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Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC 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 tranquility was then absolutely demanded; 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 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 epigastric region, and taking the hand of the

A communication received from Alexander II., 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 inanition 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 Three weeks later he again presents himself and says: "My son takes a wrong course (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 footstep; he walks as one blindfolded, and sees pler than the Czar who sleeps trembling amid torn from the neighboring coast had been the tion does.

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 direc-

tions were followed, with the happiest results.

Some days afterward her lucid sleep came on

spontaneously after the mid-day hour, the mag-

netizer no longer being required. Then, sur-

rounded 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.)

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 habitudes of nations—now with the Indians, Egyptians and | the people of the Middle Ages—and the widelydisseminated 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 Demonophobic 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

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. Levmarie, regarding Le Spiritisme et le Congres de la Lique 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 daft, 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 congres 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 her magnetizer should cover his hand with a the errors of Catholicism,' and sent to 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 lumiere d'outretombe, 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 abridged) of "An apparition upon the sea," taken from a book, "Harmonies de la Mer," by Lieut. Felix Jullien: 'The souvenir of this terrible night," says the writer. "permits us to recount the followingmeteorological, 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 perfeetly distinct. Officers, sailors, all, for several hours viewed the scene. Admiral Desfosses, 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 Archimede, 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 not the danger. Is it life to live in fear of the | the three hundred lost in the Berceau." There

his sixty millions of subjects. But, JUSTICE, I | 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. Adelma Vay Wurmbrand), and "Copenhagen." Its more lengthy communica-tions 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 Messenger, while congratulating the confreres 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 caloborateur 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 cournge to say that it will henceforth devote a portion of its space to an impartial study of Spiritualism, since "science officielle (Mons. Chareot 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'Aquinus, of the Archbishop of Seville, has opened a conference for freighted with good things: notably, "Woman's the consideration of 'Spiritualism; that which | Progress," by Mdlle. Candida Sanz, in which she is true in these ridiculous impostures; antiquity queries why "Women of high society occupy of its genealogy; its bearing upon the faith and the customs.' One of the memoires 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 print-

The buen Sentido also says that a marriage by a civil form has recently been celebrated at San Saturnino, between two Spiritualists, Antonio Margarét and Therese Sabate. 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 continuance 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 Rianyo * (Riaño, 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 scems 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 Graciense," 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, nueblo) 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 ays: "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 foudo or foundation."

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

A new lady-writer, a medium auditiva, Mile.

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: Mdlle. Joaquina Cepeda de

T.; Antonia Pages, and Maria Antonia G. de A.

-fair " Lights of the Future."

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 "Scien cia Spirita." Under the heading "O Spiritis mo," 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 Hacckel," 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."

The Constancia, of Buenos Ayres, for April, is crowded with a mass of material that I can hardly enumerate. The interesting "Conferences 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.

Such evidence will make its way through oblo-

quy and all the anathemas of the church-even

El Espiritismo, also of Buenos Ayres, is 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 Espiritista, 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 Maxof? "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 "CHARI-TY, that should be the sun of Spiritualism," demand more space than can be afforded them

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 Magnetigm," 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.

—Herald of Health.

The blunt talker does not try to get his words in

PENUMBRAL SKETCHES. Francis Amory Returns.

BY JOHN WETHERBEE.

ro the Editor of the Banner of Light :

"As imagination bodies 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 intoshape, 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 assed 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 almo ways, 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 Tromont 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 the reader, I presume, will think so to. A thought of transfiguration comes to my mind here, whether spirits may not sometimes have the power of throwing their visage on impressible 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 vacancv. or to an "airy nothing," and I said to him: Whom did 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 jogging 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.

H., visited this city not long since, and during the week he was here gave some tests from the platform in the parlors of the "Ladies' Aid Soothers, got some good tests; certainly those I with tender and appropriate words: the spirit controling ended by saying she was my daughter, Hattie Wetherbee, and that her aunt Adeline and uncle William were with her, etc.; they were my only brother and sister "over the river." I am aware that I am somewhat known, and any one desiring it, if they thought it for their interest, or to attract my notice, could have gathered points and put up a job on me; I am aware that such a thing is possible, but not very probable; but from some of the circumstances that could not have been the case, and some things that need not be related here, satisfied me that the communications were spiritual in their source, at the close of the meeting I made an appointment with him for a sitting the next day.

I was on my way to keep that appointment. when I passed that old gentleman on the Tremont street mall that so suddenly reminded me of the late Mr. Amory. Whether his invisible spirit being with me for a purpose, as I afterward learned, took that way of possessing my thought, I do not know; but it was successful, for he was much in my mind after that during the rest of my walk, which ended in about half an hour by my reaching Mr. Emerson's residence, on Concord street. We had the sitting and, as might be expected, several of my spirit friends manifested their interest in me, among them the three that I have referred to at the 'Ladies' Aid Society," and particularly an old friend, George B-, a connection by marriage. Some definite circumstances were given that the medium could have known nothing of that identified him, and thus made the séance quite interesting. All of a sudden the control broke off of George and said: "I see the name of Francis Amory." "Well," said I, "what has he to say?" "Here he is," said the control; "he is a small man, about your [my] size; he is an old man has a high forehead and gray hair; thin, and somewhat bald; I hear him say, 'Mt. Vernon." "I understand," said I, "he lived in Mt. Vernon Place." This conversation was carried on by the control and in the third person; but the little I have to say I will say directly; though the spirit of Mr. Amory did not control the medium; but stating it in this way I can make myself more intelligible: I then said: "I am very glad, Mr. Amory, you have come to me. I hardly expected you so soon." The spirit in a very natural way said, as he would if in the form: "John, I looked in at your office to-day, and while there heard you telling some one of this medium, and that you were going to have a sitting, and I thought I would go with you." I did have that day, about noon, a long talk with a person, and spoke of the medium and my experience at the Ladies' Aid Society, and that I had engaged a sitting with him that afternoon. I think it more likely that Amory was stating a fact than that the medium was guessing right. I think, also, his going with me to the medium is full as good an indication of his invisible presence while I was walking down the Tremont street mall and thinking of him, as that the thought of him superinduced the manifestation of his presence at the sitting. I want always to look at these things in a common-sense way; if I give the spirits the benefit of any doubt, it is an influence, and as far as that goes I think it is evidence. Amory continued, and said: "John, I was not quite so much a Spiritualist as you are, but I was interested, and I was glad to have so many opportunities of going to circles and manifestations with you. I enjoyed them very much, and felt under much obligation to you for those opportunities." Now that was literally true. I took great pains to give him opportunities, and he appreciated them, and said sometimes: "John, I don't want to crowd in is burned, and with it his house and crops. A where I am not wanted; but if you can, without trouble to yourself, afford me or put me in the way of being present with the right kind of people, I shall feel very grateful." And I always did; and it seems now the spirit remembers it; and though he did not go as far as I did in this belief, he said he did now, and saw it all as I

We spoke briefly of some matters of a business nature, that need not be mentioned here, showing clearly it was Mr. Amory's spirit, and that his memory was good, though temporal matters had shrunk into trifles except where they bore on his present condition. I really felt as much in his presence as if he was sitting by me. A half-remembered thought now floats in my mind, and I will try to write it, as expressive of how I felt:

"And thus the coffined dead, That had been to the tomb conveyed, awoke And mingled with us invisibly in converse; And God, approving, blessed the sacred hour."

It was so kind and unusual, his coming so soon; and he appeared very near me in heart, and I said he must make the acquaintance of my friends, R. H. and W. B. He knew, when in the form, that these two spirits often came to me, and he said he would; and three for my invisible body-guard would be better than two. He referred to Hattie as standing near me, and wished to be remembered to her mother. Mrs. Wetherbee, for whom he had a high regard, Mr. Amory had been many times at my house, and had also met my wife at many séances, and tions at Epes. Sargent's, who was my neighbor and personal friend. The polite reference to worse than that. Mrs. W., and the way he said it, was quite characteristic of this rather precise old bachelor. I use the expression with respect, and chair understands it so.

'I remarked to this friendly spirit, while on the subject, that he had made a good many of his relatives, happy by the distributions in his will, as well as by doing something in the way of public charity. "Yes," he said in reply; "but wish I had done more of it during my life." Mr. Amory was a very liberal man-believed and acted on the principle of live and let live; and if he had any regrets, what must be the regrets of nine out of ten who die weighted with their wealth, that they had to leave on the bank of the river of death—as no baggage is allowed in the passage—and so left behind for their heirs to enjoy or quarrel over? Mr. Amory made one remark in this connection that rather surprised me, and yet it did not when I came to think more of it: when speaking of doing more of his distribution while he was alive, he added that he ought to have doneone thing that I had suggested; that it was too late now; "but," said he, "if I had seen things as I do now, I certainly would have done it." I have no sort of question but if he was in the form, with what he knows now, he would have done it of his own will, not from my suggestion, and in the spirit-world he would have second, meningitis.

been the richer man for it. Alas! how few there are, comparatively, who strive to lay up treasures in heaven, where moths do not corciety." I was present once, and, as did many rupt nor thieves break through and steal. This remark is no reflection on my invisible got were good, for of those I could judge; for friend-he is far from being a poor man in the instance, the medium, entranced, addressed me land of souls; he only sees now how easy it would have been to be a millionaire there. I use worldly language to convey my thought, but the reader, I trust, will easily translate it into the celestial vernacular, and so understand what I mean.

