, between the knowledge he professes to have and the remedial effects of the application of that knowledge in the eradication of disease: They naturally ask the medical man what he is going to do for them, and why he proposes to do

it. But when the minister comes into view, these same people give up everything to him in the way of reason, conscience, individuality, as from long habit. Is there the slightest reason based in fact, why the minister is any more entitled to the undisputed possession of the soul, than the doctor is to that of the body?

The closer the question is forced home, the greater is the degree in which the superstitious reverence for the clergyman only because he is a clergyman goes into decadence. And all things—even to the summer hiatus in preaching to which we have referred above—looking toward the placing of the minister upon his own merits as a man before the people are to be welcomed by liberal thinkers with earnest approval, as the sign of an increasing intelligence in a community, which will have, and express too, one day in a greater measure than the world has ever before known, the courage of its convictions.

"The Things Which Remain."

There have recently been held a variety of conferences and anniversaries, East and West, among which the gatherings and proceedings of the Unitarians have been very prominent. They held a notable anniversary in Boston not long since, at which one of their ministers, Rev. Brooke Herford, spoke, who had just previously delivered a highly significant discourse at the Western Conference held in St. Louis. In the condensed report of it he is represented as uttering many thoughts that were suggestive of new things. His text was, "Strengthen the things which remain." He said that the present is a period of theological transition, and that so much uncertainty exists regarding old faiths that many persons are in doubt concerning even those things which seem to remain.

He asked, is everything gone? meaning to imply that if the creeds were gone, as they certainly are, people feared that nothing stable was left. He reminded his hearers that, two hundred years ago, Calvinism was apparently unshakable. Then came Arrianism. Then followed Priestly and Channing. Then came Theodore Parker. And that which remained after Parker's criticisms is now called in question by physical science and the agnostic philosophy. Yet he thought there was nothing to fear and nothing to be despondent about. He believed skepticism was honest. Let us seek the truth. It is useless to play fast and loose with free thought. Everything is not gone. Conscience, morality, religion will remain. Religious faith, said he, does not go by quantity, but by quality.

He remarked that a man who had been reading Arnold's "Light of Asia" told him that he was seriously thinking of renouncing Christianity and turning Buddhist. Well, his answer was, let a man cherish Buddhism if he can believe in that. Better, in his opinion, a good Buddhist than a shifting Christian. But if Christianity be given up, he said that God would probably remain, even though God remain as the ultimate mystery, the unknowable. But suppose, to go to the extreme of skepticism, that one does not even believe in God—what remains? Man, said he, remains, and man may become the Archimedean fulcrum, the starting-point from which to reach out to whatever else is in the universe. A belief in human life alone may be enough. If skepticism drives to this extreme, he advised to make the best of what remains. But he counselled against cherishing one's skepticism in solitude. The isolated doubter is apt to become sour or bitter. Draw together in some form of association, so as to sweeten life with faith and love and charity.

Here, now, is a clear and positive statement of the progress of free thought, and of what it has accomplished. If instead of advising people whose nesting in old beliefs it has disturbed to make the best of what is left, he could have seen and realized, the great baptism of human souls which is taking place through the agency of Modern Spiritualism—which is preparing to spiritualize materialism itself in the further stages of its development—he might have offered his hearers a more stable and a broader ground of hope, being no less than knowledge, on which to establish themselves so long as they are denizens of this lower sphere.

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Camp and Grove-Meetings.

The growth and strength of Spiritualism in this country is significantly shown by the large gatherings held at various points during the summer season. The following Camp-Meetings are now in progress or soon to be held:

First Association of Spiritualists of Philadelphia, at NESHAMINY FALLS GROVE, from July 15th to August 15th.

New England Spiritualists' Camp-Meeting Association, at LAKE PLEASANT, Mass., July 15th to Sept. 15th.

ONSET BAY Camp-Meeting, East Wareham, Mass., from July 15th to August 15th.

Michigan State Association of Spiritualists at GOGUAC LAKE, Aug. 12th to Aug. 22d.

SENAPPEE LAKE Spiritualist Camp-Meeting at Blodgett's Landing, Newbury, N. H., from August 18th to Sept. 5th.

The People's Camp-Meeting, at CASSADAGA LAKE, N. Y., August 5th to August 25th.

PORT GAGE Camp-Meeting, at Lake George, N. Y., commencing August 14th.

SCHROON LAKE Camp-Meeting at Schroon Lake.

Spiritualists of Clackamas Co., Camp-Meeting at NEW ERA, Oregon, July 28th to August 1st.

THE SOLOMON VALLEY, Kansas, Camp-Meeting, Aug. 5th to 15th inclusive.

A correspondent informs us that a Camp-Meeting is soon to be held at EXETA, twelve miles from Bangor, Me.

Spiritualists in Connecticut also intend to hold a Camp-Meeting at NIAITIC, to commence Aug. 17th and continue until Sept. 13th.

[THE LILY DALE CAMP-MEETING, held at Cassadaga in June, was well attended and proved to be very successful.]

There are other Camp-Meetings to be held, for which arrangements have not yet been perfected. Many Societies of Spiritualists are negotiating for the purchase of pleasantly located tracts of land upon which to establish Camp-Meetings during the next and subsequent years. The attendance at these meetings is one of their most notable features, varying in number from 5000 to 30,000 persons, showing no diminution from year to year, but rather an increase.

Of the Grove-Meetings in this vicinity, several have already been held at Shawheen River, Silver Lake, Highland Lake Grove, and other points, while throughout the entire country they have this season been very numerous.

By the kindness of Mrs. Mary A. Newton, of New York, we are furnished with a copy of sundry appreciative resolutions passed by the First Society of Spiritualists, of that city, in commendation of the great services rendered by Mrs. Nellie J. T. Brigham as its speaker. We shall print the series next week.

The National Response.

As we go to press we are pleased beyond measure to be able to announce that the case of President Garfield has assumed a more promising aspect than ever before since the cowardly attack upon his life some weeks since, and that there now exists no good and sufficient reason why he should not speedily recover. And the pleasant thing which more than all else meets the eye on every hand is that all over the country—North, South, East and West—the press (that unfailing index of the popular mind) is telling the glad tale with repeated accompaniments of good wishes innumerable.

This is only as it should be, after all, but the contrast between the "should-be" and the "what is" of this world is frequently so great that it is a pleasure to the lover of his kind to be able now and then on great occasions like the present to find the pulse of the people steady, normal and true. Correct, in the highest sense, are the words of the Boston *Advertiser*, when in a recent editorial on the attempted assassination of the President it remarks: "In the interval of depressing doubt and cheering hope, now almost an assured faith, our people have learned much. The heart of the nation is loyal, in the deepest tides and wells of its strong devotion, to its own institutions and to free government. Fifty millions of people have spoken as with one voice. This temper, so imperative and, if ever hindered, so stormy and dangerous to the gainsaying, is a most significant testimony of the hold which the national order has upon the popular heart. Our speaking classes, as was fit, hastened to declare their regrets and resolution. So also did many distant nations, who have borne witness by their public sympathy, not only to the tie which binds the people into a brotherhood of humanity, but also to the fact that the kernel in man beneath the husk is the pure wheat of a most gracious good will and comity.

"The President, more than any man of millions incarnates the idea of the nation; as the flag symbolizes it. He is the President of every man and woman in the country. In his election he has political opponents, but after his election he is head of the whole nation. It is this fact which has destroyed all latitude, longitude and political antipathies in the national expression of sorrow for the Chief Magistrate. Every citizen has his share in the President. When every man feels that he has his own stake in government, there is built about the government a palisade of protection which no treason can hew down."

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Mrs. Margaret Fox Kane.

Well known as one of the "Fox girls" in whose presence the modern dispensation first achieved its advent to a recognized and intelligently-constructed position before the public mind, is at present in Boston, where she purposes a short stay. The historical memories which naturally cluster around this lady are such as render her presence in any community where the spiritual element finds any marked representation a matter of interest, and an occurrence provocative of thought and reflection—combined with a natural curiosity to witness the exercise of such media gifts as her development includes. Parties desiring to secure sances with her at their own houses can be accommodated by addressing her at 22 Edinboro' street (off Essex), where she for the time being resides. Due notice of her permanent location (when she will hold sittings for the public at her own home) will be given as soon as the necessary details are arranged.

Lake Pleasant (Mass.) Camp-Meeting.

The famous camp-meeting at the above-named locality will be formally opened on Sunday, July 31st. Mrs. Shepard-Lillie and C. B. Lynn will deliver the addresses on that occasion. The prospects are very favorable for a large and successful meeting. Among the speakers engaged for this season may be mentioned Prof. Henry Kiddle, Prof. J. R. Buchanan, of New York, Mrs. C. L. V. Richmond, of Chicago, W. J. Colville, of Boston, Prof. R. G. Eccles, of Brooklyn, Dr. G. H. Geer, of Detroit, Mrs. Brigham, Mrs. Hyzer, J. W. Fletcher, J. Frank Baxter, Ed. S. Wheeler, Dr. H. B. Storer, and others.

We have published, in detail, all necessary information relative to routes of travel (and rates) to the grounds and other items of interest to those who intend to be present. All who can avail themselves of the opportunity to attend the sessions of this convocation, which will last until Sept. 5th, should do so.

Mrs. Cora L. V. Richmond

Was at last accounts doing good work in Colorado—the *Daily Gazette* of Colorado Springs (for instance) bearing well-voiced witness to the value of one of the discourses pronounced by her in the Court House at that place, on Monday night, July 11th—and announcing another for the evening of the 12th. Mayor France presided. The audience chose as a theme, "Spiritualism—its Influence upon the Thought of the Nineteenth Century," and the *Gazette* says the address was "a strong statement in favor of the spiritual nature of man as against his material and intellectual ambition."

Blood-poisoning as the result of vaccination is not so uncommon occurrence. The *London Herald of Health* reports a recent case in a child who was vaccinated when three months old. Within three weeks after the body became greatly swollen; then, as the father said, it became covered with "lumps." These changed to openings, each sufficiently large to admit the finger of an adult, the discharge from which was intolerable. After suffering intensely four months it died. The child was quite well before being vaccinated, and it was plainly evident that its death was enforced by the law that compelled the inoculation of its pure blood with poison.

Secretary Kirkwood, it is reported, has taken a step which looks promising at least. It is to bring the Indian to the front, so far as he may, in dealing with him. "As an example of this, he has made a brother of 'Bright Eyes' a clerk in the Indian Bureau, and intends to appoint others of the same race to positions in this department, as fast as they can be qualified for the work.

Baron du Potet de Sennevoy passed on from the mortal on the 1st of July at his home, *Rue du Dragon*, Paris, in the eighty-sixth year of his age. The funeral ceremonies were observed at the Church of Saint-Germain-des-Prés, and his remains were interred in the cemetery of Montmartre.

A Remarkable Prophecy.

"The following 'prophecy,'" says the *Bangor Daily Commercial* of July 16th, "appeared in the *Voice of Angels*, 'A Semi-Monthly Journal' edited and managed by Spirits,' but printed, as it would appear from the date line at the head of the copy before us, at North Weymouth, Mass. The copy of the paper in which this 'prophecy' appeared is dated February 1st, 1880, and our esteemed fellow-citizen, Joseph Brown, Esq., who left it at our office, testifies to having had it in his possession ever since that date. The startling event of two weeks ago in Washington did not, we infer, cause Mr. Brown the surprise which it generally created, as the assassination of 'a' President, which is foretold in this prophecy, would naturally be regarded by a citizen of the United States as having reference to our own chief magistrate."

The following is the article alluded to: "The year 1881 will come in with a demoralized country, a war in a foreign country. A President will be assassinated in that year. Poverty and want will stare Ireland in the face. Commerce will be stopped. All nations will mistrust one another. Much blood will be shed for nothing. Man will arise against man—brother against brother. But such things needs must come before we can come back in a New Life. G. WASHINGTON.

A Place of Rest.

Spiritualists and others, who may be seeking repose and freedom from the strifes which disturb the common life of the world, may find what their souls desire at the Seminary of Misses E. L. and BELLE BUSH, Belvidere, Warren County, N. J. This institution is situated on an elevated plateau one hundred and thirty feet above the Delaware River, overlooking the village and a wide range of surrounding country. The scenery is remarkably beautiful; the pure and invigorating air embraces all the atmospheric conditions of health, and the place is forever beyond the mosquito armies which invade the low lands of New Jersey. Those who are in pursuit of rest, health and economy, will find the Seminary the place to spend the summer and early autumn. For full particulars in regard to terms of tuition, board, etc., address Miss Belle Bush, as above.

Joshua Fitton.

The English medium for the materializing phase, arrived in Boston, per steamer "Prussian" of the Allan Line, July 13th. We have in previous issues reverted to the remarkable character of the manifestations occurring at his sances; and Spiritualists hereabout cannot well afford to let the rare opportunity pass of utilizing his services during his stay in America, which, if we understand his intentions correctly, must necessarily be brief.

Mr. Fitton is temporarily located at 661 Parker street, Boston, but can be addressed care *Banner of Light* until further notice.

An encouraging sign of the times is the increase of independent-spirited papers throughout the country—journals like the *Valley Visitor*, of Newburyport, the *Weekly News*, of Amesbury, the *Gardiner* (Me.) *Home Journal*, etc.,—which do not fear to speak out their minds openly regarding all the movements of the day, Spiritualism, medical reform, etc., included, without first asking the local minister and his deacons, or the resident allopathic M. D. and his whippers-in, what they shall say. The *Worthington* (Minn.) *Advance*—itself a paper of this determined character—in the course of a recent editorial, also congratulates Duluth on the possession of a fearless local—the *Tribune*. Of the *Tribune* the *Advance* says:

"It has made a three-years' fight, and conquered. It has flourished like a green-bay tree, and is about to start a daily. Several of the preachers who undertook to crush it out have had to leave Duluth, and the church people who persecuted the editor and joined in the warfare upon the paper, have been, in the main, silenced, and other church people have thanked the editor for exposing the hypocrisy and bigotry of the more narrow elements."

Our warfare (that of the *Advance* itself) has run parallel with that of the *Tribune*. We are not quite done yet! But the result in our case will be as it has been in Brother Mitchell's.

It is recorded of M. Leon Papin Dupont, of Tours, that at the decease of his daughter, in whom his heart was bound up, the following affecting passage took place, wherein he voiced the instinctive feeling that thrills the human breast the world over, wherever fearful but constant "love kisses the lips of death":

"At one moment his courage was on the point of breaking down, on the occasion of her funeral. Tears ran down his cheeks; sobs were choking his utterances; he was just falling to the ground; but, on a sudden, he threw himself on his knees, re-collected his scattered thoughts and prayed. Then rising, his face transfigured, a ray of hope shining through his tears, he said: 'I was going to be conquered; and yet my child is nearer to me than she was! The walls separated us and prevented our reunion; her's is crushed, mine shall fall, and we shall be forever united!'"

The *Voice of Angels* remarks as follows in the course of a brief mention of Dr. Edwin D. Babbitt's new work, "Religion" (which Colby & Rich have on sale at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston): "From a hasty glance at the contents of the work, we pronounce it one worthy of a careful perusal by every lover of truth, and one that is destined to open many eyes, and awaken many souls to the glory of our cause—the cause of Spiritual Truth."

As the *Banner of Light* publishes copious reports of the various Camp-Meetings in different parts of the country at considerable expense, we hope and trust that the managers will reciprocate by calling attention to our paper, to the end that our agents may be assisted to extend its circulation.

Dr. Chas. van Geldern, a veteran Spiritualist of California, passed to spirit-life on the 23d of June last, after an illness of six days. He was well known to the Spiritualists of the country, and an earnest and constant expounder of its teachings. He left his earthly body with the full knowledge that his death meant another birth into a real, tangible life.

Dr. S. B. Brittan writes us, July 18th, that in obedience alike to the direction of his spirit guides and his medical advisers, he has been obliged to cancel his (provisional) engagements with the Massachusetts camp-meetings.

EVERYBODY SHOULD HAVE MR. EPES SARGENT'S LAST AND BEST WORK, THE SCIENTIFIC BASIS OF SPIRITUALISM. IT IS THE GRANDEST BOOK OF THE NINETEENTH CENTURY!

Read the announcement (third page) of the Michigan Camp-Meeting of Spiritualists, to be held Aug. 12th to 22d at Gogau Lake, near Battle Creek, that State.

Mr. Hale (of the firm of Daniel H. Hale & Co., Brokers, Chicago,) made us a pleasant call a few days ago. He is a firm believer in our philosophy.

BRIEF PARAGRAPHS.

It gives us pleasure to state, judging from numerous letters received, that the *Banner of Light* is more and more appreciated every week.

In Rome, while the remains of Pope Pius IX. were being removed to their final resting-place, a mob attacked the procession. Six of the rioters were subsequently arrested, fined and imprisoned. During their trial great disorder was manifested by the people present, and the court-room was twice cleared in consequence. The sentences were received with shouts and hisses. The present Pope now considers himself virtually a prisoner in the Vatican.

Nearly every town in the Interior of New England, during the heated term, where there is a hotel and free lunch, is described by newspaper scribblers as picturesque in the extreme!

The Old South Church has not been "redeemed" yet. How long will this false continue?

Immense crowds visited the benches in the vicinity of Boston last Sunday, to inhale the pure air and listen to the magnificent music of the bands.

The first case of a typographical error yet discovered in the revised New Testament is, it is alleged, in the "Seaside Library" reprint. This error occurs in Matthew 21, 24, where it says: "They laughed him to scorn," but whether this will designate the edition as the "Corn Testament," just as misprints in former Testaments have led to their being called "The Vinegar Bible," etc., it is as yet impossible to say.—*Chicago Times*.

A collection of Benjamin Franklin's letters and writings was recently sold in London, Eng., to the U. S. Government for \$7000.

Little Lotella is but nine years old, And yet she's as bright as the brightest gold.

The *Herald* says, and truly, that Boston's transient travelers, who are as quick to appreciate the value of ocean piers as those of the sister cities which have already enjoyed them for several seasons past, will not be long in ascertaining the fact that the new Ocean Pier at Revere Beach is a grand place to visit during the heated term.

Dean Stanley, of England, is dead. The Church of England has thus lost its most stately pillar.

"Free love" in the church is fearfully on the increase. Not a day elapses but facts are chronicled showing a queer state of things in this direction. The last put on record is regarding the doings of "an unfaithful couple" in Paterson, N. J. The man was the leader of the choir, and the "wife" the organist of the Division-street Methodist Church. But they were not legally married, as the man had a wife in England, and the woman a husband who is still living in Paterson. The couple were always regarded as exemplary Christians. (Religious newspapers please copy.)

They are keeping the President on rum and milk, and the temperance people don't say one word against it. How's that?

"Who cometh laden with tinctures, And ruddy apricots and downy peaches? Lo! now he pauseth 'neath the chisling vines, A luscious mien in one hand outstretches; Through leafy screens where honeysuckle twine; His sultry breath, so perfume-laden, teaches July doth hitherward his steps incline."

The health of Boston is excellent, while in New York it is the reverse. Reason: Boston is clean, while New York is filthy.

The Meado of Japan is to have a new palace, at the estimated cost of 5,000,000 "yen," which means in English \$5,000,000.

The Spiritualists of this city are to have a tent at Lake Pleasant, in Montague, whether their tribes actually resort for their summer vacation. This is their eighth annual meeting, and it holds some importance in the country. All the noted Spiritualists will be there.—*Valley Visitor, Northampton, Mass.*

Cable rates are reduced to 25 cents a word.

The surgeons who are attending the President—with all their "science" to back them—cannot locate the bullet imbedded in the invalid's body. Even Bell has not told where it is as yet.

It is allowed on all hands that the camp-meetings and plenties of the Spiritualists are the most orderly gatherings which take place anywhere.

Gulteau, the would-be assassin of the President, was for two years a member of the Plymouth Church, Brooklyn, N. Y., and in the habit of speaking at Friday evening meetings. He afterwards joined a Baptist Church in New York.

Any one knowing the present address of Drs. W. W. and Mrs. H. B. Cochrane, magnetic and hygienic physicians, will confer a great favor upon an invalid by sending it to Mrs. Jennie E. Lemmon, Canton, Stark Co., Ohio, Box 457.

Man's a vapor, Full of woes, Starts a paper—Up he goes!

The late letter from Dr. T. L. Nichols, of London, the well-known Spiritualist, which has been printed in various spiritual papers, giving a fair and dispassionate account of the whole Fletcher-Davies affair, would seem to be a sufficient vindication of Mr. and Mrs. Fletcher to all fair-minded persons.—*Voice of Angels*.

The French squadron entered the harbor of Stax on the 14th, bombarded the town, and occupied it after a vigorous resistance, with a loss of 8 killed and 40 wounded.

At about 5 P. M., July 15th, a cyclone struck the town of New Ulm, Minn., demolishing over 100 buildings and killing and wounding upward of 30 persons and a large number of horses and cattle. The loss of property is estimated to be from \$350,000 to \$500,000.

"Mr. B. F. Underwood is to have editorial charge of the *Indes* for two months, while we take a vacation, beginning the last week of July."—*The Free Religious Index*.

As Mr. Underwood is an out-and-out non-immortalist of the *Investigator* stamp, how can he consistently edit a "religious" newspaper?

The State Medical Society of Illinois, at its last session in Chicago, elected Dr. Robert Deal, of Peoria, President, and Dr. Ellen A. Ingerson, of Canton, Second Vice-President. Little by little woman is being recognized as the equal of man.—*The Eagle, Cincinnati, O.*

If an untruth is only a day old it is called a lie; if it is a year old, it is called a falsehood; but if it is a century old, it is called a legend.

Heaven must scorn the humility which we telegraph thither by genuflection; it must prefer the manliness that stands by all created gifts, and looks into the face without pretence of worship.—*John Weiss*.

The British volunteers reviewed by the Queen at Windsor Park recently numbered 58,000. There were forty-five bands of music. A great number of illustrious personages were on the field, representing nearly all nations. The troops were seven hours passing a given point, with banners, helmets and uniforms of purple, blue, green, black and gray, they presented a brilliant appearance.

The prospectus of that sturdy exponent of Spiritualism, the *Banner of Light*, will be found in another column.—*The Fairchild (N.Y.) Journal*.

Our straightforward contemporary, the *Gardiner (Me.) Home Journal*, does not think much of the "cookie-shell" style of navigation of the Atlantic, now so much in vogue. Accordingly it paragraphs the latest venture of this ilk as follows:

"Two men and a kitten started from Bath last week in a dory for England. We ask the prayers of all whose prayers amount to anything, for the kitten, for she was not foot enough to go unless she had been compelled."

The Academy of Medicine, in France, has put itself on record recently as not having sufficient belief in Dr. Jenner to report in favor of obligatory re-vaccination.

Our esteemed contemporary, the *Evening Traveller*, is about the only newspaper in this vicinity which vigorously opposes reform. The *Traveller* is a religious newspaper.—*Boston Herald*.

The Magazines.

HARPER'S MAGAZINE, for August—Harper Brothers, publishers, New York City—has a fine array of good things for the mid-summer period. The pictorial series on "The White Mountains," by Samuel Adams Drake, is concluded; T. B. Aldrich furnishes the second paper of his taking account of "A Day in Africa"—the present installment being backed up by six appropriate illustrations; H. P. Johnston contributes an historical brief of the steps taken which produced "The Surrender of Cornwallis," carrying the reader back, without appreciable effort of the imagination, to the time when the stout continental and the Bourbon grenadiers closed like the jaws of an iron vise upon the struggling Englishman, and held him till his "drummer in red" beat the "parley" on a parapet of Yorktown which precluded the more than "beginning of the end" of the bitterly fought strife for our national independence; a frontispiece, by E. A. Abbey, illustrating the poem "Almond Blossom," is in excellent taste; "A Neglected Corner of Europe" is pleasantly brought to a close—fourteen engravings adding much to the attractiveness of "No. III"; Hugh Craig talks about "Assassins and Nihilists"; poems are contributed by Sarah O. Jewett, Louise Chandler Moulton and Margaret Veley; other excellent sketches, tales, etc., together with irreproachable "department," fill out a charming number.

THE ATLANTIC for August—Houghton, Mifflin & Co., publishers, Boston, Mass.—has for its chief attraction the first chapter of a new serial story by Mr. Howells, "Dr. Green's Practice"; Mrs. Mary H. Foote also commences a new story, "In Exile," to be concluded in September; and an interesting paper, "Recollections of James T. Fields," is given by E. P. Whipple; "French Domestic Life and its Lessons," by John Durand, furnishes an unusually clear insight of the subject upon which it treats; a poem, "Corda Concordia," by E. C. Stedman, read at the opening of the School of Philosophy, July 11th, is of striking interest; and much fine thought, beautifully expressed, is to be found in two poems, one by H. H., the other by Edgar Fawcett. The remaining articles, a continuation of the serial by Henry James, Jr.; "The New York Art Season," by Van Rensselaer; "On the Acting of Iago," by Richard Grant White; "The Indoor Painter," by Octave Thanet; a review of "Parron's Life of Voltaire," by James Freeman Clarke; and "Ward's English Poets," by F. H. Underwood, complete a most excellent number of this standard monthly. For sale by A. Williams & Co., corner School and Washington streets, Boston.