There is nothing very startling or sensational in this Penumbral sketch. Mr. Amory put in his appearance rather soon and unexpectedly. The circumstances that somewhat forecasted his coming are, it seems to me, of an interesting character, and so I have written the sketch out in a very simple manner, as one of the thousands of "footfalls on the boundary of another world" that can find but one solution, and I concluded to test the medium further; so and that a spiritual one, making the apparently "airy nothing" of the poet in the following lines a literal truth; and as a truth I quote them, as a closing refrain:

"The tenderest whispers thence we hear From those who lately sailed across. They love us still; slace heaven is near, Death is not loss."

Written for the Banner of Light. ASCENDED.

BY M. T. SHELHAMER.

One more loved one gone before us, Gone to make our pathway straight, Stretching through the gloomy valley To the gleaming, pearly gate! One more sainted life transplanted To the garden of our Lord. One more angel joins the chorus, Chanting songs of sweet accord.

One more star in heaven is gleaming, Shedding forth a golden ray O'er the path of loved ones tolling Up life's rugged, weary way. One more jewel in the kingdom, Placed by Him who reigns above, In the precious, royal setting Of his pure and perfect love.

Angels called her from the mortal-Called her from its sin and strife; From the death of living sorrow To the joys of endless life: Angels whispered, "Come up higher," As they led her heavenly flight Up the shining, spiral stairway, To the land of perfect light.

Cheer up, mourners, for your loved one, Freed from sorrow, grief and pain, Hovers o'er on shining pinions, Drawn by love's magnetic chain; Cheer up, mourners, for the Father Guards your friend with wondrous care. And will keep her safe and holy Till you join her "over there."

Cheer up, mourners! cheer up, loved ones! For a Messenger Divine, Whispering words of holy comfort, Comes with garments all ashine; Comes to guard you from all evil, Comes to bless you with her love, Comes to guide you o'er the pathway Leading to her home above!

Let us bow in meek submission 'Neath the heavy iron rod Laid upon us in affliction By the mighty hand of God. As we strive to pierce the curtain Veiling him, the holy One, Let us whisper, in our anguish. 'Not our will, but thine, be done."

Spiritualism Among the Indians. To the Editor of the Banner of Light :

In "The Resources and Natural Wealth of Arizona," by R. J. Hinton, editor of the San Francisco Evening Post, we find the statement that the "Indians of Arizona are all Spiritualists." We are acquainted with the Yumas and Mohaves, and our acquaintance verifies the above statement. When an Indian dies, his body out to war against the Maricopas, and like old Job's servants, only one returned to tell the tale. As a result they pulled up their corn and water-melons, burnt up their houses and horses, and all the belongings of those who were killed, and thus in a great degree impoverished the tribe; but the defeat caused the fighting business to cease, and since then the Yumas have lived peacefully near the white man's fort.

The houses and crops the Indians say are for the dead Indian in the other life. /They tell me their Indian doctors can talk to the spirits of the departed; one told me he heard the spirits talking to the Indian doctor; he said that the doctor stood away a little from them, and then away a little further were the spirits-that the spirits said they had better corn and melons and Mesquit beans than they [the mortals] had, and did not want to come back.

A year ago in Mendocino Co., Cal., a gentleman told me of a peculiar fact (to him); he accompanied me to a few Indian huts, and there found an Indian interpreter, also an old Indian chief. About a year before the above occurrence, the chief's twin brother died, and the remaining chief was disconsolate, wailing day after day; at our visit the old chief stated that his spirit-brother came to him at night, opened the door, sat down by him, and told him he was not going to die, but would get well. The old Indian seemed to be somewhat frightened about several times had been with me at manifesta- it, as he came so often; but we told him he need not fear much if he did not tell him anything

In the same County a gentleman stated to me that he had lived with the Indians, and one old doctor, taking quite a liking to him, desired him the "dear friend and ghost" in the vacant (?) to become a doctor too-to which he consented. They formed a circle, and beings came and talked with them; he could see them moving around in the dim light in which they sat; then becoming somewhat alarmed at what he saw, he (my informant) left the place—he having no knowledge of the Spiritual Philosophy.

Yours truly, E. A. BONINE. Yuma, Arizona, June 30th, 1881.

WITCHCRAFT OF NEW ENGLAND Explained by Mod-ern Spiritualism. By Allen Putnam, Esq. Boston: Colby & Rich, 1880. The author aims to relieve the authors or creators of

The author aims to relieve the authors or creators of what in the early days was called witchcraft, from the odium heaped upon them by historians, by conceding that the things they did were real, and that they acted in harmony with and by virtue of laws of mind in its relation to organization and matter—laws exceptionally potent in exceptional individuals. Hesees a real identity in the facts of Vitchcraft and the facts of Spiritualism, and seeks to show that in both classes of phenomena, like causes produce like effects. Both Witchcraft and Spiritualism are genuine; they are similar in character; the forces behind them are identical. There is a tone of earnest caudor in the author's manner, and though a little skill in the art of terse wifting and in the classifying of matter would have given his book greater literary merit, it has the chief merit of being clear.—The Christian Leader.

A'girl died in Springfield, recently, from brain dis ease, and the attending physician has returned as the first cause of her death, "the graded school system"

Banner Correspondence.

New Jersey.

ANCORA .- A. E. Newton writes, July 7th I ask but a small space in which to notice the reply of my friend, Mrs. Maria M. King, on the question whether malicious spirits are ever permitted to manifest in this world. She reiterates with great ability the arguments contained in her books, on the negative side of this question. I have stated some of the facts and reasons which compel me to a different conclusion, and am content to leave the matter with intelligent readers—only requesting both her and them to note that my conviction is not based either on 'old prejudices' or the 'assertions of mediums or sensitives,' as she seems to assume, but chiefly on facts of my own ob-

I am glad to know that Mrs/King disavows I am glad to know that Mrs/King disavows the meaning I attached to the passage quoted from page 49, vol. III., of her 'Principles of Nature.' I beg to assure her that I had not the slightest intention of misintepreting or misrepresenting her. Indeed, on a careful reexamination of the passage, quoted a little more fully by herself, I do not now see how its language can be construed otherwise than as I then represented. If it does not imply that malicious 'demons' in spirit-life are denizens of 'the better land,' the home of the angels,' 'the saints' rest.' efc. and form a part of the of 'the better land,' the home of the angels,'
'the saints' rest,' etc., and form a part of the
'society' of spirit-life, then I see no meaning
or point to its language. It is needless to add
that those intelligent Spiritualists who have
been convinced of the occasional manifestation
of malignant spirits, do not imagine that these
have their home with 'the angels,' or in 'the
saints' rest.' In other words, they regard 'the
spirit-world' as an extensive region, where each
class goes to 'its own place,' instead of being
mingled as in human society on earth.

It is but just to say that Mrs. Kine's works

It is but just to say that Mrs. King's works elsewhere recognize the separation of spirit-beings into 'spheres,' 'circles,' 'grades,' etc., according to character and attainment; but she affirms a more complete control of the wiser over the evil-disposed classes than facts appear to warrant."

Maine.

PORTLAND.—"Observer" writes July 10th: 'On the occasion of a recent trip into 'The Old Pine Tree State,' I had the misfortune, as at the first I conceived it to be, to be detained in Portland over Sunday. I had spent some Sundays in that city before, and had always found them dry chough. I supposed this one would be a repetition of them, and all the more the Banner for that week, and was yawning through the Sunday Morning Times, when I saw the announcement that Mr. J. Wm. Fletcher was to speak there in the afternoon and evening. I had not heard him since his return from England, and I confess I had some curiosity to do so. My misfortune would give me that privilege, and I set down a credit to that account at once.
At 2:30 P. M. I sauntered into Mercantile

At 2:30 P. M. I sauntered into Mercantile Hall. I had seen Spiritualistic audiences in Portland before, but I was not prepared to meet such an one as was assembled there on that occasion. It was an earnest, eager assemblage, anxiously waiting the advent of the speaker. At last he came, and all eyes were fastened on him. He had evidently spoken to those who composed it before, and not in vain. He began by reading Edward Arnold's beautiful poem entitled 'He and She.' So effectively did he do this, that, at the close, one-half the eyes were wet with tears—a grateful tribute alike to the author and the interpreter.

The subject for the afternoon was: 'Here and Hereafter.' His first sentences were a slowly-measured, graceful and elegant laying out of the theme. These were succeeded by a terse, rapid, and exhaustive elaboration of each branch of the subject. The concluding part was a beautifully painted word-picture of the relations that exist between the two, and a clear statement of the need to live this life well 'Here,' if we expect to enjoy a higher order of happiness in the 'Hereafter.' Everybody in the

'Here,' if we expect to enjoy a higher order of happiness in the 'Hereafter.' Everybody in the hall had listened with breathless attention threughout the delivery, and I could read in the face of each a thoroughly satisfied look. I was the more pleased to see this, because of rumors of disastification in some approximation. W. F.'s of dissatisfaction in some quarters with Mr. F.'s recent unpleasantness. But that audience was close sympathy with him, both as man and

speaker.

In the evening his subject was: 'A Study of Robert Ingersoll.' This, I said to myself, will test his capacity as a thinker as well as speaker. He went straight at the subject with so much coolness and boldness, that the doubt I had of his ability to handle it, disappeared at once. He gave a masterly abstract of the positions of the Church appropriate and then an equally able. Church evangelical, and then an equally able analysis of the opinions of Mr. Ingersoll. The comparison of their relative merits was one of the keenest satires on the Church, and the most graceful tribute to the honesty, courage, and ability of the latter-day Thomas Paine, that I ever heard. Many must have gone away from that hall (crowded to its fullest capacity) thinking more kindly of the great infidel than before entering it. It was a brave thing, well and timely performed.

But the sewices were not ended. As he reserved.

But the services were not ended. As he rose, after the singing, to give tests of spirit-presence, the auxiety of the audience was at a painthe anxiety of the audience was at a painfully-intense pitch. Some even seemed to fear to breathe, lest some word of his now quiet speech should be lost. One after another he described first this spirit and then that, with the clearness and rapidity of an expert. A recognition came in response to all save one. As an illustration I will give a brief statement of the last, surrendering all the beauty of the delineation for the sake of brevity. He said: 'I see a boat leave the dock containing five persons. It returns with one. I see them strug-I see a boat leave the dock containing five persons. It returns with one. I see them struggling for life in the water. All save one sink. Now the scene changes. The drowned appear in spirit. On each of their heads is a name, two of which I cannot read. [He gave the others.] With them comes a friend who recently left the earth-form. One of them says: "This was twenty years ago." Several rose in the audience and verified the case.

I left the hall feeling, as I have no doubt every other present felt, that such a man as this must do great good in the world, and hoping that the millions who need to hear just

this must do great good in the world, and hoping that the millions who need to hear just such brave speech will have the opportunity. For the sake of these millions I will endeavor to give a brief view of how Mr. F. appeared to me upon the rostrum. The first glance at his figure as he enters the room gives the idea of a spirituelle slenderness, but as he faces the andience this is replaced by the fact of a well-knit, compact and shapely form, capable of great endurance and susceptible to a high order of influence. All his movements, and expecially his gestures, are graceful and very dignified, and all the more effective because it is apparent that they are natural, not studied. His finely proportioned body is fitly counterparted finely proportioned body is fitly counterparted by a well-developed head, in which the intellectual predominates. The sharply-defined per ceptive faculties are crowned by broad—even massive—reflective organs: A careful study of his face, as a whole, explains the readiness with his face, as a whole, explains the readiness with which he grasps any subject presented for consideration, as well as the comprehensive manner in which he handles all of them. His command of language, is large and his choice of words most careful. His English is almost faultless. He has a happy way of saying the most radical truths, giving them as arguments for the beautiful and good to win, rather than as iconcellatic asservations to startle peakage. as iconoclastic asseverations to startle, perhaps even, to displease,

In my opinion it is no disparagement to the very greatest of those who labor in the spiritharvest-field to say that Mr. Fletcher stands in the front ranks, nor that he is destined to shine equally with the most brilliant."

Missouri.

ST. LOUIS.-A. Miltenberger writes: "As Hudson Tuttle, A. J. Davis and Mrs. Emma Hardinge Britten allege re-incarnation to be a lelusion, and Mrs. Conant, Mrs. Richmond, Aldelusion, and Mrs. Conant, mirs. Chemond, Airmira Davis—and the greatest and best of all, spirit "James Nolan," in his own voice—allege it to be a grand truth, what are we poor mortals to do, who are not illuminated, but fall back upon

what has ever been advised in the spirit-circle which these contradictions of testimony of the inspired ones, I propose to do my own thinking about the matter.

I wish first to remark that the most frequent

bjection to our faith is 'that the spirits do no gree amongst themselves, but teach many vari agree amongst themselves, but teach many varieties of doctrine and often contradictions of fact. For myself I conceive these contradictions to be the most blessed thing that humanity has to rejoice over, as we now feel assured that the 'Thus saith the Lord' of past ages is not to be supplemented with 'Thus saith the spirits,' and, perforce, we are compelled to do our own thinking.

and, perforce, we are compelled to do our own thinking.

Mrs. Maria M. King, in 'Principles of Nature,' Vol. III., page 12, says: 'Dominion over the world of matter was given to man as the vicegerent of the Infinite Mind, so qualified as to be the interpreter and executor of law originating with this mind,' and much else to the same effect, which leads me to the conviction that spirits inhabit bodies for fifty or more years for use.

Now the argument for the truth of re-incarnation may be presented thus:

Now the argument for the truth of re-incarnation may be presented thus:

1st, That man is in contact with matter for a divine use. 2d, Millions of infants pass over without a day, an hour, or a minute of that use. 3d, They are deprived of that which for all of us is a necessity—the law. 4th, They can only get that use by being 'born again' or re-incarnated; and finally, if it is the law that infants can be re-incarnated to fulfill that law, the inference is irresistible that you and I and all the rest of us can, if we need it, be re-incarnated.

nated.

So to me the doctrine does not seem absurd, but rather a beautiful result of a perfect law of adaptation of means to ends."

New York. BROOKLYN.-Dr. G. Bloede sends us the

following as a new and singular view of a much discussed subject: "A spirit-communication about the vexed question of re-incarnation was lately received in a private circle of which your correspondent was a member. The circle consisted of two ladies, two gentlemen and the medium, Mrs. N., a German, and the best personating trance-medium it has been my good luck to meet. I have known this lady for nearly ten years, have had a great number of sittings with her, and can, therefore, positively assert that she never exercises her unusual medial gifts but in strict privacy and among a few friends. She is herself an enthusiastic Spiritualist, and sne is herself an enthusiastic Spiritualist, and entertains the highest notions about the mission of Spiritualism and mediumship. Her trance-condition is of the deepest kind, rendering her unconscious, and not leaving the least trace of remembrance of what has passed during its continuance. The manifestations consist in life-like representation of known or unknown decompt paying while a faw playing laigus as decensed persons, while a few physical signs, as table-moving and lifting, occur only occasionalby, when she is not entranced. It is a peculiarity of hers, that the spirits she personates find it very hard to directly give their names; these have commonly to be brought out by circuitous questions. On the occasion I speak of, a spirit manifested through her who said he had been a German, a Spiritualist, who had passed off in New York some four to five years ago. He said that I had known him, though not personally. By repeated round-about questioning, and the suggestion of another of the sitters—my own memory could not be awakened to remember him—it was disclosed that the apparition was that of *Mr. Philip Timm*, an old gentleman, who some time before his death published a very good pamphlet on Spiritualism in the German

After his recognition, which was attended with the well-known lively signs of joy and satisfaction on the part of the spirit, he said satisfaction on the part of the spirit, he said he had come for a particular purpose, namely, to give us some light, that is, his knowledge, upon a dubious and much-ventilated question, that of re-incarnation. Upon the first question from our side, whether 're-incarnation' was a fact, he affirmed positively that it was, adding, however, directly: 'but one of rare occurrence.' He then went on to state that he would call those spirits who resorted to returning once more into the human form, 'Spiritual suicides.' They were the exact counterparts of those men in the flesh who found their existence on earth so intolerable that they imagined those men in the nesh who found their exist-ence on earth so intolerable that they imagined they could not bear it any longer, and tried to escape from their own consciousness by de-stroying their physical bodies. In like manner there were unhappy inhabitants of the spirit-world, who considered their existence in it to be so hard a task that they hoped to escape from their enjoited consciousness by rediscusting a their spiritual consciousness by reassuming a new human form in their old_planetary abode, that is, by re-incarnation. This was the essence of the communication of Philip Timm, who said it was not an easy thing to express his thoughts through this medium, whom he used for the first time. He therefore promised to give us more about the same subject at some later opportunity.

The substance, however, of what he imparted to us seemed to me so novel and original that I thought it worthy to go on record, and to be given a wider publicity, with the hope that it might perhaps induce communications from other spiritual sources, and discussions in this sphere on a question which has already caused the existence of two contending schools of Spiritualists, and thus far has been answered by many of those who claim to be the mouthpleces of the best and highest spiritual authorities. ities, in the most positive manner of affirmation

as well as negation.

The message of Philip Timm would suggest that re-incarnation is a fact, and at the same time an act of volition on the part of the spirit re-incarnated, although not an act caused by mature consideration and the desire of progress best attained in this way, as Allan Kardec teaches, but an act of desperation, which would —on immutable spiritual laws—necessarily involve subsequent disappointment and repent-ance, and thus would rather impede progress for the space of a new life on earth. The question, of course, how re-incarnation is effected by an act of spiritual volition, remains as dark

I need scarcely add, that on my part I do not egard the above communication, interesting as it seems to me, as more than an opinion of a as it seems to me, as more than an opinion of a spirit, confirming the fact well known to all ra-tional Spiritualists, that the utterances of spir-its are not to be taken as infallible oracles, but as individual ideas (sometimes even notions and whims), which may differ as widely from each other as those of mortals in the flesh."

LA FARGEVILLE.—H. J. Kilborn writes 'I wish to state to the readers of the Banner of Light that the cause of Spiritualism has been awakened in this little village by a visit from Miss E. Anne Hinman, who the past week has given to the people the beautiful truths of our philosophy. Miss Hinman came a stranger to all, and when she went away she left many warm friends. As one of her guides said, we had not only taken the medium into our homes but into our hearts. Miss H. gave three lectures, which were listened to with profound interest by good audiences. We hape to have the pleasure of hearing Miss Hinman again, and have faith that we shall, for one of her controls told us they thought she would tevisit us before many months. I think that good mediums and lecturers should direct their efforts to small towns and villages, so that the light of Spiritualism may shine in every nook and corner of the awakened in this little village by a visit from alism may shine in every nook and corner of the earth. It looks to me as if Miss Hinman was sent by some unseen power to this place, to speak the words of love and wisdom to many who were hungering and thirsting for the living

UTICA.-Further verification of the truth of the communication of A. J. LATHROP, published in the Message Department of the Banner of Light, May 28th, is sent to us by A. W. Brownell, who was well acquainted with Mr. Lathrop for a period of over twenty-five years, and pronounces it correct in every particular.