THE MAGAZINE OF ART for July—Cassell, Potter Galpin & Co., London, Paris and New York (739 and 741 Broadway)—is of usual excellence, and presents a large number of the most exquisite engravings. Of these, the frontispiece, a full-page reproduction of "Sappho," from the painting by Alma-Tadema, R. A., and a prominent feature of the exhibition of the Royal Academy this year, will attract a large share of attention on account of its spiritual significance, the beautiful pose of the figures, and the apt expression, enhancement almost, of those who are listening to the inspired performer. Maxman's works are represented by illustrations of several of his productions; "Juno and Minerva Going to Assist the Greeks," "Pandora Borne to Earth by Mercury," two of the finest pieces of sculpture from the hands of modern artists. An interesting sketch is given of the life and works of Alphonse de Neuville, with a portrait and copies on wood of two of his paintings: "On the Road to German Prisons," and "Intercepted Dispatches." The three full-page engravings, "Missing," "How Far Yet," and "Her Character," with many other attractions which we have not room to specify, serve to complete an issue of this work that has never been excelled in merit.

"GOOD COMPANY," No. 22, (publication office, 309 Main street, Springfield, Mass.) continues the interesting Aretic papers, "In the Land of the Midnight Sun," gives a fine story from the pen of Ellen W. Olney, "A Pair of Silk Stockings," a charmingly poetic sketch of travel through the "Land of the Pueblos," by Mrs. Gen. Low Wallace; a continuation of the serial "Mildred's Caprice," and other articles in prose and verse that will be read with interest.

RECEIVED: THE MANUFACTURER AND BUILDER for July, published at 37 Park Row, New York, by H. N. Black—William H. Wahl, editor.

VICK'S ILLUSTRATED MONTHLY MAGAZINE for July—James Vick, seedsman and florist, publisher, Rochester, N. Y.

THE PLATONIST, No. 4 of Vol. I. Devoted to a dissemination of the Platonic Philosophy. Edited by Thos. M. Johnson, St. Louis, Mo.

Movements of Lecturers and Mediums.

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

Dr. J. K. Bailey is still pushing the ball of agitation Westward. He spoke at Jacksonville, Ill., June 15th; at Kirksville, Mo., 10th; at Milan, Mo., 20th and 27th; at Chillicothe, Mo., July 3d; at Clarinda, Ia., 10th.

Under date of July 13th, Thomas Lees writes us that Dr. Henry Slade was to arrive in Cleveland, O., on Saturday, July 16th, for the purpose of commencing a series of sances in that city.

Mrs. H. Morse lectured in Bradley, Mo., the first two Sundays of July with good success. Her work was well appreciated through her stay. She lectured in the Town Hall at Glenburn, July 17th.

O. P. Kellogg and A. B. French will hold a grove meeting in New Lyme, Ashtabula Co., O., July 30th and 31st.

Bishop A. Beals was to hold a grove meeting at South Barre, N. Y., on Sunday, July 17th; he speaks at Pine Hill, N. Y., on the 31st inst.

Dr. A. H. Richardson, of Charlestown District, will be at the Onset Bay Camp-Meeting from July 20th to August 8th.

Abbie N. Burnham spoke with success at Princeton last Sunday, and desires engagements near Boston at once. Address 8 Davis street.

Mrs. Lizzie Lenzberg, of 354 West 35th street, New York, test and healing medium, will be at Lake Pleasant Camp-Meeting during the season.

Edgar W. Emerson, of Manchester, N. H., will be at "Onset Bay Camp-Meeting" on and after Saturday, July 23d. Also at "Sunapee Lake Camp-Meeting" on and after Saturday, Aug. 20th.

L. K. Conoley, inspirational lecturer and clairvoyant, will make engagements to suit. Address Marshfield, Mass. Dr. C. will not be able to be at Lake Pleasant the present week, as was expected.

Mrs. Anna M. Stewart, of Terre Haute, Ind., is not giving sances at present on account of the heat, but will resume her labors on the return of cool weather.

H. F. Bungardt, writing from Kansas City, Mo., desires to have a reliable trance medium visit that place, and states that there is a fine opening for a materializing medium. Address him, Kansas City, Mo., Room C, P. O. Building.

Mrs. Jennie R. Warren, of Saratoga, N. Y., will be at Lake Pleasant Camp-Meeting this season; and will be pleased to meet her friends and the public.

Spiritualist Meetings in Boston.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 A. M. and 7 P. M. Excellent variety of sances provided.

Pythian Hall, 175 Tremont street.—Meeting every Sunday afternoon at 2 o'clock. Dr. N. P. Smith, inspirational speaker.

44 Pembroke street.—During the summer months will be held every Tuesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

EAGLE HALL, 610 WASHINGTON STREET.—Those who gather at this place from Sunday to Sunday are earnest in their desire that the meetings should be continued through the summer months. In accordance with this request, Eben Cobb, the Conductor, has consented to stand by his post of duty, and allow no cessation in the regular weekly gatherings.

On Sunday last, July 17th, the hall was well filled by highly appreciative audiences both morning and afternoon. Many speakers and test mediums were present, and the services were highly entertaining and instructive.

The usual interest of the evening meeting was

greatly enhanced by the presence upon the platform of Mrs. Margaret Fox-Kane, one of the original Fox family. The hall was filled with a host of friends eager to even look upon her held dear to their hearts as a soul-light, and deep, the shores of spirit history, and warmth and deep sincerity of regard not feebly express the emotion evinced in the welcome she received at their hands.

Mr. Cobb, in introducing Mrs. Kane to the audience, testified to the strength of her position, and the growing tendency on the part of some to ignore the phenomenal phase of Spiritualism; and after he had traced all the material development and beauty of earth up from a few sparse shore-houses of spirit history, and in a happy manner applied the same chain of thought to the glorious outgrowth from those germs at Hydesville, an humble instrument of which she modestly before them, the ringing applause that greeted her how well they were appreciated, the true worth of their rare visitor. All was a breathless hush, and as Mrs. Kane reclined at easy repose in her chair, "raps" long and loud came about different parts of the room, as to be heard in all parts of the hall. Were Mrs. Kane a Minerva in wisdom, a Juno in grace and tongue, she could not have been used more convincingly as a medium in the hands of high heaven than was she on this occasion. After the rapping ceased eloquent and inspired words of congratulation were spoken by Mrs. Maggie Folson, Dr. Charles Court, and Mrs. Leslie, all of whom seemed doubly wrought upon by spirit-power. Still another addition to the pleasures of the occasion was the presence of Mr. Joshua Fitton, the newly-arrived English medium. Mr. Fitton read a poem and briefly discussed in an eloquent and instructive manner upon the theme: "The Mission of the Angels," a poem of the same name. He also sang, and gave the services by singing a number of selected pieces, accompanying himself upon the organ. Mr. Fitton appears to be master of a fine voice as well as the instrument upon which he plays.

Mr. Fitton was with us during the day, and gave some remarkable proofs of her power.

Geo. A. Fuller's Meetings.

George A. Fuller lectured at Duxbury, Vt., Sunday, July 10th, at 11 A. M. and 1 P. M. Notwithstanding the oppressive heat, many came from the surrounding towns, and large audiences greeted the speaker. The subject in the morning was, "The Supremacy of Reason"; in the afternoon "The Evidences of Spirit-Communication." The "Fourth" was observed by the Spiritualists of Waterbury and Duxbury by a social gathering and picnic at Belden's Hall, South Duxbury. Addresses were given by Mrs. Emma Fall, of Stone, and George A. Fuller. Large audiences greeted the speakers, and the exercises concluded with a social dance in the evening, participated in by as many as the size of the hall would admit.

Mr. Fuller was to be in St. Albans from July 11th to 16th, and was announced to lecture one or more evenings—also to speak at Belden's Hall, South Duxbury, Sunday, July 17th.

Meeting in Kansas.

In another column will be found the official notice of the forthcoming convention of the Spiritualists of Kansas at Solomon Valley. Concerning this enterprise Prof. J. Dutton writes (in behalf of the Committee of Arrangements):

"Our meeting has been held for three years past, has largely increased each year, and there is every reason to anticipate that the present season will see even an additional improvement in this respect. We have given up the idea of attending the State Convention at the forks of the Solomon River; and the natural facilities for accommodating the people, together with advantages for boarding, etc., are, I think, sufficient to insure beyond question the success of the meeting."

The Secular Press Bureau.

PROF. S. B. BRITTON, MANAGER.
Present Address, 29 Broad street, Newark, N. J.

This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTON may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

	CASH PAID.
From Jan. 1st to June 30th, (six months).....	\$1248.50
Mr. A. Fisher, Farmington, Fla.....	2.00
Mrs. E. Heath, Daleville, Ct.....	2.00
W. Dean Stuart, Rochester, N. Y.....	5.00
S. B. Nichols, Brooklyn, N. Y.....	5.00
	CASH PLEDGED.
Melville C. Smith, New York.....	25.00
Alfred C. Badger, 170 Broadway, New York.....	10.00
C. Snyder, New York.....	2.00
E. J. Durant, Lebanon, N. H.....	5.00
M. E. Conger, Chicago, Ill.....	2.00
Augusta, N. Y.....	2.00
B. F. Cline, Columbus, Cal.....	5.00
C. W. Cotton, Portsmouth, O.....	5.00
Geo. W. and Josephine Hand.....	5.00
Henry J. Wadsworth.....	10.00
Charles Partridge.....	50.00

"Great aches from little toe corns grow." The German Corn Remover cures them. 25 cents of druggists.

Spiritualist Meetings in Brooklyn.

The Spiritualist Society Conference Meetings are held at Everett Hall, 385 Fulton street, every Saturday evening, 7 o'clock. All speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience will be at liberty to speak at 8 P. M., under the ten-minute rule. J. David, Chairman.

The Eastern District Spiritualist Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday; at 7 P. M. D. M. Cole, President.

The Eastern District Spiritualist Conference meets every Wednesday evening, at 7 o'clock, at 73 1/2 Charles R. Miller, President; W. H. Coffin, Secretary.

NEW YORK.—Republican Hall, 55 West 33d street.—W. J. Colville will lecture, morning and evening, in this hall, till further notice.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

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THE LITERARY LITERARY EMPORIUM, 39 Union Square.

NITUS MERRITT, Carter's Hall, 23 East 14th street.

BROOKLYN, N. Y.—C. R. MILLER & Co., Willoughby street.

FRATERNITY HALL, corner Fulton street and Gallatin street, Friday evenings and Sundays.

W. M. DENIKE, 555 Bedford avenue.

ROCHESTER, N. Y.—WILLIAMSON & HIGBIE, 62 West Main street.

JACKSON & BURLEIGH, Arcade Hall.

OSWEGO, N. Y.

GEORGE H. HEES, west end Iron Bridge.

WASHINGTON, D. C.—RICHARD ROBERTS, 100 Seventh street.

J. B. ADAMS, 527 Seventh street, and 814 F street.

S. M. BALDWIN, 920 F street, N. W.

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THE PERIODICAL DEPOT, 122 Dearborn street, Chicago, Ill.

PERCY & MOITON, 162 Vine street, Cincinnati, Ohio.

E. M. ROSE, 56 Tremont street, Hartford, Conn.

Address letters to J. H. ELY, 56 Tremont street, Hartford, Conn.

NEARST CORNER Broad and Thomas streets, Columbus, Ga.

MULLIGAN, 127 Broad street, Newark, N. J.

THE LITERARY NEWS COMPANY, 620 N. 5th street, St. Louis, Mo.

WILLIAM ELLIS, 130 Wisconsin street, Milwaukee, Wis.

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D. R. LOONEY, New London, Conn.

Address letters to J. H. ELY, 56 Tremont street, Hartford, Conn.

D. DOSCHER, Charleston, S. C.

W. F. RAYBOULD, 122 Main st., Salt Lake City, Utah.

Other parties who keep the *Banner of Light* regularly on hand, and are desirous of having their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers No. 9 Montgomery Place, Boston) of the fact.

For Sale at this Office:
THE RELIGIO-PSYCHOLOGICAL JOURNAL. Published weekly in Chicago, Ill. Price: cents per copy, \$2.50 per year. VOICE OF ANGELS. A Semi-Monthly. Published in Boston, Mass., \$1.00 per annum. Single copies 8 cents. ST. PAUL AND ST. CATHARINE. Published weekly in Philadelphia, Pa. Price: cents per copy. Per year, \$2.15. MILLER'S PSYCHOMETRIC CIRCULAR. Published by C. R. Miller & Co., 17 W. Broadway street, Brooklyn, N. Y. Single copies 10 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 Shakers, N. Y. 60 cents per annum. Single copies 10 cents. THE OLIVE BRANCH. Utica, N. Y. A monthly. Price 10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 cents. LIGHT FOR ALL. Published monthly at San Francisco, Cal. Single copies, 10 cents. THE GOSPEL. Published weekly. Greenback and Labor Reform. Single copies, 1 cent. \$1.50 per year.

To Foreign Subscribers.