NEW YORK CITY. - Mrs. A. K. Parent writes: "I have made arrangements to pass a few weeks at Lake Pleasant during the Camp-Meeting this summer, and intend while there to devote occasionally half a day to those who wish to contribute to the fund for the relief of E. V. Wilson's widow, whose condition appeals to

all Spiritualists to aid her in raising the mortall spiritualists to aid her in raising the mort-gage on her farm. If each medium at Lake Pleasant will give his or her quota, we may in a short time furnish a substantial proof of our appreciation of one who did so much for the cause, and whose advice, sympathy, and won-derful tests of spirit-power, were always ready for those in need of either."

Massachusetts.

BOSTON.-Carrie Moore writes: "It looks very much as though the sectarians were treading just now upon very dangerous ground. They are obliged, in order to save their creed, to discard or ridicule the phenomena that Spiritualism presents, or explain them away under the head of 'hallucination,' as was recently done in the Youth's Companion, in reference to the merchant of Brooklyn who saw his son that had been dead for a year. The matter had received wide publicity. The veracity of the party beholding the materialized youth was of such a type that they dared not question it. It must not be ignored. So there is no other way left but to group it with another incident that is made to hear the evident marks of hain demade to bear the evident marks of brain de-rangement, and lump them off together as 'hallucination.' It would not do to allow the youth of the land to believe that the merchant saw his son. Can they not see that when they

youth of the land to believe that the merchant saw his son. Can they not see that when they are teaching the rising generation to doubt the truthfulness of such well-attested evidence of the return of spirits, they are also teaching them to doubt the truthfulness of their own Scriptures, and setting a trap into which they themselves may fall?

The ordinary youth of to-day will reason thus: If that merchant was hallucinated, who knows but that Zacharias may have been hallucinated also in reference to seeing Gabriel in the temple and talking with him?

If all the so-called spirit manifestations of to-day are to be accepted as evidence of lunacy, who knows but that James and John were out of their wits when they supposed they saw Jesus transfigured and Moses and Elias talking with them? And the disciples who were congregated together after the death of Jesus might have been in the same condition when they supposed they were talking to their master, who had appeared to them when the doors were shut. And Thomas especially must have been very much. peared to them when the doors were shut. And Thomas, especially, must have been very much hallucinated to suppose that he was thrusting his hand into the sword-wound in his master's side. John must have been in a perfect frenzy on the Isle of Patmos to have supposed that he was shown by an angel up into heaven where he received power to prophesy, and where the map of the future was unfolded to him in a most

map of the future was unfolded to him in a most startling manner.

Teach your child that a considerable portion of humanity believes a lie, and the chances are good that he will conclude that you believe one, especially if you start his mind on a little of thought after the manner adopted by the Youlh's Companion."

HAVERHILL. - A correspondent writes: The meetings of the Spiritualists in this city were virtually closed for the season the first of June, but the rostrum at Good Templars' Hall has been occupied nearly every Sunday since by Mrs. A. L. Pennell, for the delineation of her peculiar phase of mediumship—psychometric readings and descriptions of spirits. These meetings have been fully attended, and great interest has been manifested. Mrs. Pennell's readings from handkerchiefs, gloves, or other articles she may hold in her hand, are truly wonderful, and astonish skeptic and believer alike. In describing spirits, she gives names in full, dates and characteristics, with a promptness and positiveness which I have never seen equalled; and her descriptions have invariably been found to be correct. If not recognized at the time, as has proved to be the case in several instances, subsequent inquiry has verified the truth of the statements. I consider her the best medium for her phase of development I have ever met with, and cheerfully recommend her to all who may desire her ser June, but the rostrum at Good Templars' Hall recommend her to all who may desire her services. Engagements may be made with Mrs. Pennell by addressing her at No. 50 Maverick street, Chelsea, Mass."

Pennsylvania.

PITTSBURGH .-- J. H. writes: "In the Banner of Light of May 28th is published a question and answer, respecting the colors of spirit garments, the conclusion of which leads us to suppose that white signifies purity. Swedenborg states that in color white is the correspondence of Truth, red the correspondence of Love. As Truth and Love are Divine principles, white and red correspond to these, and in the heaveness of the correspondence of t ples, white and red correspond to these, and in the heavens and in nature are seen in infinite modifications, or combinations, in the objects in both universes. Angels and spirits are clothed according to the degree of love and wisdom in them—some having more of one than of an-other—and their garments change according to other—and their garments change according to the changes of receptivity of good and truth from the Lord. As they advance their garments become more shining and splendid, and wonderfully beautiful beyond description. Now as gold has more of the red color than of the white, it is indicative of love in the angel in an exalted degree when the garments are of a golden selve accounts the shirters. are of a golden color, as seen by the spirit answering the question on one occasion. Silver, being white, signifies truth. Hence these precious metals belong to the Celestial (Love) Kingdom and the Spiritual (Truth) Kingdom of the heavens. So with the precious stones: according to color they signify things spiritual or celestial. White, and colors blended with white, in garments, indicate that the spirit or white, in garments, indicate that the spirit or angel is of the Spiritual (or Truth-loving or predominating) Kingdom. Red, and that blended with other colors, indicates Love, or Good, and belongs to the Celestial, or highest Kingdom. There are infinite blendings of these colors, as there are infinite degrees of receptivity from the Lord of Good and Truth. Dark colors—black, shades of black—indicate truth in obscurity or falsity. Hence novitlate spirits, who are evil and in falsities, are robed in dark and tattered garments, and seem of African or dark aspect, because night, darkness, blackness, are opposed to day, light, brightness. Thus all things in heaven and in earth respectively correspond to some degree of love and wisdom, and the color is a sure indication of the kingdom to which it belongs, when seen

respectively correspond to some degree of love and wisdom, and the color is a sure indication of the kingdom to which it belongs, when seen in the spiritual world. White horses in the spirit-world are seen when the angels and spirits are in love of truth. Black horses have an opposite signification. This may be seen in the Scriptures, if correspondences are understood. An understanding of these spiritual truths will enable us to understand much that is related through mediums—descriptive of spiritual scenery, and the states or conditions of our communicating friends. On the same page of the Banner is another remarkable statement, which I propose to explain: 'Lyman Strong' begins: 'I have been listening to the gentleman who has just passed out. I have heard him discussing plans and designs and geometrical lines with another spirit present, talking of pavillons and rotundas, and I hardly know what, until my head seems filled with know what, until my head seems filled with them. It seems to me he must occupy a place

them. It seems to me he must occupy a place where all houses are either round or built in the form of arches, or something of that kind, for you cannot get him to admit that a square corner is worth having.'

The square belongs to the Spiritual (truth) Kingdom, circles to the Celestial Kingdom; therefore it seems evident that the spirit of A. J. Lathrop belongs to the Celestial Kingdom, and Strong could not appreciate the beauty of curves, circles, etc., belonging to the Superior Kingdom. Square houses, built with square blocks of stone, are seen in the Spiritual Kingdom; but magnificent buildings, arched and curved, with rotundas, etc., are seen in the Celestial Kingdom. These are correspondences originating in the qualities of the Divine Love and Wisdom, and their reception and perception by angels and spirits."

Oregon.

PORTLAND.-Under date of June 22d Dr. Dean Clarke writes: "Next Sunday finishes eight months' service in this city, and as the lease of my hall expires then I shall suspend meetings till fall. I get homesick every summer when camp-meeting time comes, and long to go back to the old Mecca to grasp once more the hands of old friends and enjoy the divine 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 coworkers 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 mortals and glorified privits sustain you in the arduous efforts that

opinit. May appreciative mortals and glorined 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 slate-writer. During a sitting with her an intelligence claiming to be the spirit of my wife wrote on a slate held by my own hands, 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 scance, and there my wife came out in a materialized form, wrote on a piece of paper, and handed it few days past in this city, that may interest 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 scance with the Doctor materialized, came to me, made passes over my head, threw private scance 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 deny that God is love?' She then passed to the table, and wrote on a slate in presence of us both, then passed to a short distance from her person; it rolled over the floor and disappeared. Another cloud of white ascended, disappeared. Another cloud of white ascended, disappeared, and Deltha 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 despiter District.' I gent and you. Your daughter, Deltha? 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, teuches me, handles my violin, raps on it, draws the bow over the strings and moves it over the floor, as evidence of the sucmoves 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 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. 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 capa-ble of convincing us that 'love never dies.' Few cities are blessed with so goodly a num-ber 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 forms of mediumship 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 corrections are so well developed. 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

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. tality; 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 extinguish.

it a power for good which cannot be extinguished."

Vermont.

PROUTORSVILLE.-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-forms 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 cab-inet, in which Mrs. Huntoon sat and no other person could possibly enter, in Mrs. Weeks's own house, where no deception could exist, conhouse, where no deception could exist, con-vinced all of the genuineness of the manifesta-

DUXBURY .- Geo. A. Fuller writes: "The cause of Spiritualism seems to be in a very flourishing condition in the State of Vermont. Mr. Joseph D. Stiles; of Weymouth, Mass., is doing an excellent work with his lectures and tests at Eden and Troy. Miss Hagan is busy, delighting large audiences with her charming improvisations. Dr. G. S. Bronson, of St. Albans, is traveling all the time, scattering seeds of truth by the wayside, and is very successful in healing the sick with magnetism."