The subscription price of the *Banner of Light* is \$5.00 per year, or \$1.75 per six months, sent to any foreign country entered in the *Universal Postal Union*.

BUSINESS CARDS.

NOTICE TO OUR ENGLISH PATRONS.
J. J. MORSE, the well-known English lecturer, will act as agent for the *Banner of Light* in England, and will accept of all subscriptions sent to him at 112, Strand, London, W. Parties desiring to subscribe can address Mr. Morse at his residence, 53 St. John's Road, Dalston, London, E. England. Mr. Morse also keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.
And Agency for the *BANNER OF LIGHT*. W. H. TERRY, No. 81 Russell Street, Melbourne, Australia, has for sale the *Works of Spiritualism*. LIBERAL AND REFORM WORKS published by Colby & Rich, Boston, U. S., may at all times be found there.

SAN FRANCISCO BOOK DEPOT.
ALBERT MORFON, 210 Stockton street, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

NEW YORK BOOK DEPOT.
D. M. BROWN, 147 Broadway, New York, keeps for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

arouse their attention, and I feel I can do so only by coming back and speaking to them in words which they must hear. Selah Lovejoy.

My name is Maria Coffin. I was only sixteen years old when I died. I had the yellow fever, and I suffered dreadfully, but I did not know much that was going on around me for some time before I died. I reckon it is quite a length of time since then, but I am not sure just how long it is. I never came back before, but I am right glad of the chance to come now, for I wish to say that I am happy in the spirit-world; and I have no regret for passing out from the body when I did. I am living with Aunt Maria and cousin Lillie. We have a beautiful place in the spirit-world, something like the one I have seen in the pictures. There are more beautiful, and I regret deal more beautiful than my home on earth. The magnolia blooms there, and the orange-blossom, side by side with the white rose and the sweet clematis; and sometimes I gather these, and bring them back to earth, and I am trying to bring them so they can be seen and handled. My teacher, who is a gentleman and was a scientist on earth, tells me that I shall succeed. I do not think I can bring them to my friends, because they do not provide conditions; but I am working in a class, as you call it, where two medicines are brought together, and each one is beginning to see the flowers, but not the spirits who bring them. I think we will be able to make the flowers so material that they will be felt, and also perhaps be able to make ourselves, or at least a portion of ourselves—our hands and fingers—so material that they will also be seen and felt; and I come here, not so much to send any word of love or greeting to friends,—because I am afraid such words would not be accepted—as to gain some power and information here, in order that I may proceed with my work. I shall tell my mother and my sister smart now and have, and say I am right in the spirit-world; and we have no fevers, no plagues, there to trouble us. My parents live in Memphis, Tenn.

I was an old lady, sir (to the Chairman), when I passed out from the body. I was seventy-six years old, and I have been a resident of the spirit-world somewhat considerably over a year. I died in Omaha, Nebraska, and since that time I have busied myself in visiting my old friends and looking up old places. I once lived in Gloucester, Mass., and have been back to that town, hunting up those that I used to know. Well, it gave me some satisfaction to travel about here and there among my old friends—I may say, rather, among the old places that were once familiar to me. It gave me a great deal of satisfaction to do this, because I was unacquainted with the old physical world, and was unacquainted with the old friends and old places, and one which was adapted and it adapted to my will and purpose. But I did not get all the satisfaction I wanted, because I was not recognized, and I felt strange; I felt as though I was out of place, until old friends who had died came flocking around me, whom I used to know in the old town; they accompanied me from place to place, and made me feel at home. I was no longer lonesome and feeling a little out of sorts. I grew contented there, and from thence passed on quite happy. Now, if my friends, any of them who are coming up here, who remember me, care to know how I am getting along, I wish to say I am happy and getting along as gratified as in good condition in the spirit-world, and active and I think, a little smart. I send my love to all, and I shall be glad to meet them all and give them a good old-fashioned house-warming when they come to the other side of life. I have told my little story. I thank you kindly. Now I depart. My name is Eliza Ann Long.

Questions and Answers.
QUES.—Which is most conducive to the development of mediumistic gifts, for the person to apply himself entirely to their cultivation, or to vary his condition by engaging in the ordinary pursuits of life?

Ans.—In the development of mediumistic gifts, as well as in all other things, we can apply no universal rule. No common line of procedure can be laid out, or could be followed by every one. While it is unwise to sit for the development of medium powers after the mind and body may have become exhausted through hours of wear and toil and mental labor, it is, at the same time, unwise to refrain from all material pursuits, a manual labor, and devote the time entirely to the unfolding of the spiritual powers. There are the two extremes. It would be better always for the mind and hands to be occupied for a certain portion of the day with congenial tasks. Whatever is unpleasant to the mind retards the development of mediumistic powers; whatever is congenial and pleasant to the individual will enhance the mediumistic powers and assist in unfolding them. We can give, as we said, no rule, but we can give a few suggestions. Each one must take into consideration each particular individual, his organism, habits and daily associations, before we can give advice which will be adapted for the particular person.

Q.—Is there an increase in a belief, in the spirit-world, of the ability of spirits to return to earth and communicate with their friends?

A.—There is a constant, a gradual increase of belief in the spirit-world of the power of spirits to return and manifest to their mortal friends. It is true that there are thousands of spirits in the spirit-world who believe not in the power of spirits to return to earth and manifest intelligently to mortals. There are thousands of spirits in the spirit-world who have never heard of communion between earth and their place of existence; at the same time there are millions of spirits who believe and have knowledge of the power of spirits to return and manifest to mortals through man. But as man has been the channel through which spirits have passed beyond the vale of death, who when in the mortal life would not believe, or even take into consideration anything concerning spiritual communion, is no reason that those spirits do not now believe in the power of spirits to manifest through matter. It may be they have never had an opportunity of returning to manifest; it may be they lack experience in controlling a human organism or manifesting through matter, and it may be that channels fitted for their use have not as yet been opened. There are hundreds of thousands of spirits waiting anxiously to return to earthly life and manifest to mortals—spirits who are intelligent and cultivated, who have received great information, which they believe can be imparted to mortals for their benefit—and yet there are no channels adapted for their purpose, and thus they are shut out from the use of their powers until the time when such channels shall be opened through which they may return to pour forth their experience.

Q.—[By J. A. Dunscomb, Quebec.] Is the any material sufficiently non-conductive to prevent, when placed between two magnets, the attraction of one to the other?

A.—We know of no material sufficiently non-conductive to prevent the flow of magnetism between the two leadstones which are placed in direct contact to each other. We believe magnetic induction, or the power of attraction, is exerted in its fullest extent, cannot be entirely yoked in its work—at least we are so informed in the higher life, notwithstanding the experiments and conclusions of individuals in the flesh who announce their discoveries and methods only to have them controverted by others. Physicists and philosophers have been too busy in placing them in proximity to each other, and we believe there is no intervening substance that can become so impervious to the magnetic force as to prevent that force from operating between the magnets.

Q.—[By N. N. T., Rochester, N. Y.] Does a person having a strong brain, with dull and feeble body, who is a magnet, have the power to exert a higher order of intellect, or more force of decision of will-power, when an inhabitant of the spirit-world?

A.—In the spirit-world, opportunities for growth, unfoldment, development and advancement, whichever you may call them, for there are all one and the same thing, are given to every spirit. These opportunities being afforded to the spirit who, when inhabiting a mortal form, could but feebly express itself, through some

defect in the material organism, inherited or acquired, will receive power and assistance in the spirit-world to develop its inmost abilities and to expand its faculties. For a length of time, it may be brief or otherwise, such a spirit may not show any decided signs of advancement, because it will inhabit a body to which it is unaccustomed; and will need time to put forth its powers and to gain strength. Every soul primarily occupies the same position; one soul is as good as another. Experience, education and surroundings will develop one soul and allow it to put forth its capabilities and powers, while experiences of a different kind, associations and surroundings, may retard the advancement of another soul; but all souls, we believe, do first occupy the same plane, and all souls tend to occupy the same plane in the great future, all verging toward perfection. This must be so necessarily; for if we believe in the wisdom and goodness of an All-wise Power, who sends his children into existence and loves and cares for each one, we must believe that all will receive, in time, and through like experiences, equal advantages. Those who have feelings in the matter, a small brain, and write in the mortal form, in the future, when they occupy a spiritual plane, be assisted and strengthened, that they may unfold and advance till the spirit has become progressed, strong and brilliant, not only in intellect but in all spiritual powers.

After this length of time, I am given the opportunity of returning to manifest to my friends in the mortal form, and I embrace the opportunity with great delight; for I feel there is so much of love, of gratitude and sympathy for me to express to my friends, that it is time I made some outward demonstration of it. I feel that I would have them know, all of them, that I am in communication with them, spiritually, and that I am with them, old friends, at the homes of my friends. I sit beside them at times; when all is quiet, I come, and stretch out my hand and lay it upon their heads in blessing. They may feel it not, but I know that they do feel an influence upon them. They may not know whence it comes, but it has an effect upon their minds, and, for the time, they are peaceful and happy. It gratifies me to a large extent to feel that I can thus benefit my friends; that I can bring them quiet comfort; that I can come and cheer and give the healing hand to all upon them at times, and in this way brighten their lives as they pass through the mortal existence. They do not understand this as I would have them. They cannot realize a spiritual presence as it comes to them silently, yet surely, bringing tokens of love from on high, and bestowing upon them fragrant blossoms that bloom in the Summer-Land; and yet it is even so, and I feel that I am happy in knowing that I can come in communion with them, and manifest to them an interest in all that pertains to them, and make known that I live, and that I live as really, naturally and truly as I tried to do when in the form. I wish to tell them that I have a bright and a happy home, a natural home; I am with friends who are kind, attentive and loving; I have no pain nor weariness now; I am strong and well, and my home is surrounded by the good and beautiful that abide in communion with me, and I have no need for their kindness, for their sweet attentions to me, especially for the profusion of beautiful flowers which they sent or brought to my home after I had passed from the body, which were used to have decorated my earthly form. I accepted those blossoms as sweet tokens of love and sympathy; they bore to my heart messages of hope and cheer which have been of great benefit and blessing to me since that time. I return my love and gratitude, I express my love and gratitude and goodness; and I will say to any one of them I can, I shall return and manifest to my friends, wherever they desire my presence. Tell them that I am with them—close beside them—in hours of trial, and in hours of joy. She is strong now; no pain, no weariness is hers, but all is well with her as a spirit. By-and-by she hopes to meet them all in her own home, beyond the river of death. I am from Danvers, Mass.; my earthly body was twenty-eight years of age when I passed on.

[To the Chairman.] Will you please be kind enough to announce, sir, that J. W. Brown, who was a member of Company M, Second Regiment Volunteers, of New Jersey, has returned here to speak for himself. As I come to this place to-day old memories seem to stir within me, and I am carried back to the days when we were comrades and fought the same battles. Those were stirring days, and we fought them as our blood leapt high and we marched forth at our country's call. We passed through many and strange experiences, and, as brothers in arms, we, who were strangers before, became like brothers in reality. I am glad to say that I have met some of my old comrades, not upon a battle-field, but in the higher life. Perhaps some friend will ask if it is really a higher life to me than this life was, on the material plane, and from my present standpoint I shall answer that it is a higher life. In the last few years I have been seeking to attain an elevation. How I have succeeded I shall not say, but I have no complaint to make of my present condition. After my departure from the body, for a long period of time I remained in my home with my family, by the side of my wife, Jane, for I felt that my work was there. Finding myself a spirit, without a mortal body, and yet possessing a body that seemed real and material, and that I could use in the same manner as scenes and old associations, I was, for a time, bound there, as it were. I had no desire to rise and pass out from those conditions, but since that time I have done so—I have risen to a certain degree, and have, in company with others, been studying into things pertaining to the spiritual. But I have felt a desire to return and send my words of greeting and my love to my friends, to all who knew me and were friendly toward me. Gaining an interest in these things, I have—these things I must not say, but the power of spirits to return and communicate to mortals—I found myself passing to and fro in physical life, here and there, where people congregate together to learn something from the spirit-world.

I have manifested once or twice—I would say twice—to strangers; I made myself felt and heard, and I gained an experience which has been of benefit to me. Not long since I found myself in a small circle in a private house in Redwood, N. J., where a few individuals had convened in order, as they expressed it, to investigate Spiritualism, and see if there was any possibility of finding a way to find out if it was possible for spirits to return and manifest, and after sitting for a while, it seems they began to have manifestations, which were in operation when I presented myself. I succeeded, as far as to give my name, but that was all; still I was very much pleased to be able to give my name, especially in the State of New Jersey, as I was interested in that place, and am so now, so I thought it would be well for me to go to the *Banner of Light* and manifest myself, and perhaps those parties who were investigating this Spiritualism would see my message. If so, they will know that the same J. W. Brown has returned here to speak, to assure them it was really a spirit who came to them not long since. And then I felt sure that some friend of mine would see my message, and be glad to know that I had refused to send out a good word from my spirit-life, to assure them that this is a pretty good country, and that one or two any man may be satisfied with, if he has a mind to be satisfied with anything. There are some chronic grumblers, I know, who are never satisfied with anything; but the majority of people, I feel, will be glad to find such a good and beautiful country. I send my fraternal greeting to my friends, and my love to all who are near to me, and assure them I shall be ready to welcome them to the other life.