New Hampshire.

PORTSMOUTH.-William Critchley writes: 'The Banner of Light is a welcome visitant to hundred of homes in this old city by the sea. We have had such an awakening of the spiritual 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 leaven we have received will leaven 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 and more than all we could wish—such lectures and tests that will long be remembered here. The hall in the evening was crowd-

ed, 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, and since January 1st have had good speaking on Sundays, and séances in many parts of our 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 place. We shall close our scances till fall, when we hope to continue them until we can talk face to face with our loved ones gone before.

I lectured here five Sundays in May and June, one Sunday in Hering, last Sunday in Pierson, 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 feature 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 Her freed spirit has passed from our mortal vision, but her sweet and 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 works 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 left its earthly tenement it had gained the victory over death and the grave—for she had tery 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 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 footsteps 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 that portion of the exercises. In the circulars of the meetings, the nesseeans also contribute to that portion 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 theme they are expected to elaborate, hence they come well prepared. A hint to the people who need to emulate such an example is sufficent.

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 C. 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

assassinate Tresident Garnett, he entogreed 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 quali-July 3d. He pointed out the meritorious qualities of our form of government, and adverted 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. able localities which have not yet been visited. The brethren will move slowly and harmonious-

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. Bros. Underhill and Brainard had forms of Association drawn up for adoption; but the whole matter of organization was postnoned.

tion was postponed. On the 4th of March, 1881, Mrs. Rachel Far nam, of Chippewa Lake, O., passed to the spirit-world. She was born Jan. 16th, 1800. For many vears she had been a devout and intelligent Spiritualist. She often referred to her Eastern friends. Her husband is sustained in his lone iness 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. 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. Rood, 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 Railroad at Dunkirk, N. Y. and take a train for the Lake, which is Northern Ohio. The railroad facilities are good. You leave the Lake Shore Railroad at Dunkirk, 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. K. 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 introduce the following speakers: Mrs. Richmond, Mrs. Hyzer, Mrs. Shepard-Lillie, 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. Fannie Allyn, Judge McCormick, Miss Rhind, Dr. Peebles 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 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 condict 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.

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, Goguac Lake, Neshaminy Falls, Lake Pleasant, Onset Bay, Lake George, Schroon Lake, and other Camp-Meetings too numerous to mention, meet at some central point in Sentember and arrange for the central point in September and arrange for the campaign of 1882. Gentlemen, there is business other relative to speakers, etc. Think the matter over.

Dr. Phelps and Spiritualism-A Closing Word.

Fo 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 posi-tion which this brave old gentleman occupied at the time of his decease. At the risk of scem-ing 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 creedists 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.

tain 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. P's.) part, I now announce that the mediums through whom he (Dr. Phelps) received commu-P'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 to myself, 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 allude, to give an interesting explanation concerning mediumship and its required conditions, from the pen of Dr. Phelps, which may be tions, from the pen of Dr. Phelps, which may be in place at this time, and be 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. I then took his request to another medium and obtained satisfactory results, as

spirit-friends. I then took his request to another medium and obtained satisfactory results, as the Doctor's reply to my letter containing the message indicated—which letter read as follows:

"Hoboken, Feb. 2d, 1875.

Dr. A. S. Hayward—Dear Str: Your favor of the 25th ult. came to hand in due course of mall. It is nothing new in my experience to find mediums, the 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 unable to get into affinity with the same person at one time, when they can readily at other times. With ———, who has been a medium from childhood, his medium powers, the last time I sawhim, 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

Since writing it do not understand."

Since writing the article in question, a book of 438 pages has fortunately been placed in my hands. Some forty pages of it are devoted to a narration of the assounding 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." 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 more minuteness 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 potted that Prof. Phelps 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 preëminent before the public as a teacher of Ancient Spiritualism, and as the spirit-world selected him to be prominent in connection with the modern manifestations, and his name has gone forth all over this country and other countries as having had great experience in modern tries 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 require-ments, neither do I wish him (even mistakenly) ments, 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.

A. S. HAYWARD.

11 Dwight street, Boston.

SUDDEN CHECKING OF PERSPIRATION.—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 pretty well exhausted and 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 and for a long time afterward he could only hobble about with the aid of a crutch. Less exposures than this have in constitutions not so vigorous resulted in inflammation of the lungs
—"pneumonia"—ending 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 incal-culable 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 quick by after exercise, and the importance of not standing still after exercise, or work, or play, and not remaining exposed to the wind, by sit-ting at an open window or door, or pulling off any garment, even the hat or bonnet, while

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WOUNDS.

(In the July Atlantic Edgar Fawcett contributes a splendld 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 follow-ing 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

He tells of hurts that will not heal; Of aches that nerve and sinew fret, Where sting of shot and bite of steel Have left their dulf mementos yet;

And touched by pathos, filled with praise, His gathered hearers closer press, To pay alike in glance or phrase Response of pitying tenderness. But I, who note their kindly will, Look onward, past the box-edged 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 descried A sweet fatigued abandonment.

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

Lone wistful moods it seems to show Of anguish borne through laggard years, With outward calm, with secret flow Of unalleviating tears.

It breathes of duty's daily strife, Whon juded effort loathes to strive; Of patience lingering firm, when life Is tired of being yet allvo.

Enthralled by this fair, piteous face, While heaven is purpling overhead, No more I heed the old soldier trace How sword has cut, or bullet sped. I dream of sorrow's notseless fight, Where no blades ring, no cannon roll, And where the shadowy blows that smite Give bloodless wounds that scar the soul;

Of fate unmoved by desperate prayers
From those its plunderous wrath lays low;
Of bivouacs where the spirit stares
At smouldering passion's faded glow;

And last, of that sad armistice made On the dark field whence hope has fied, Ere yet, like some poor ghost unlaid, Pale Memory gildes 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 scance and desired him to inform Captain D. that he (the spirit of Captain E.) desired to meet him at a seance; 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

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 entird 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 be 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 scance, 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 n't 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.

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 cor-rectly; and the whole message indicates clearly

that it could come from no other source. Respectfully yours, P. W. SANE W. SANBORN. Candia, N. H., June 28th, 1881.

Mr. Herbert Spencer on Small-Pox Panic.

Mr. Herbert Spencer on Small-Pox
Panie.

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 in addition to the 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, sharing in the general trepidation, was expressing her fears to me. I 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 no; and her fears were 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, as in her mind, panic had produced an entire incapacity for forming a rational estimate of the peril. Nay, indeed, so perturbing was the emotion that an unusual amount of danger to life was smaller than usual; for the returns showed that the mortality from all causes 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 Inquirer and Health Review.

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

Peebles.

The latest work of the distinguished "Pligrim" has shown that the author has left the best of his labors to the last of his publications. After dedicating the book to his wife, "Mary M. Peebles," he says in his preface: "Too long perhaps have we listened to generalities and vague imaginations, touching that so-called shadowy realm of existence whither we 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 allame with love, and the moral universe so 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 to say of nature, if she has given us ideals never to be attained and aspirations never to be realized, then let her be despised and hated; for nature, however potent, has no moral right to create in us deep divine wants to live immortal, and then mock them—biast them with a resurrectionless death. . . . Man in this world is like a bird beating against his eage—

divine wants to live immortal, and then mock them—blast them with a resurrectionless death. . . . Man 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? locomotion in the world of spirits, experiences through the hells into heaven and the red man's 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 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, I ounce; aqua pura, s ounces; shake well and rub on the scalp every morning." The bald man went to a drug store and had the prescription put up, paying one dollar for a small bottle of the mixture. He offered the objinion that the price was rather donar for a small bottle of the mixture. He of-fered 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 home and used with such gratifying results that when the bald man went for another bettle ha threw down one dellar 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 would have all come out by the roots, but he made such vigor-ous use of his tongue that the druggist bribed him with a box of cigars not to betray the joke, and how it got out is a mystery.—Boston Jour-nal.

Michigan Camp-Meeting. The State Association of Spiritualists and Liberalists will open its Second Annual Camp-Meeting on the beautiful camping grounds of Goguae Lake, 1½ miles from Main street, city of Battle Creek, Mich., Aug. 12th, closing Aug. 22d, 1881. Able speakers have been engaged:
Sunday, Aug. 14th, J. H. Burnham, of Sagnaw City, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Pearsall, Disco. Mich. Aug. 15th, Geo. H. Geer, Minnesota; Mrs. L. A. Pear-

Aug. 16th, Mrs. M. C. Gale, Lansing, Mich.; A. B. French.
Aug. 17th, J. H. Burnham, Geo, H. Geer,
Aug. 18th, M. Babcock, St. Johns, Mich.; A. B. French,
Aug. 19th Dr. A. H. Suhmey, Detroit, Mich.; Geo, H. Geer: G. B. Stebbins; Chicago, Aug. 20th, Mrs. M. C. Gaie, G. B. Stebbins, M. Babcock. Sunday, Aug. 21st, Dr. A. B. Splinney, J. H. Burnham, G. B. Stebbins.

Sunday, Aug. 21st, Dr. A. B. Spinney, J. H. Burnham, G. H. Stebbins, 22d, 10 o'clock A. M., general conference and business meeting.

Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting.

The forenoon of each week day will be devoted expressly to mediums. A majority of those present will be allowed to decide how the time shalf be spent.