I lived to a ripe age in the body, and I had no regrets in passing out. I was nearly ninety years old when I died, and the old body fell away from me like a husk; but I was glad to find myself emerging from that old covering comparatively young and free and strong. I had much to learn and more than one road to travel before I could become experienced in spiritual life; but for a time that I immediately began to feel my powers and to realize that never again should I be cramped and confined and limited in expression by the

Eight of years and care, and I have come back from the spiritual world that my friends may know that it is a truth that spirits can return and manifest to mortals; that there is a broad and open road leading from the mortal to the immortal life, which is thronged by returning spirits, anxious to speak their word of wisdom to their kinsfolk, that they go to the earth to assure them of their safe arrival in the other world, the higher life. And I have come over that road; I have waited months in order to send my message, to speak my word; but at last it is my turn, and I can do so. Now I speak to one who knew me, or at least some of those who will recall me, and I will speak of spiritualism, and will begin to invest it for himself; if so, I shall feel doubly relieved for coming. I was a Free Mason for years, and I have met friends of mine in the spirit-world who belonged to the order of Free Masonry. I have extended the hand to them, and it has been received with that grip of friendship and assurance which I have never forgotten. I have entered a temple in the spirit-world, and I have met my fellow-craftsmen there. They have organized themselves into a body for work—for intelligent, practical work—for they feel that by organizing themselves and joining together in unity they will not only meet upon the level, but they will also be able to extend their assistance to those who are in need of spiritual enlightenment and assistance. So we move on from day to day, meeting not for any purpose of secrecy, only to unite our efforts and consolidate our influence, that it may produce a greater effect and be felt to a larger extent. We all send out our fraternal regards to friends on the material plane, and have a word to say in the spirit-world, by the side of which our material employments were as nothing.

I feel that my power is exhausted for the present. I hope that I shall be able to come again. My name is Charles May. I was from Plymouth, Mass.

Mary A. Gillon.

It will be two years, in the summer-time, since I died. I wish to reach friends in Cincinnati, and I know of no other way to do it than by coming here and trusting my message to you. I am in hopes, in this way, I shall succeed in reaching my friends who were with me and knew of me. I am not acquainted with this mode of communication, and perhaps shall not be able to do very well in coming; but I feel that I must speak. I was thirty-seven years old at the time of my death, and I have been seeking means of communication for a long time, for when I reached the spirit-world, as we are taught to call that other life, and had time to look around me and see who was there and what was there, I thought: this is strange, this is different from what I expected; but, after all, it is good, for it seems natural to me; it seems to be but a part of my earthly life, only I have opportunities which I never had in the mortal life. I had chances which were denied me on earth. I can unfold powers that I hardly knew existed within me when I was a being in the physical life, and I wish to reach my friends, to be a teacher to them; not that I understand much concerning these things, but what little I have learned I desire to impart to others, feeling that perhaps it will lighten their load, will brighten their path, will benefit them even so, so that when they come to the spirit-world they will be in a measure prepared to understand and receive what it has to give them. That is my desire in coming; and so, if I can reach my friends and tell them that I can come back, that I can see them, that in their dark hours I can come to them and seek to benefit them, and if they will only welcome me, and feel that I can come to them, it will lighten their load, and they will do better than I can. To live as well as they know how, for, in that way, they will prepare themselves to enjoy the spirit-world which is to come after the death of the earthly body.

[To the Chairman.] Concerning the mode and manner of my exit from the physical form, sir, I have not much to say. I feel that it is better for me to say a little or perhaps nothing, only this—that my departure was swift and speedy. Taking all things into consideration, from the plane I occupy to-day, I do not know as I need regret that sudden death came from the time I was born to the time I am now for months afterward, if I was satisfied and pleased, I should have said, No—decidedly not; that I was an injured man. I felt, all that time, that my place was on earth, and I was bound to the earth, so to speak, for a season: my interests were here, and I felt that the claims which rested upon me were in this direction. That has passed away, to a certain extent, and I have been able to look out upon the new world and say: Notwithstanding all that has taken place and all that has occurred, I can feel to be satisfied. I do not know as I have been deprived of anything that would have been to my advantage. I feel sorry for my fellow-creatures (I do not wish to speak more explicitly), but for myself I do not feel sorry. I have been passing through a strange school—may say a crucible. I have been scoured, purified, and cleansed, and I am glad, because I have been looking to myself as an individual more closely than I ever looked at any other. We are prone to blame other people in this world for things that occur, for their own lives and actions, but we do not blame ourselves to a very large extent; we favor ourselves greatly; we can condone our own sins and overlook them, while in others we find the measure of their proportions. I have been looking over myself, and I find that I have the faults, some of them, that I can see in others. It is a strange glass that every man, and I suppose every woman, has to hold up to himself and herself, wherein they can see their own reflections as they are spiritually; they can perceive the blot and blemishes and the excrescences; they can perceive, too, the bright places; but they are obliged to look at the ugly ones only, and not at the beautiful ones. I have been so much to do for myself, that I have been able to throw off to my neighbors and my kindred, to throw off the excrescences and banish the blemishes, that I have no word of condemnation for any other; but I send out my regards and greetings to my friends, and tell them it will be well if they only look to themselves and harbor no ill-will against any other who seek to live in harmony with each other and to be well with them, in the spirit world. I trust that you will be reconciled to the spirit in which they are offered. I feel, just at this moment, at peace with myself and every body else. I hope I shall remain so, for it is my mood to be desirous. You may call me William Norton, from Irvington, Ill.

April 12.—Lizzie Welch; Charles B. Brown.
April 12.—Ransom M. Gould; Jessie Dunbar; William K. Hays.
April 22.—Lucy Alcott; Mrs. Flora Keeney; William T. Norris; Capt. James C. Fiedler; J. Bartley; Mrs. Emma M. Fiedler.
April 25.—Lizzie A. J. Palmer; William Alderson; Edwin Campbell; Henry Keep; Palmer E. Henderson.
May 5.—John W. Allen; Mary E. Moulton.
May 10.—Pauline Morris; Stephen Thatcher; Eliza Hathaway; Mattie A. Bigelow.
May 12.—William Colburn; Laura Lytle; Charles F. Newcomb; Kate Pittman; Mary M. Cutter; Charles Peckham.
May 8.—Kate Williams; Charles Russell; Freddie Fitch; William C. Allen; Mary E. Corbitt; Thomas C. Allen; Mary Bertha Gray; Orrin E. Bates.
May 15.—John W. Allen; Mary E. Moulton; Anna L. Brumhall.
May 15.—Henry M. Anglin; Bridget Twomey; Charles A. Miller; Nellie L. Goodwin; J. H. Simmons; Charles Sittee.
May 18.—Rosanna C. Randall; Bernard Brennan; Maud French; Julia B. Merrill; Richard A. Alderson.
May 20.—Father Cleveland; Joseph Turner; Lizzie Rice; Josiah M. Coxon; Andrew Frank Little; Flying Arrow; William C. Allen; E. K. Allen; W. H. Gates; Anna E. Carey; F. W. Winter; John Kennedy.
May 27.—John Leathers; Laura M. F. Thaxter; Sofomoro M. Thaxter.
May 31.—Benjamin Hathaway; George S. Stephens; Mrs. Sarah Hane; Carrie Lane; Charles Emerson.
June 2.—John W. Allen; E. K. Allen; John Jeffrey; Samuel W. Young; Capt. George Taylor; Mattie Williams; Abigail Thompson.
June 7.—James B. Harold; Agnes Brown; Henry Pope; Henry C. Allen; Anna, to her husband; Henry A. Phillips.
June 14.—Israel Boothby; Mary M. Sargent; Eben Wood; Capt. Albert French; Fannie Wright.
June 14.—John W. Allen; John H. Harding; Barbara Wood; William E. Sprague; Helen Kinnick; Nellie, to Mr. W. R. Rudd.

The "land hunger," which seems to us natural to all the higher races of men, was satisfied in France nearly a century ago. France is now wonderfully prosperous with 5,708,000 peasant proprietors. Many think that under a similar system Ireland might enjoy a similar prosperity; possibly the whole of the agricultural districts of Great Britain.—*The Herald of Health, London.*

**Messages given through the Mediumship of
Miss M. T. Shelhamer.**

Séance held April 8th, 1881.

Kato then, oh our Father, we would offer the praises of the spirit this hour. We turn to thee with hearts expanded with gratitude and joy, as we behold all that thou hast bestowed upon human life, and we feel to rejoice in the experiences of humanity, knowing that they are indeed fitting each spirit to become a resident of the higher life beyond the mortal valley. And oh, our Father, we feel to approach thee in the spirit of prayer from thee and thy heavenly hosts new strength, power and inspiration, that we may go forth and perform our work in the mission of life. Oh may thy glorious look be upon us, that we may be able to reach the heights of the heavenly lands, where only the good and charitable abide; may they feel the ministrations and inspirations of angels, dropping upon their souls like dew from the clouds that will give them new life and power for the coming time. Oh may thy gates spread wide open; may thy anointed ones return, thronging the avenues of life, that they may be able to reach the heights of the life who dwell in the flesh may behold their angel loved ones close beside them, feel the touch of their heavenly fingers and hear them whispering to each upward with the hope of a better day. Amen.

Questions and Answers.
CONTROLLING SPIRIT.—We are ready for your questions, Mr. Chairman.

QUES.—Is the spirit-world affected in any degree by the movements of the planets, or by their present unusual relative position to each other?

Ans.—The spirit-world is affected in a measure by the movements of the planets, or, rather, through sympathy with the material world, more than by any direct action which the planets exert upon it. We have not in the spirit-world those atmospheric disturbances, resulting from the movements of the planets, which you have just mentioned. In the movements, is more equatorial and uniform with us than with you, owing, probably, to being more harmoniously conditioned; but individuals are affected pleasantly or otherwise by planetary movements in the spirit-world, as they are on earth. The present relative position of the planets produces in many minds there, as here, inharmony, agitation and impulsive action. It is the stirring-up of the old systems, the awakening of new thoughts, which can be ventilated only through the old systems. The great progress of the elements of disturbance will disperse, the waves of contention subside, and humanity on earth and in the spirit-world find itself advanced one grade in the great educational, progressive school of experience.

Q.—Were the principles, teachings and phenomena of Spiritualism known and appreciated by nations living upon this earth previous to those of whom we have information in historical records?

A.—We have in the spiritual world authentic records, or we consider them authentic, concerning nations who lived upon this planet—grew and flourished long before the nations of which you have a historical record; and these records in the spirit-world contain instances where spiritual phenomena were known and experienced by those nations. We do not understand that spiritual phenomena ever arose to such a height and prominence upon this planet as they have done in the nineteenth century, and this you may repeat to us, and have done so to reach the past. The manifestations of phenomena which you have here to-day have occurred in a measure and to a certain degree to all nations and all people that have existed in mortal life.

Q.—Are there not, in every human body, natural means of restoration to health without resort to any other, that would, if allowed to act, succeed in doing so in a large majority of instances?

health. A. Therefore, in every organism, elements of life, and in most cases, if the body were not allowed to remain free from drugs, medicines and external applications, it would regain strength and vigor much more rapidly than it does under the present systems of treatment; but man has to contend with inherited diseases. Primarily, we believe, the mortal organism could sustain but little, if not no, agents necessary for good and sound health, which, if allowed to act without interference, would sustain always and ever an equilibrium of forces; but as impure blood and deranged nervous systems have been transmitted from parent to child, we must remember that many physical structures are not, of themselves, sound, do not possess all the elements which are conducive to perfect health, and it is proper to apply outside agencies, such as food and air, to these defective structures, and simple agents which are to restore the health of humanity in the future; all drugs will be swept aside, and only pure sunlight, clear water, fresh air and human magnetism employed as curative agencies.

Mrs. Lillian T. Hollander.