Many reliable mediums have signified their intention' to be present and hold scances.

The mediums' tent will be in order on the grounds, All railroads mentioned below will sell nound trip tickets at two cents per mile cach way from Aug. 11th to 22d, good to return the 23d:

Chicago and Grand Trunk Railroad, wilhout certificates, N. B.—Michigan Central Railroad, Grand Rapids and Indiana Railroad, Detroit, Lansing and Northern Railroad, and Detroit, Grand Hayen and Miwankee Railroad, require a certificate to be presented to the ticket agent in order to obtain reduced rates.

Certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich.

For full particulars, see bills,

Stamped envelope to the secretary Mich.

Mich.
For full particulars, see bills.
General Supervisor of Grounds, Tents, Privileges, etc.:
R. B. Cummins, Battle Creek, Mich.
Directors: B. F. Stamm, Detroit; Hon. J. H. White,
Port Huron; Mrs. G. Merrill, Lansing.
Treasurer: Mrs. R. A. Sheffer, South Haven,
L. S. Bundick, President,
Box B. Kalamazoo, Mich.

Secretary.

E. L. WARNER, Secretary, Paw Paw, Mich.

Camp-Meeting in Oregon.

The Spiritualists of Chackamas Co., Oregon, and vicinity, will hold their Annual Camp-Meeting at New Era, beginning Thursday, July 28th, and continuing four days.

A park of five acres, adjoining New Era, and tying on the line of the Oregon and California Rallroad, and on the bank of the Willamette River, accessible by boat and rail, has been improved by the Spiritualists of this part of the country for a camp-ground. At this place camp-meetings have been held for the last half-dozen years or more, each successive meeting drawing larger crowds than the preceding. This is a beautiful park, lying on high, level land, and surrounded and shaded by the evergreen fir. Travelers and visitors from the Eastward, who can make it/convenient to attend, will find a welcome there.

Free return tickets will be fornished all those who come by railroad. Board and lodging convenient and cheap. Clackamas, Oregon, June 12th, 1881. WM. PHILLLIPS.

The Spiritualists of Eastern Maine will hold their Annual Camp-Meeting at Etna, in Buswell Grove, commencing August 16th and holding over the following Studay. Per order Com.

Grove Meeting.

A Grove Meeting will be held by the Spiritualists of Cleve-land and vicinity at Porter's Grove, Euclid, O., on Sunday, July 31st. Morning and afternoon services. Good speak-ers, prominent among whom will be Moses and Mattle Hull, Also good singing.

Passed to Spirit-Life:

From Scabrook, N. II., June 22d, 1881, David S. Tilton,

aged 66 years.

Mr. Tilton has been a Spiritualist for many years, his faith dating back almost to its advent. He was a man of strong will-power, brave and generous; and knowing the truth, was ever ready to proclaim it, without fear of persons, mak or wentth. The doors of his humble dwelling have been open for more than twelve years, and a free admittance given to the few in his yielnity who were inclined to gather there on Sabbath afternoons to listen to the ministrations of the angel-world as given through his wife Sarah, a trance, test and lecturing medium, who is now left to await the summons of the good angel that will conduct her to a gfortous reunion in the Summer-Land, Mr. Tilton was a member the Sixth N. H. Regiment, and it was during his service as such he contracted the seeds of that distressing disease asthma, from which he has suffered greatly during his latter days. But what we-call death had no terrors for him. He was ready to go, well knowing that a glorious reception awaited him beyond the river.

Salishury, Mass.**

Collings, Notices not exceeding transfer lines.**

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All are bigots who limit the divine within the boundaries of their present knowledge.-Margaret Fuller.

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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 impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give atterance.

We do not read anonymous letters and communications. The name and address of the writer are in all cases in dispensable as aguaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. 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 perusal.

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

Banner of Pight.

BOSTON, SATURDAY, JULY 23, 1881.

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THE WORK OF SPIRITUALISM Is as broad as the universe It extends from the highest spheres of angelle life to the vest conditions of human ignorance. It is as broad a 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 creedists, 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 inducted.

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 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 skenticism which is of God's making: in order that we may see how many of the highest springs of human life are the church members have so largely invested 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 theologic 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 the 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.

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

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 Concordare 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 spirit ual, 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 pithily 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 Loyos 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 | main as the ultimate mystery, the unknowable restraining or imprisoning it, as well as in respect to the devices by which man has achieved cism, that one does not even believe in Godhis 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.

EVERYBODY SHOULD HAVE MR. EPES SAR-GENT'S LAST AND BEST WORK, THE SCIENTIFIC Basis of Spiritualism. It is the grandest BOOK OF THE NINETEENTH CENTURY !

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-alcontinue 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 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 their "supernatural" employé, 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 heavers, 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

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 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 Arianism. 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 an swer was, let a man cherish Buddhism if he can believe in that. Better, in his opinion, a good Buddhist than a shifting Christian. Bu if Christianity be given up, he said that God would probably remain, even though God re-But suppose, to go to the extreme of skeptiwhat 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 day, July 31st. Mrs. Shepard-Lillie and C. B. the further stages of its development - he Lynn will deliver the addresses on that occamight have offered his hearers a more stable sion. The prospects are very favorable for a and a broader ground of hope, being no less than large and successful meeting. Among the knowledge, on which to establish themselves so long as they are denizens of this lower sphere.

ET EVERYBODY SHOULD HAVE MR. EPESSAR-Basis of Spiritualism. It is the grandest BOOK OF THE NINETEENTH CENTURY!

Camp and Grove-Meetings.

The growth and strength of Spiritualism in England, with the consent and at the expense | 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 Philadel-phia, at NESHAMINY FALLS GROVE, from July 15th to August 15th. New England Spiritualists' Camp-Meeting As-

sociation, 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. SUNAPEE LAKE Spiritualist Camp-Meeting

SUNAPEE LAKE Spirituanst 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 28th.
Fort Gage Camp-Meeting, at Lake George, N. Y., commencing August 14th.
Schroon Lake Camp-Meeting at Schroon Lake

Lake.
Spiritualists of Clackamas Co., Camp-Meeting at New Erra, 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 ETNA, twelve miles

from Bangor, Me.

Spiritualists in Connecticut also intend to hold a Camp-Meeting at NIANTIC, 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 Shawsheen 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 going to do for them, and why he proposes to do shall print the scries 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 eve 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 testiuttering many thoughts that were suggestive mony 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 peoples 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."

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

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 intelligentlyconstrued 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 spira matter of interest, and an occurrence provocative of thought and reflection—combined with a natural curiosity to witness the exercise of such medial gifts as her development includes. Parties desiring to secure séances 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

Lake Pleasant (Mass.) Camp-Meeting.

The famous camp-meeting at the abovenamed locality will be formally opened on Sunspeakers 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. GENT'S LAST AND BEST WORK, THE SCIENTIFIC 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-worded 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 Spiritualism—its Influence upon the theme. ' 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 of not uncommon occurrence. The Lon don Herald of Health reports a recent case in a child who was vaccinated when three months old. Within three weeks after the body be came greatly swollen; then, as the father said, t 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 aken 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 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 scances; 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., itual element finds any marked representation | 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:

bune. 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. Soveral of the preachers who undertook to crush 'to 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 tearful but constant "love kisses the lips of death": "At one moment his courage was on the point

"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! Two walls separated us and prevented our reinion; hers 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 SAR-GENT'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 Goguac 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 Plus 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 n't been "redeemed" yet. How long will this farce continue?

Immense crowds visited the beaches 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 xi., 24, where it says: "They laughed him to corn;" 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 Lotela 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 Pierat Revere Beach is a grand place to visit during the heat-

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 Chris tians. [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 nectarines,
And ruddy apricots and downy peaches?
Lo! now he pauseth 'neath the clasping vines,
A lusclous melon in one hand outreaches;
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

The Micado of Japan is to have a new palace, at the estimated cost of 5,600,000 "yen," which means it English \$5,000,000.

The Spiritualists of this city are to have a tent at Lake Pleasant, in Montague, whither their tribes annually resort for their summer vacation. This is their eighth annual meeting, and it holds some months. It is said to be one of the most beautiful rural retreats in the country. All the noted Spiritualists will be there.

— Valley Visitor, Newburyport, 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 n't toll'd where it is as yet.

It is allowed on all hands that the camp-meetings and picules 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 afterward 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, glying 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 Sfax on the 14th, bombarded the town, and occupied it after a vigorous resistance, with a loss of 8 killed and 40

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 Index for two months, while we take a vacation, beginning the last week of July."—The Free Religious

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 Boal, of Peoria, President, and Dr. Ellen A. Ingersoil of Canton, Second Vice-President. Little by little woman is being recognized as the equal of man.—The Ægis, 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 genuficction; it must prefer the maniheess that stands by all created gifts; and looks itself in 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, and 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 Fairfield (Me.) Journal.

Our straightfoward contemporary, the Gardiner (Me.) Home Journal, does n't think much of the "cookleshell" 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 fool 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 historic 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 continentals 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 preluded 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 "depart ments," fill out a charming number.