As I return to take upon myself earthly conditions, I feel affected strangely, and troubled in the heart; yet I wish to announce to my friends that I am happy and satisfied with my change. I know it is but a brief time since I passed over the river of death, and I feel very close to you, and I met dear ones who had passed on before, who welcomed me with outstretched arms and smiling faces. I was indeed made to feel that I had entered a sweet home; but I could not rest, for I so desired to return to my loved family to assure myself of their welfare, and to extend my care and influence over them, that I found myself returning immediately to my home on earth. I felt sad and sorrowful that I could not minister in spiritual ways, and I longed to wait for those who had been dear to me, and for a time this sadness beleaguered my spirit; but kind friends who were with me on the other side sought to strengthen my spirit, to bring me peace and consolation, and they did so by assuring me that all through the future I should be able to return whenever I desired to my loved ones to minister to them in spiritual ways, to guide them, and perhaps to impress them with a knowledge how to pass on, and what path to tread. And so I gained encouragement and strength, and have constantly been growing happier, more satisfied with my surroundings, till to-day I return rejoicing in spirit that all well, that I am freed from physical pain and suffering, and shall be able to live onward forevermore, bestowing care and attention upon those I love, sending out my influence to them through various channels, and preparing a home for them in the spirit-world, where they can go upon to live in the most delightful way. I wish to come here to speak in order to announce to those who knew me that Spiritualism is true, and that it is a comfort to the spirit-world, unwilling to go because it must leave its loved ones. It is a consolation, and not only a consolation but a direct benefit to the soul, because it opens paths to it whereby it may return to its dear ones on earth and perhaps make its presence known. It has proved a consolation and a comfort to me, and I feel sure that it will prove a good friend to you in the future by giving me opportunities working through mortal channels for the benefit of those who are in the earthly form; and I wish my friends to study into it, to investigate its claims, to seek to come into communion with their friends who have passed the river of death. I know that if they investigate thoroughly and closely they will be satisfied as to the justice of the claims of Spiritualism, and they will be able to comfort and strengthen the souls of the loved ones of their friends who have gone before.

My husband is Alvah Hollander, of Somerville, Mass. My name is Mrs. Lillian T. Hollander.

in her mind, because they will grow upon her if she does. I want her to feel that she has a grand and glorious future before her; even in the mortal life her future will brighten. The

her strength so much, will gradually pass away, and she will find herself entering upon new scenes and new conditions. I know that this will be so. She has had some hopes of it, but she cannot really see that her hopes will be fulfilled. I know they will, though of course she will have shadows and trials to bear, as all people have. But I know that the new scene will be brighter than the past has been, that she will feel to rejoice and to make her trials light. And then, in the great future, when she is called to pass from earthly scenes—what a grand and glorious life will open before her, if she only seeks to live in fidelity to the highest principles of right and duty which she sees before her while in the flesh! I do not come to preach, for I know as well as others that it is easy to preach but hard to practice; yet I feel that perhaps if she can realize that her spirit-friends return and come into communion with her, that they will give her comfort and strength, and many a time at night they refresh her spirit and strengthen her body so that she can press on with her daily duties and trials, she will be encouraged, and more patiently wait for the time that is to come.

I was advised to come here and give my message; and as I do that, I bear also messages from many dear ones who are with me. Most of my family are in the spirit-world—very few remain on the earth—that is why my sister has so much of trial and trouble: there are so few to interest themselves in her. But I have friends who know of me and who know of my family affairs, and some of them are interested in Spiritualism. It is through one family that I have been directed here; and our spiritual friends who have loved me, and communicated with me, have formed me of this place and directed me hither: they assist me to control. I wish to thank my friends in Columbus for the strength and assistance they have held out to me through many long months; I mean spiritual strength and assistance. Through them I have received experience concerning the way to return to earth and manifest through mortals. My name is Martha A. Lewis.

A few years have passed since I died, at the age of thirty years and a couple of months. I passed out at the United States Navy Hospital, at Brooklyn, N. Y., and I think it is about time for me to return and announce myself to my friends; to tell them I have happily passed out, and that we three off to good conditions, which weighed down off me physically, have now been thrown off some of the conditions that bore upon me spiritually and retarded my advancement. I have been studying with a will for the last three years. Before that time I interested myself in passing back and forth, east and west, north and south, from country to country, exploring, searching into things, not so much to gain information as to satisfy my curiosity concerning the places and the people who inhabit them; but for the last three years I have confined myself to study, seeking to gain knowledge that would fit me to be a teacher, and a leader. I thought it about time for me to return and send my love to my friends, all of them. I have friends in Boston—I belonged this way—and I feel that perhaps they will rejoice to know that I have returned to report myself as very comfortably situated; I am not roving now, am settled, at least for a time. By-and-by I intend to go out to various places and pursue my work, for I feel that there is a work for me to do—and I must perform that work if I wish to keep along and not stagnate. I send my love to each and every one of you, and I hope that you are from the body, to look around the old place, and see those familiar ones who were endeared to me. I found them sorrowful because of my death, and I felt that it would be a work for me to bring them influence from the other life to soften their grief and console them. This was before I took up my roving explorations. After a time I felt drawn away from the old home, to go out here and there, as I have said; but now I have returned, and I wish my friends to know that I am happy, as I said, and I shall be glad always to come to them if I can; to give them the same love which I have given to you, and to give them the same information. I do not express myself very well; but as this is my first attempt to control this organism, I feel that I shall do well if I ever manifest at all. My name is George W. Hall.

—
Selah Lovejoy.

I feel that I am fortunate in being able to re-
turn so soon after my mortal decease. I died
in January last, and I find so many who seem
to be so much better informed than myself con-
cerning Spiritualism and the methods spiri-
tals take in returning to manifest to mortals, who
have sought so much longer than I have to re-
turn to this material plane of life. I realize, there-
fore, that I consider myself indeed fortunate
in being able to come, even though it be un-
feebly, to-day, to make myself known. I feel
somewhat beclouded and debilitated, for I was
weakened from long illness and pain, and the
old weak effects seem to press upon me and de-
plete me of vital strength; but I am told this is
but a momentary experience, and that I will
speedily recover from it. I think perhaps my
friends (I have a number of friends and man-
y sympathizers) and those who know me in
the mortal form, who reside in New Ham-
shire, would like to know if I am satisfied. This
seems to be the first question which mortals
ask of their returning friends: "Are you satis-
fied with the change, and are you happy?"
Well, I feel that I have cause to be satisfied
when I experience so much vigor and strength
as I do in my new home; and I am told that this
will be my lot for the future. When I see op-
portunities for action and the development of
the inner powers opening before me, when I
can do good and be of service to my fellow-
men in my business activities, I feel that I should in-
deed be contented and happy; and when I as-
sure my friends that those loved ones who
passed on before me, whom I have buried out
of sight, are around me as in days of yore, with
familiar forms and faces, extending their love
and sympathy and assistance to me, I am sure
they will feel that I am blessed. If to feel thus
laying down the weak old physical form, with
all its aches and pains, to lay down the
cross and to take up a new life, I find my
element, full of delight, in which I may press for-
ward and experience new roads of travel, is to
gain the crown, then I may say I have laid down
the "cross" and have gained the "crown."
I see no literal crown of glory; I behold no An-
gelic premie Being; I have encountered no Angels
with white robes and shining wings, striking
upon their golden harps—but I feel compensated
for the loss of all these, for I have met my dear
friends, who are associated in bands, or fami-
lies, or groups, and I am pressed to dwell
dwell together in unity, love and sympathy, and
work in harmony one with the other, for the
own advancement and for the enlightenment
of others. I have been supplied with a home,
good, substantial, real home, where all is com-
fortable and where I may enjoy myself. I feel
that I have nothing more to ask for, only that
my friends in the body may learn something of
this, gain information concerning the life be-
yond, in order that they may step out of the
material plane of life, and dwell in the life
somewhat familiar with the life they are to en-
ter and lead in the future, for I am told that
is of great advantage to the spirit. I feel that
my message will strike home to the hearts
of my friends in Jaffrey and East Jaffrey.
N. H. I trust that it will, because I wish

Banner of Light.

BOSTON, SATURDAY, JULY 23, 1881.

Onset Bay Notes.

BY I. D. S.

Everything seems working together for good at Onset. The cold, wet weather of the early summer has given way to brilliant days and cool, restful nights. The torrid waves from the West, that now and then reach our Eastern cities, seem not to invade our summer-home, or become so tempered by the south-west breezes from the Bay, as not to produce discomfort. As the people arrive by every train, a sense of comfort and refreshment steals over them, and involuntary expressions of gladness at being here again are as sincere as they are spontaneous.

Last week, the Young Men's Christian Association of New Bedford chartered the steamboat "Monohansett," and came over to Onset on a basket-plate. The full band accompanied them, and the free use of the grounds and auditorium being granted them by the Onset Bay Grove Association, the delighted company of excursionists spread about under the trees to enjoy the contents of their baskets, and afterward gathered at the auditorium, and listened to a fine concert by the band, and an address by Mrs. Scott, of Malden. By the courtesy of Mr. George W. Vaughn, his fine four-horse large was tendered the officers of the boat and excursion party for a ride around the grounds; and a sail home by moonlight completed the day's enjoyment. The rapid development of Onset astonishes the New Bedford people, who have become somewhat hackneyed with excursions to the Vineyard, and the "Monohansett" will this year bring large parties from that city. Penmanship and Penny know how to keep a hotel, and meals at the restaurant are excellently served.

The stopping of all Cape trains from Boston at Onset Station this year, is a great convenience; the express trains making the distance in one hour forty-five minutes.

By the new arrangement, excursion tickets from Providence to Onset and return are sold for \$2.15; and no waits on the line. This will please the Providence Spiritualists, who can now come on by hundreds.

One feature of camp-life that constitutes a pleasing source of entertainment and instruction, is the impromptu gatherings at such convenient places as the piazza of our office building, or on the seats of the auditorium, or on chairs tilted against the tree trunks, where social converse ranges "from grave to gay, from lively to severe." The last issue of the *Banner*, which may be properly called the "materialization number," presenting Mr. Chas. Pettit's admirably stated account of accurately observed phenomena through Joshua Piton's mediumship, elicited great interest, and called out personal experiences of materialization through mediums such as Mrs. Boothby, Mrs. Fay, Mrs. Hutton and others, which, listened to by visitors and skeptics, tend powerfully to prepare the way for personal investigation on their own part. The genial mood is contagious, and the mouth speaking out of the abundance of the heart in simplicity and sincerity, in these social hours of converse, does perhaps as much as the teachings from the platform to impart the truth.

Mrs. Cushman, the veteran musical medium, and her husband, are paying a short visit to Onset, and have given some excellent recitals, the guitar playing any time called for as touched by invisible fingers.

Dr. Fred. Crockett, the excellent psychometer and healing medium, is at the *Mediums' Home*, and has already found plenty of business to employ his spiritual gifts.

On Saturday afternoon, a portrait of Dr. H. F. Gardner was presented to the Association by several residents of Onset, and hung in the speakers' stand. After music by the orchestra, "Auld Lang Syne" was sung, and Col. Crockett introduced Dr. Storer as the first speaker. His remarks were inspired by personal affection and appreciation of the sterling qualities of this strongly-marked character, and naturally took the form of a review of Dr. Gardner's connection with unpopular innovations upon popular beliefs and customs, medical, political and spiritual.

Charley Sullivan sang "When the mists have rolled away," and was followed by Dr. J. P. Greenleaf in a just and eloquent tribute to the life-work and memory of Dr. Gardner. We trust the service was as gratifying to our spirit-brother as to his friends in the mortal form.

The New Bedford Yacht Squadron, out on a cruise, arrived at Onset Bay on Saturday. Their evening exhibition of rockets and colored fireworks was very fine, and much enjoyed by the residents. They participated in the social hour at the Pavilion on Saturday evening, attended the morning service on Sunday, extended their hospitality aboard ship to several of the residents, and mostly sailed away on Monday.

The splendid *Onset Bay Dot* appears again on time this year, and will be published each week of the month.

The rain of Saturday night preceded a magnificent day on Sunday, and the "Monohansett" steamed up to the wharf with a large company from New Bedford, at 11 o'clock. Then the services began with music by the Orchestral Band, and Charley Sullivan leading the vocal exercises.

Col. W. D. Crockett, the ever-genial and able President of the Association, then delivered the following address, which we take pleasure in reporting verbatim:

Friends, and members of the Onset Bay Grove Association. We are met here for the fifth year in this beautiful grove—one of Nature's glorious temples, where the blessings of life, light and beauty are free to all. With pleasant memories of the past, and hopes bright with promise for the future, we have gathered to listen to some of the utterances of those who have been called to the portals of the spiritual world, and to inspirations of truth from the life beyond. We welcome not only those who have come hither from their earthly homes, but the loved ones also from the other shore. We say: "Welcome! three welcome to all!"

This charming spot has been dedicated to the cause of Spiritualism and the highest interests of progressive humanity. For natural advantages and salutary influences no other place could have been selected, and Spiritualists, into whose hands it has fallen, should be mindful that no unworthy motive or selfish aim be allowed to creep in, to disturb the harmony of our meetings and deprive us of those results which depend upon unity of purpose and earnest co-operation.

Each should have the good of all and of the place at heart. The Directors can do but little unless they have the approval of all the Stakeholders. It is easier to tear down than to build up, and it is from the bondage of every effort that the ablest exponents of the Spiritual Philosophy to address you from the platform. You will have the pleasure of listening to a few of the many representatives of the two spheres during our present camp-meeting season, and we trust that what light and inspiration from above, united to harmony and mutual good-will below, we shall have the most profitable and satisfactory convocation we have yet known.

Our cause needs brave hearts and willing hands—hands to beat as one, and hands to work for the material as well as the spiritual advancement of the Association. When this is done, there will be no such word as "fail" in our vocabulary.

Every effort that our means would allow has been made to procure the ablest exponents of the Spiritual Philosophy to address you from the platform. You will have the pleasure of listening to a few of the many representatives of the two spheres during our present camp-meeting season, and we trust that what light and inspiration from above, united to harmony and mutual good-will below, we shall have the most profitable and satisfactory convocation we have yet known.

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truth, may come to us in perfect confidence, knowing that they will neither be disappointed nor deceived. As Jacob raised up an altar in the place where the glorious vision of the angels was granted unto him, so we have laid a broad foundation for an altar to Spiritualism in this place, where we would freely invite all weary and "heavy laden souls" to come. We will not say to them, "There is rest for the weary on the other side of Jordan," but there is rest for both soul and body right here at Onset Bay, and there is no need to wait for the "sweet by-and-by," for we can meet our loved ones now, and here is the "Beautiful Shore."

Out of small beginnings unexcelled results have often arisen, and in the work which we have undertaken we may be building far better and wiser than we know. Thus far the Association has every reason to rejoice in the success of its enterprise, and with earnest faith, united to willing hearts and hands, we need fear nothing for the future.

The President's remarks were felt to be the sentiment of the Association, and were heartily cheered. Dr. H. B. Storer was the speaker of the morning, and as the present seclusion is closely identified with him personally, it is not becoming perhaps in him to repeat the many kind expressions that came to his ear in regard to the address. Suffice it to say, the large audience gave undivided attention, while the speaker set forth and illustrated "The Human Element of Modern Spiritualism."

Mrs. Emma Paul, of Vermont, a new speaker in this vicinity, but well-known and respected in her own State, gave the afternoon address upon the text, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." The second anniversary of the marriage of Mr. and Mrs. Simeon Butterfield was taken advantage of by their numerous friends at Onset to make them a social call, which filled their pretty cottage with a joyous company, who spent an evening of genuine pleasure, with short congratulatory addresses, trances remarks, capital character personations by Charley Sullivan, and a tremendously choral rendering of the old, old times of our forefathers, under Charley's magnetic leadership. Such social meetings are a great feature of enjoyment at our summer home.

Neshaminy Falls (Pa.) Camp-Meeting.

Spiritualism teaches the doctrine of the democratic basis of spiritual influx. All it asks is a hearing. No cold and formal conventionalities stifle its activities. It adapts itself to ever-recurring exigencies, and displays a versatility which confuses some of the friends, as well as avowed opponents of the movement. To-day, all sects, as such, languish. The brethren are exhorted to rally round the flag, but they fail to respond with the old enthusiasm. Strange to say, in the midst of this death, Spiritualism—which the sects have declared was dead—comes to the front as a vital power. Colossal gatherings attend Spiritualist grove and camp-meetings all over the country. Herein seems to be a great sign of the power of the movement; it makes a tremendous plea to the masses. Ignoring cant and ecclesiastical flummery, it appeals to the people. Whenever it is presented with anything like common-sense, Spiritualism wins a victory.

Prominent among the unique successes of the movement, in the line of immense public gatherings, are the

NESHAMINY FALLS meetings, which are held under the auspices of the First Association of Philadelphia. The location of the meeting is eighteen miles from Philadelphia on the famous Broad Brook route. This is the third season. Neshaminy is in Bucks County, one of the most intelligent and wealthy in the great State of Pennsylvania. The large audiences illustrate in a marked degree the culture and sobriety of the surrounding country. The utmost attention is paid to the speakers.

The grounds are nicely fitted up, having all of the accessories, such as swings, boats, etc., usually to be found at such places.

THE SPEAKERS.

The list of speakers was selected by the Directors of the First Association of Philadelphia with great care. Here it is: J. W. Fletcher will speak July 17th, 20th, Aug. 4th and 7th; Mrs. R. C. Shepard-Lille, July 17th, 19th, 22d and 24th; W. J. Colville, July 21st and 27th; J. F. Baxter, July 24th, 26th, 28th and 31st; Mrs. A. Colby, July 29th, 31st, and Aug. 5th; E. S. Wheeler, Aug. 2d and 14th; Mrs. Cora L. V. Richmond, Aug. 3d, 7th and 9th; Mrs. Clara A. Field, Aug. 10th, 12th and 14th.

MUSICAL.

Special arrangements have been made with first-class professional singers. Miss Lena Withorn will lead the congregational singing throughout the meeting.

The dancing pavilion will be utilized on week-day evenings, and Wednesday and Saturday afternoons.

THE OPENING DAY—SUNDAY, JULY 17TH.

The day was charmingly beautiful. The excursion trains on the Broad Brook railroad were crowded, and by 11 A. M. several thousand people were gathered on the grounds at Neshaminy Falls. A survey of the locality disclosed the fact that many improvements have been made since last year. Forty tents are now up, and the indications are that the meeting this year will be very large. A new hall has been built, 28x30 feet. The sanitary condition of the grounds has been improved. There are ample accommodations for all who come.

J. W. Fletcher delivered the morning address on the following topic: "What have We Gained? and What have We Lost?" Mr. Fletcher is a graceful and fluent speaker, and commanded the closest attention of the large audience. He specified the points of difference between the old theology and rational Spiritualism. His argument was coherent and unanswerable. Concluding, the lecturer spoke with thrilling pathos relative to death and the spirit-world.

Mrs. Shepard-Lille delivered the address in the afternoon on the question, "Why do We Suffer?" The lecturer spoke at great length and made many practical observations. The outline of the discourse was the elaboration of the theory that there is no such thing in the world as evil, in the absolute sense. Mrs. Shepard-Lille has spoken many times at Neshaminy Falls, and is held in high esteem by the people.

THE DISCOURSES.

MR. FLETCHER'S LECTURE.

Mr. Fletcher said, in substance:

In this, the inaugural address of this great Camp-Meeting, I deem it expedient to point out some of the fundamental differences which exist between the old faith and Modern Spiritualism. We have met, not to denounce, or other systems, but to intelligently analyze them. We have been taught very crude ideas about God. The story of creation is very familiar to us: it seems childish in view of the light of the present day. What pictures of disappointment, woe and vengeance have been drawn as depicting, in detail, the Divine One! We have lost the old idea of God, but we have gained a new idea of Deity. God, now, is instinct in matter and human consciousness. Take the old idea of the Trinity—how crude and mystical it appears! The modern thought is the action of universal and inexorable law. God is our loving Father and Mother. We begin to understand what constitutes natural worship. We have lost the old superstition but we have gained a common-sense method of devotion.

The power of evil in the world has been overestimated; it has been attributed to the malign influence of a personal demon who was antagonizing God. According to theology, absolute evil exists, and Satan is the representative of it. Now we reject this great scarecrow of antiquity. More people have been frightened into religion than we realize. The doctrine of total depravity is an insult to God. All are not good; nor are all bad. Each individual differs in the degree of his development. There are none so low but that there are depths below them; there are none so high but that there are heights above them.

We have new views of heaven and hell. There are grades of life on the other side. The old view was that the creed came first; morality was incidental—it was not enough to save a man. Punishment, according to theology, was for vengeance on the part of God—not as a remedial agency. Each man carries his heaven and hell within him.

The lecturer's closing thought was on death. He elaborated the Spiritualistic view of that phenomenon of life in a forcible and eloquent manner.

MRS. LILLE'S LECTURE.

Mrs. Lille said, substantially:

Why do we suffer? Many minds, in view of the sorrow incident to this life, question the love of God. Is there an ultimate purpose for good in life? We all have our crosses and trials, some in one direction, some in another. When one has reached a high spiritual standpoint the light shining through the clouds is seen.

Evil has no part in the realities of life. Man has pictured a demon as Deity. Many who have wealth and, seemingly, all of the enjoyments of life, are unhappy. Out of sorrows, as we know, spiritual strength often comes. Our enemies are often our saviors; their false words awaken in us resolutions to higher and nobler living; we can afford to thank those who attempt to crush us. It is said that we live too much in the ideal. No; the ideal is creative; it is a grand incentive to progress. Our mistakes are often blessings in disguise. Even the mistakes of the world in religious matters have been stepping-stones to better things. Infinite wisdom overrules all things, so let us take courage and press on in all good work.

This day is pivotal; great changes are impending. Spiritualism is like the electric light; it illuminates the whole world. The old, old story is being supplanted by the new, bright, fresh religion of Spiritualism.

NOTES.

Messrs. Jones and Clayton presided over the Sunday services—the former in the forenoon, the latter in the afternoon.

There was a brief conference at the Grand Stand at 5 P. M.

Following are a few of the mediums in attendance at the Camp-Meeting: Mrs. Beste of Florida, the new materializing medium, Mrs. George, Mrs. Patterson, Dr. Spear and Mr. Fletcher. Other distinguished mediums are expected.

The *Banner of Light* itinerant was most cordially welcomed by the officials of the First Association of Philadelphia. These gentlemen have charge of the Camp-Meeting.

The great audiences on Sunday were quiet and attentive. There was a fine influence present which all sensitives recognized as a baptism from the spirit-world. The Camp-Meeting will be highly successful. GEORGE.

Shawheen Grove-Meeting.

On Sunday, July 17th, Dr. A. H. Richardson held his second meeting for the present season at Shawheen River Grove. It was a lovely day, and the gathering was very large. The services commenced with some opening remarks by Dr. Richardson. He then introduced Dr. J. H. Currier as the chairman of the day, who, after a short speech, brought forward Miss Bond as a representative of the Children's Progressive Lyceum No. 1. She gave a recitation, and then Miss Burroughs, from the Shawmut Lyceum, gave another, and was followed by a song and recitation by Mr. Leroy. Next followed speeches by John Wetherbee, Mrs. Fletcher of Westford, and Prof. Caldwell. A gentleman from Lowell by the name of Whitney closed the morning exercises with an interesting speech: we were told that at home, and in his normal state, he is an active Orthodox man, but one would hardly suppose so in listening to his wise words at this gathering; such paradoxes show what influences can do. A divinity can shape our ends, and we are not always what we seem.

The afternoon was devoted to Mr. J. Frank Baxter, the advertised speaker. The noon trains packed the auditorium and the surrounding ground, and for two hours Mr. B. interested the audience by singing, preaching, and giving platform-tests; all the latter seemed to be recognized, and were listened to with manifest attention.

At these gatherings I am often quite interested in what might be called the "side shows" of the day, little incidents; what an interesting article a string of them would make; I will mention one. A sensible-looking, middle-aged man coming up to me, said, "Mr. Shadows, I would like to tell you some of my experiences, and see what you think of them." I will notice only one, as they are all of the same species. "I am," said he, "of Quaker genesis; I had an Aunt Sarah, a pious lady, and in a religious conversation I said to her, 'How long after Christ died did he rise from the dead?' 'Three days,' said she. 'The Bible does not say so,' I replied. Aunt Sarah said, 'Nathaniel, see must look at the Bible as a mystery.' The conversation was continued, but that is the point I wish to make. In the course of time this Aunt Sarah died. A short time ago, after she had been dead nearly ten years—his wife having just gone out of the chamber and closed the door—the door opened and she returned, as he thought, for something, when looking, to his great surprise, he saw it was his Aunt Sarah, just as she used to look. The appearance was real, and he was awake; he had no particle of fear, and said, 'Why, Aunt Sarah, what do you want?' The apparition replied in the most distinct manner, 'Nathaniel, I asked me once how long Christ was in the grave before he rose from the dead? and I did not answer thee satisfactorily, as I did not know; so I have come to tell thee now: he did not rise from the grave at all—he rose from the dead the moment his spirit left the body on the cross.'

I have no doubt that experience was a fact, I have had personal knowledge of so many similar ones. It may seem like taking great pains for a small matter, but she probably had not far to come; and then, was it a small matter? It showed that Aunt Sarah had learned something she did not know when in the form, but it was only what every Spiritualist knows without trying to find out.

SHADOWS.

Shawmut Lyceum Picnic.

Bright and clear rose the sun on Friday, the 15th, the day appointed for this picnic at Highland Lake. It was one of those beautiful mornings that we are sometimes favored with; no clouds, the wind southwest and breezy, forecasting just the kind of a day for a perfect picnic. The groves of beauty that so abound within a radius of fifty miles of Boston tempt tired citizens to their fringed and frescoed lakes and shady nooks with their life-lengthening influences. Now naturally on these right kind of summer days, when thus located, do we spontaneously endorse the wit who said "God made the country, and man made the town." It always seems to me as though these rural retreats and Spiritualism were pleasantly connected as natural affinities—that the magnetism of nature invited inspiration.