THE ATLANTIC for August-Roughton, Mifflin & Co., publishers, Boston, Mass.-has for its chief at traction the first chapters of a new serial story by Mr. Howells, "Dr. Breen's Practice"; Mrs. Mary H. Foote also commences a new story, "In Exile," to be con-cluded 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 Pau-per," by Octave Thanet; a review of "Parton'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, Petter Galpin & Co., London, Parls 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 rapt expression, entrancement almost, of those who are listening to the inspired performer. Flaxman'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 Arctic 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. Lew 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

Dr. J. K. Bailey is still pushing the ball of agitation Westward. He spoke at Jacksonville, Ill., June 15th; at Kirkville, Mo., 19th; at Milan, Mo., 26th and 27th; at Chilicothe, 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 se-

ries of séances in that city. Mrs. H. Morse lectured in Bradley, Me., 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. II. 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 Prince

ton 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 "Sunapec Lake Camp-Meeting" on and after Saturday, Aug. 20th. L. K. Coonley, 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 scances 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 there her friends and the public.

Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

Pythian Hall, 176 Tremont street.—Meeting every Sunday afternoon at 2½ o'clock. Dr. N. P. Smith, inspirational speaker.

94 Pembroke Street.—Quring the summer months there 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, 616 WASHINGTON STREET.—Those

who gather at this place from Sunday to Sunday are earnest in their desire that the meetings should be earnest in their design 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 way 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 one held dear to their hearts as a soul-light fixed firmly upon the shores of spirit history; and warmth and deep sincerity of regard but feebly express the emotion evinced in the welcome she received at their hands.

Mr. Cobb, in introducing Mrs. Kane to the audience, topk occasion to remark in strong terms against 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-lines of silurian sand, and in a happy manner applied the same chain of thought to the glorious outgrowth from those germaps at Hydesville, an humble instrument of which sat modestly before them, the ringing applause that followed showed how well those present appreciated the true worth of their rare visitor. All was a breathless hush, and as Mrs. Kane reclined at easy repose in her chair, "rans" long and loud came about different parts of the rostrum so as to be distinctly 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 ceared eloquent and inspired words of congratulation were spoken by Mrs. Maggie Folsom, Dr. Charles Court, and Mrs. Lestie, 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 reada poem and briefly discoursed in an eloquent and instructive manner upon the theme: "The Mission of the Angels," a subject chosen by the audience. He also enlivened the services by singing a number of selected pieces, accompanying himself upon theorgan. Mr. Fitton appears to be master of a fine voice as well as the instrume

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-Communion." The "Fourth" was observed by the Spiritmunion." 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 Paul, of Stowe, Vt., and George A. Faller. 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 even.

16th, and was announced to lecture one or more even-lugs—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 convocation of the Spiritualists of Kansas at Solomon Valley. Concerning this enterprise Prof. J. Dunton writes (in behalf of the Committee of Arrangements):

"Our meeting has been held for three years past "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 one of the finest groves in the State, situated in the forks of the Solomon River; and the natural facilities for accommodating the people, together with and vantages for boarding, etc., are, I think, sufficient to insure beyond question the success of the meeting."

The Secular Press Bureau,

PROF. S. B. BRITTAN, 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. Brittan may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

ı	CASH PAID.	
1	From Jan. 1st to June 30th, (six months)	\$1248,80
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The Spiritual Society Conference Meetings are held at Everett Hall, 398 Fullon street, every Saturday evening at 80 elock. After those speakers who have been fiviled to attend the Conference and take part in the exercises have spoken, any person in the audience will be at liberty to speak pro or ora, under the ten-minutes rule. J. David, Chair-

The Eastern District Spiritual Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday; at Latham's Hall, Ninth street, hear at 7½ P. M. D. M. Cole, President.

The Eastern District Spiritual Conference meets every Wednesday evening at Phoenix Hall, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

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SPECIAL NOTICES.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column.

Jy.2.

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THE Spiritualists of New York, Pennsylvania and Ohio will hold their annual Camp-Meeting on the grounds of The Casandaga Lake Free Association, on the Dunkirk, Alieghany Valley and Pittsburgh Railroad, at Cassadaga, Chautauqua Co., N. Y., from Aug. 5 to Aug. 28 inclusive. List of speakers engaged: O. P. Kellogg, Aug. 5 to 28; Mrs. F. O. Hyzer, Aug. 10 to 15; Hon. Warrien Chase, Aug. 7; Nellio J. T. Brigham, Aug. 20 to 21; J. Frauk Baxter, Aug. 12 to 14; Mrs. R. S. Lillie, Aug. 14 to 23; A. B. French, Aug. 20 to 28; Mrs. L. A. Pearsail, Aug. 19 to 28; Geo. W. Taylor, Aug. 29; Mrs. Cora L. V. Richmond, Aug. 20 to 28. Willi this array of speakers, the eugagement of the Grattan Smith family, of Patneaville, Ohio. Maxham's Orchestra, and the best mediumistic tacht in the country, lovers of good speaking, good singing and artistic music will be delighted and entertained every day in the week. Ground to pitch tents froe; location and grandeur of scenery unsurpassed. Board and lodging \$1,50 per day. Ample accommodation for all. Trains leave passengers and baggago near the gates. We are organized not for the benefit of the flow but for the many. Come all, and welcome, and let us work together for everything that calls for reform. Sond your name on a postal card to the Secretary for Circulars, Admission, 10 cents per day. A. S. COBB, President. J. W. ROOD, Secretary, Dunkirk, N. Y. KIRMISS Is an absolute and Irresistible cure for Drunk-Richmiss and Secretary.

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Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their carthelife to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition, We ask the reader to receive no doctrine put forth by apirits in these columns that does not comport with his or her rea on. All express as much of truth as they perceive—no more.

It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

(Miss Sheliamer wishes it distinctly understood that she gives no private sittings at any time; mither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

Letters of inquiry in tegard to this department of the Banner should not be addressed to the medium in any case, Lewis B. Wilson, Chairman.

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

Séance held April 8th, 1881. Invocation.

Knto thee, 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 inspiration, of aspiration, of praise, seeking to receive 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 children look beyond the clouds of daily warfare and turmoll unto the heavenly lands, where only the good and glorious abide; may they feel the ministrations and inspirations of angelic ones dropping upon their souls like refreshing dew that will strengthen and brighten them for the coming time. Oh may thy gates spread wide open; may thy angelic ones return, throughing the avenues of communication between the two worlds, that those 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 human heart, bidding it be of good cheer and look upward with the hope of a better day. Amen. they are indeed fitting each spirit to become a resident

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 here. Nature, in her movements, is more regular 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 tioned; 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 thought, which can be ventilated only through discussion or controversy. By-and-by the elements of disturbance will disperse, the waves of commotion subside, and humanity on earth and in the spirit-world find itself advanced one grade in the great educational, progressive school of experience. grade in the great 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 removals? torical 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 unexperienced 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: but history repeats itself, and has done so all through the past. The manifestations or 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.

O.—A rethere not, in every human body, natu-

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, eigments which are conducive to perfect health, and it is proper to apply outside agencies, such as magnetism or electricity. These are the pure 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. Lilian T. Hollander.

As I return to take upon myself earthly conditions. I feel affected strangely, and troubled in the head; 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. It was a pleasant voyage to me, 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 little 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 material ways to the welfare and wants of those who are so dear to me, and for a time this sadness beclouded 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 impless them with a knowledge how to proceed and what paths to tread. And so I gained encouragement and strength, and have constantly been growing strength, and have constantly been growing happier, more satisfied with my surroundings, till to-day I return rejoicing in spirit that all isy 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 when they are called upon to join me in that delightful home. I wish to come here to sneak in order to an-I wish to come here to speak in order to an-nounce to those who knew me that Spiritualism is true, and that it is a comfort to the spirit who passes out, unwilling togo 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 already, and I hope and trust that it will prove a good friend to me in the future by giving me opportunities of 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 receive benefit and strength from the counsels and from the loving messages of their friends who have

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

Martha A. Lewis.

I have many friends in Columbus, Ohio, I have many friends in Columbus, Ohio, I lave a dear sister, whose name is Susan M. Lewis, who is in Clyde, Ohio, and I feel to reach my friends and my sister, especially my dear sister, because she feels depressed and anxious, fretted about the future. She has to work so hard and receives such small compensation for the great labor she performs, that she gets discouraged and feels as though she was worn out. Her spirit-friends come around her to pity, strengthen and bring her sympathy, and she knows it not; she feels that she is all alone, and sometimes she wonders if life is worth living. I have even seen that she had thought or wondered have even seen that she had thought or wondered whether it was really wicked for one to cut off her own life; and I have come here to speak because I wish to discourage in her all auch her own life; and I have come here to speak because I wish to discourage in her, all such thoughts. I do not want her to retain them 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 great labor she has to perform, that exhausts 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 her future will be so much pleasanter 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 bring her sympathy and strength, that many times 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 mesthat is to come.
I was advised to come bere and give my mes

sage; 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 carth—that is why my sister has so much of trial and trouble: there are so few to nterest 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; their spirit-friends who come in close communion with them have informed me of this place and directed me hither; 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.

George W. Hall. 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 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 over and have thrown off the old conditions which weighed me down physically; I have also 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, exnorth and south, from country to country, ex-ploring, searching into things, not so much to ploring, 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 become a good worker, and I thought it about time for me to return and send my love to my friends, all of them. I have friends in Boston—for I belonged this way—and I feel that perhaps they will rejdice to know that I have returned to report myself as very comfortably situated; I am not roving now, I am settled, at least for a time. By and by I in-A.—Therefore, in everyorganism, elements of health, and in most cases, if the body were 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 many have to contend with inherited diseases. Primarily, we believe, the mortal organism contained within itself all the elements necessary for good and sound health, which, if allowed to act without interference, would sustain always and ever an equilibrium of forces; but as imposen transmitted from page. 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 hede 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, so far as I can, whatever they desire in the way of 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 even manifest at all. My name is George W. Hall.