As our party of several hundred reached the lake and began to spread themselves around its nooks and corners, or promenade over the neat bridges so tastefully connecting point with point—some individuals cozily sitting on the benches, or swinging on the swings, or sailing in the boats—I thought if one could have looked with clairvoyant eyes upon the scene, it would have been such a looker far more populous than our physical eyes testified to.

As is usual on occasions of this kind, there were extemporized circles sprung suddenly upon us at different times, and each corroborated, without any suggestion from me, the environment of spirit-friends and Indian intelligences that I have hinted at.

About two o'clock the auditorium began to fill with those who expected the usual flow of speech-making, which never seems to be omitted at a gathering of Spiritualists. Mr. Rand, Assistant Conductor of the Shawmut, acting as chairman, stated that Mr. J. B. Hatch, Conductor, was unfortunately prevented by business from being present. The acting chairman seemed to be well provided with people with tongues, and he began by introducing Mrs. Mattie Wilson, who made an interesting speech, with a supplement. She was followed by Mrs. Maggie J. Folsom; John Wetherbee was then introduced, who spoke his usual place; then Eben Cobb, who presides at the Eagle Hall meetings, made an eloquent address. He was followed by Robert Anderson; Miss Shelhamer, the medium of the *Banner of Light* Circle, made, under influence, a short and very interesting speech, uttering just the words the listeners wished to hear. After she sat down Prof. Dutton had a word to say on physical education. He was very interesting, and commanded close attention. Thus closed the picnic, which was in every sense a pleasant success.

J. W.

Sunapee Lake Camp-Meeting.

This Camp-Meeting to be held on the eastern shore of Lake Sunapee, in the town of Newbury, N. H., is to commence on the 18th of August. The location is one of the most beautiful in New England. Some of the best speakers in the ranks of Spiritualism, and a number of well-known mediums, embracing several phases of control, are to attend and offer their services to the attractions of the occasion. The lake is nearly one thousand feet above tide-water, and has been called

"The Loch Katrine of America," though, in point of fact, more beautiful than the famous Scottish lake. Among the attractions of the place will be fishing, bathing, boating and trips among the islands on the steamer "Lady Woodsum." As this Camp-Meeting commences after the close of Onset Bay, after you have visited that meeting down by the sea, you can bring the season of 1881 to a profitable close by attending this grand spiritual feast among the mountains. Circulars giving full particulars can be had by addressing Dr. S. N. Gould, West Randolph, Vt.

Camp-Meeting at Niantic, Conn.

To the Editor of the *Banner of Light*:

We are able, through the generosity of the friends, to announce that it has been decided to hold a camp-meeting at Niantic, Conn., this season, probably to commence Aug. 17th and continue to Sept. 13th. The farm has been purchased and paid for, at an expense of four thousand dollars. Lots 25x50, at forty dollars each, have already been sold to the amount of nearly five thousand dollars.

Purchasers of lots will assemble at the grove on Monday, 25th inst., to make selections of locations. Persons can occupy the premises immediately after that time, by cottages or tents. Streets will be cut and laid out, and lots designated. Small Lithograph Plans will be issued, showing the lay-out of a portion of the premises.

Those wishing to erect tents on leased lots can be accommodated with beautiful sites probably for two dollars. Plenty of choice lots yet to be sold. There are no unpleasant lots on the ground.

Speakers have not yet been engaged, but will be announced in due time. We invite all to come and see us. As in times progress, the public will have the benefit of all interesting items.

GEO. W. BURNHAM.

Foreign Correspondence.

LONDON LETTER.

To the Editor of the *Banner of Light*:

May I venture once more to beg the hospitality of your columns, crowded as they always are with interesting and valuable matter?

First allow me to condole with you. A heavy blow has fallen upon you. The editor of the *Spiritualist* has given notice that he no longer sells your paper. You can give him notice that he will not much longer continue to sell his own. This condolator of "Dr. Mack," champion of Mrs. Hart-Davies, and persistent persecutor of Mrs. Fletcher, and thereby of all English Spiritualists and mediums, has not nearly so much power for mischief as he has disposition.

I speak advisedly. The man who strikes at a helpless woman in prison commits an outrage against every Spiritualist. Her cause is our cause. Every medium and every adorer and abettor of a medium can be imprisoned by English law as well as Mrs. Fletcher. It seems to me mean and cowardly in the last and lowest degree to attack a woman in prison in any case, though almost the entire English press did so the day after Mrs. Fletcher was sentenced. But it is not their custom. They would not have done to a murderer what they did to a Spiritualist.

The fact of Mrs. Fletcher being a Spiritualist was the only proof of her guilt; and that, in English law, is sufficient. It made Slade a rogue and vagabond; it convicted Mrs. Fletcher of false pretences. The only false pretence alleged was that Mrs. Fletcher pretended to receive messages from the spirit of Mrs. Hearley—not a shadow of proof was offered that she did not receive such messages. It was assumed by judge and jury that she could not have received them. The verdict was based solely upon this assumption. If it had been admitted by the court, or by English law, that the spirit of Mrs. Hearley existed, and had power to communicate with persons in this stage of being, it would have been probable that she had spoken to her daughter through Mrs. Fletcher, and not in the least improbable that she had advised her to avail herself of the protection and friendship of the Fletchers.

There was no testimony on the trial to show that there was no such spirit, or that she had not given such advice. It was preconceived opinion and the assumption of English law, upon which Mrs. Fletcher was made a martyr for Spiritualism. It has been the same in every religious persecution. When Roman Christians were brought before Nero, there was no proof of guilt. It was not shown that Christianity was a pestilent imposture. That was assumed: "My religion—the religion of the State—is true. Your religion contradicts that; ergo, it is false. Take these Christians to the Flavian amphitheatre, and throw them to the lions. It will amuse the populace." Spanish inquisitors, Calvin at Geneva, Henry VIII., who with perfect impartiality burned Catholics who denied his supremacy, and Protestants who denied the Real Presence, had the same convenient method of procedure. In the same fashion, Elizabeth filled the prisons of England with non-conformists, and Charles and James II. imprisoned Quakers and other dissenters; and women were whipped from town to town, tied to the cart's tail, in old Massachusetts, while the parsons of the period, like some Spiritualist editors now, stood by and encouraged the hangman to lay on harder, and make their lashes cut deeper into the naked flesh of their victims.

Surely, so near the opening of the Twentieth Christian Century, it is time that we put an end to convictions without proof, and punishments for opinion or belief. England is proud of her freedom and justice—but when a Spiritualist is brought into court up rises the old persecuting spirit rampant as ever.

In the case of Mrs. Fletcher it was not proven that Spiritualism is a false pretence; nor that Mrs. Fletcher falsely pretended to be a medium; nor that one word she ever said or wrote to Mrs. Hart-Davies was untrue. It was not shown that one article freely given to the Fletchers, or placed in their hands for safe keeping, had been converted into cash. The Fletchers took Mrs. Davies with them to America. They gave up the property when it was demanded. Mrs. Fletcher voluntarily, foolishly some say, but I say nobly, heroically, and in a true martyr-spirit, came here to meet the accusation of dishonesty. Rogues and impostors do not do such things. Who ever saw a swindler—an obtainer of money by false pretences—rush across the ocean and into prejudiced and hostile courts to clear his character? Had the Fletchers been impostors and thieves they would have converted diamonds, laces and dresses into cash, and gone as far and stayed away as long as possible.

Even when lure-catchers in the toils, and assured that she would be condemned without a hearing, or the least chance of justice, with no escape but by the possible disagreement of the jury, Mrs. Fletcher was at liberty on bail. Any day she could have found perfect safety in France, or return to America. She chose to take her trial, and she is now bearing her martyrdom. Seriously, what are we to have is an arraignment of English law before the English people. Next Sunday Mr. Matthews at Ludbrook Hall will celebrate the first anniversary of his freedom from a long imprisonment in Lincolnshire for receiving half a crown from a police spy for a spirit message. Mr. Matthews is one of our most energetic and devoted workers, and the testimony to the genuineness of his manifestations cannot be better. Mr. J. J. Morse, one of the best trance mediums I have ever heard, will take the chair, and he has invited me to make a speech upon the line. I hope to be able to make a speech upon the line laid down in this letter, which you may take as a report in advance of a portion of what I intend to say on that occasion, and of what I think ought to be better said in every town in England.

When Mrs. Fletcher is at liberty, I think she will show that her martyrdom has not been in vain. Some of the best work in this world has been done or prepared for in prisons. St. Paul was "in prisons often," and the repetitions he got of "forty stripes save one" were far more cutting than Mrs. Fletcher is likely to get from her cowardly and insignificant calumniators.

T. L. NICHOLS, M. D.

32 Popstone Road, London, S. W., June 27th, 1881.

The firm, steadfast bosom upon which many a past full of torture has weighed in vain, will, many a time, like a piece of ice that has been often overflooded, break down beneath the gentlest footstep of destiny.

Cleveland (O.) Notes.

To the Editor of the *Banner of Light*:

As foreshadowed in my last, the Children's Progressive Lyceum held its final session Sunday, June 26th, and then adjourned for its regular two months' vacation. The exercises were of an interesting and spiritual character. All parted in good feeling, and with an expressed desire to rally in good earnest in September.

As a fitting termination to the day, spiritual exercises were held on the lawn, through the kind invitation of Mr. and Mrs. Saxton, 1622 Euclid avenue, Bishop A. Deas, the well-known inspirational speaker and singer, officiating. Under the protecting branches of a huge oak tree, the services seemed particularly spiritual and appropriate, the audience manifesting no less devotion at the outdoor exercises than in the hall. Mrs. Aron (daughter of Mr. and Mrs. S.) followed with a few pertinent remarks, proposing to continue the feast with a conference, when Miss E. M. Gleason, of Geneva, O., was introduced and led off with a few high spiritual and characteristic remarks. Miss G. is a recently developed trance medium, and only needs a few invitations from the friends along the line to develop into a very fine speaker. She is at present sojourning in this city as the guest of Mr. and Mrs. Lathrop, and speaking for the present at North Temple's Hall, West Cleveland, morning and evening.

PRINCIPAL.—On Monday, June 27th, the regular Annual Pleno (15th) took place at Geauga Lake. Notwithstanding the heavy shower of the early morning, three cars full of happy Spiritualists visited this romantic spot, and enjoyed themselves in good old-fashioned style—boating, swinging, foot-racing, dancing, roller-skating, croquet, being the physical exercises indulged in. The spiritual exercises were presided over by Bishop A. Deas and Miss Gleason.

Anticipation is now ripe as to the forthcoming basket-grove-meeting at Porter's Grove, Euclid Creek, on July 31st, the last Sunday of the month. Moses and Mattie E. Hill will speak, and probably other speakers will be announced next week. Between the morning and afternoon services, an intermission of two hours for a picnic dinner in the grove, when Mr. A. Porter, the host, will do all in his power to make the friends comfortable.

Knowing that very many of the friends in this section have never seen or heard Moses and Mattie E. Hill, attention is called to their proposed presence at this grove-meeting. It may not be amiss to say that Moses Hill is recognized by all who have heard him in this part of the country as one of the foremost speakers now on the spiritual rostrum; as a biblical scholar he is unsurpassed by any of our speakers, using his knowledge of the Scriptures in a wonderful manner in unfolding the philosophy of Modern Spiritualism; and for force and eloquence he is probably unrivaled, even among the galaxy of our spiritual lecturers. As to Mattie E. Hill, she must be seen to be fully appreciated, a specific and spiritual physique, she is equally at home in music, speaking, or the improvisation of poems.

Come, friends, and judge for yourselves at Porter's Grove, on Sunday, July 31st, morning and afternoon.

Yours for the cause,

THOS. LEEB.

W. J. Colville in New York.

On Sunday, July 17th, Mr. Colville commenced his public work in New York City by delivering two lectures in Republican Hall, 55 West 33d street. In the morning the attendance was very good for this season of the year; decidedly representative and highly intelligent, the musical exercises were pleasing, and Mr. Colville's inspired utterances met with hearty appreciation. His lecture on "The Reasonable Worship of God" was a forcible appeal to all humanitarians to ignore sectarian divisions and unite in practical efforts to induce a higher moral status in society. After concluding the lecture with a prayer, Mr. Colville, in a most impressive manner, working for human good and caring little for creeds or dogmas, the speaker added that an exalted conception of God was highly beneficial, because man required an ideal, and the more ideal the more he aspired to be. Mr. Colville's inspired lecture on "The New Bible" was an analytical review of Bible history and of the importance of the changes in the revised version of the New Testament. He pointed out the many places where the flood of inspiration seemed to carry the lecturer far away from a mere human and imperfect record to God's great Bible of Spirit.

On Sunday next, July 24