Selah Lovejoy. I feel that I am fortunate in being able to re-arm so soon after my mortal decease. I died n January last, and I find so many who seem to be so much better informed than myself concerning Spiritualism and the methods spirits take in returning to manifest to mortals, who have sought so much longer than I have to re-turn and express themselves to friends in the form, that I consider myself indeed fortunate in being able to come, even though it be but 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 many old neighbors) and those who knew of me in the mortal form, who reside in New Hampshire, would like to know if I am satisfied. That seems to be the first question which mortals ask of their returning friends: "Are you satisfied with the change, and are you happy?" Well, I feel that I have cause to be satisfied when I experience as much rigor and strength. 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 will be my lot for the future. When I see opportunities for action and the development of the inner powers opening before me, when I perceive chances for work in which to engage my business activities, I feel that I should indeed be contented and happy; and when I assure my friends that those loved ones who passed on before me, whom I have buried out of sight, are around me as indays 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 that laying down the weak old physical form, with all its sufferings and pains, is to lay down the cross and to take up a new life, full of enjoyment, full of delight, in which I may press forward 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 Supreme 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 familles rather, as you express it on earth, who dwell together in unity love and sympathy and lles rather, as you express it on earth, who dwell together in unity, love and sympathy, and dwell together in unity, love and sympathy, and work in harmony one with the other, for their own advancement and for the enlightenment of others. I have been surplied with a home, a good, substantial, real home, where all is comfortable 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 beyond, in order that they may step out of their old tracks of opinions and ideas, and become somewhat familiar with the life they are to enter and lead in the future, for I am told that it is of great advantage to the spirit. I feel that my message will strike home to the hearts of some of my friends in Jaffrey and East Jaffrey, N. H. I trust that it will, because I wish to

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.

Maria Coffin.

Maria Coffin.

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 fillle. We have a beautiful place in the spirit-world, something like the places I have seen in Louisiana, but more beautiful, and a great 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 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 circle, as you call it, where two medithink I can bring them to my friends, because they do not provide conditions: but I am working in a circle, as you call it, where two mediums sit together twice a week, and they are 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. Still, I send my love, and say I am right smart now, and happy, and all are well in the spirit-world; we have no fevers, no plagues there to trouble us. My parents live in Memphis, Tenn. phis, Tenn.

Eliza Ann Long.

I was an old lady, sir to the Chairman, when passed out from the body. I was seventy-six ears 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 meaning the old physical warns. great deal of satisfaction to do this, because I was unencumbered with the old physical, wornout body, and was supplied with a strong and active one, which was adapted and is 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 and who remember me, care to know how I am getting along first-rate. I am 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 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.

Séance held April 12th, 1881. Questions and Answers.

Ques.-Which is most conducive to the devel

QUES.—Which is most conductive 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 adopted or should be adopted by every one. While it is unwise to sit for the development of medium powers after the mind and body 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 have said, no universal rule to be adopted by each one: we must take into consideration each partial rule. must take into consideration each particular in-dividual, 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 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 a knowledge of the power of spirits to return and manifest to mortals through matter. Because you do not hear from certain spirits who 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 munifest through matter. It may be they have never had an opportunity of returning to mani-fest; it may be they lack experience in controlling a human organism-or manifesting through matter, and it may be that channels fitted to 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, no mediums as yet developed whom they can use; and they await 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 there 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 nonconductive to prevent the flow of magnetism between two loadstones which are placed in close proximity to each other. We believe magnetism, or the power of attraction, when existing in its fullest extent, cannot be entirely re-tarded in its work—at least we are so informed in the higher life, not with standing the experi-ments and conclusions of individuals in the form, who announce their discoveries and methods only to have them controverted by others. Provide two loadstones with proper conditions by placing them in proximity to each other, and we believe there is no intervening substance

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 may 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 experient

and happy. It gratifies me to a large extent to feel that I can thus benefit my friends; that I can bring them quiet moments; that I can come and chase away the shadows that will fall upon them at times, and in this way brighten their and chase away the shadows that will fall 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 blessed and happy in knowing that I can come in communion with my friends; that I can take 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 the spirit-world. I wish to thank my friends 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 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 henefit and 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 thanks for those loving expressions of beauty and goodness; and I will say, at any time I feel I can, I shall return and manifest to my friends wherever they desire my presence. Tell them Lizzie is 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, M. L. Massey. I was twenty-eight years of age when I passed on.

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 adopted or should be adopted by every one. While it is unwise to sit for the development of medium powers after the mind and body have become exhausted through hours of weary toil and mental labor, it is, at the same time, unwise to refrain from all material pursuits, all manual labor, and devote the time entirely to the unfoldment of the spiritual powers. There is a mean, a golden mean, we may say, between 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 detailed. J. W. Brown. 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; that for 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 finding myself in close proximity to earthly 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 to send my words of greeting and my love to my friends to all whe knew me and ware friendly spiritual. But I have left a desire to return to 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—and by these things I mean spiritual things, 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

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 anything in it. They wished to find out if it was possible for spirits to return and manifest. anything in it. They wished 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, so 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 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 returned to send out a good word from the spirit-life, to assure them that this is a pretty good country over here, and one that 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.

Charles May.

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 all become experienced in spiritual life; but for all 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

weight 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, each one anxious to speak their word or put in their letter that it may go to friends on 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: is a powers and to gain strength. Every soul is as good as another. Experience, education and surroundings may 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 feeble intellects and a small brain-power while in the mortal form will 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.

M. L. Massey.

Mr. L. Massey.

Mr. L. Massey.

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 of returning to manifest to my friends in the mortal form, and I embrace the opportunity of returning to manifest to my friends in the mortal form, and I embrace the opportunity of returning to manifest to my friends in the mortal form, and I embrace the opportunity of returning to manifest to my friends in the mortal form, and I embrace the opportunity of returning to manifest to my friends in the mortal form, and I embrace the opportunity of returning to manifest to my friends in the mortal form, and I embrace the opportunity of returning to manifest to my friends in the mortal form, and I embrace the opportunity of returning to manifest to my friends in the mortal form, and I embrace the opportunity of returning to manifest to my friends in the my friends in the my friends. I state the following the my friends i

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 mode 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 when I died. My name is Mary A. Gillon. I have been seeking means of communication for a long time, for when I reached the spiritworld, as we are taught to call that other life, and had time to look around me and see who 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 here that I never had in the mortal; I have 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 pathway and benefit them generally, 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 assist me. I hope they will try to do the best they 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.

William Norton.

William Norton.

[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 departure from the body. If one had asked me at the time, or for months afterward, if I was satisfied and pleased, I should have said, No—decidedly no—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 now to-day I can send my word forth to the world and say: Notwithstanding all that has taken place and all that has occurred, I can taken place and all that has occurred, 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—I may say a crucible. I have been screwed, it that not my say a crucible. I have been screwed, it is that of the large of the tightened up, and feeling uncomfortable generally, 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 countries and actions but we'd, not 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 they seem of mountainous proportions. I have been looking over myself as a being, and I find 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 blots and blemishes and the excrescences; they can perceive, too, the bright places, but they are obliged to look at the ugly ones; and in looking over myself, I find that I have so fluch to do to grow, to straighten myself out, 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; only seek to live in harmony with each other, then all will be well with them in the spiritworld. I trust my words will be received in the spirit in which they are offered. I feel, just at this moment, at peace with myself and everybody else. I hone I shall remain so, for it is a their own lives and actions, but we do not this moment, at peace with myself and every-body else. I hope I shall remain so, for it is a mood to be desired. You may call me William Norton, from Irvington, Ill.

MESSAGES TO BE PUBLISHED. April 12.—Lizzle Welch; Charles B, Brown.
April 15.—Ransom M, Gould; Jessle Dunbar; William Knight John B. Fike; Nancy Goodwin.
April 22.—Licoy Alcott; Mrs. Flora Keeney; William T.
Norris; Capt. James C. Fiedler; J. Bartley; Mrs. Emma

urer. April 28.—Lizzie A. J. Palmer; William Alderson; Edle Campbell; Henry Keep; Mary E. Hendorson. April 29.—Rev. George B. Jocelyn: Benjamin Moulton; adline Morris; Stephen Thatcher; Elisha Hathaway; Hat-A. Ricelya.

tie A Bigelow.

May 3.—Elijah Colburn; Clara Lytle; Charles F. Newcomb; Kate Pitman; Mary M. Cutter; Charles Peckham.

May 6.—Josie Williams; Charlie Russell; Freddie Fitch
Bullard; Sulu Sheppard; Lawrie E. Corthell; Tommie Ray;
Mary Bertha Gray; Orrin E. Bates; Forest Lily; Annie
Branhall. ramball.

May 10.—Henry M. Anglin; Bridget Twomey; Charles
Miller; Nellie L. Goodwin; J. P. Simmons; Charlie

A. ALDEY, NUMBER, GOOGWIN; J. P. SIMMONS; Charlie Silbee,

May 13.—Rosanna C. Randall; Bernard Brennan; Mamle French; Julia B. Morrill; Richard G. Alexander.

May 20.—Father Cleveland; Joseph Turner; Lizzle Rice; Josiah M. Coxan; Andrew Frank Little; Flying Arrow.

May 21.—Danlel P. Faulkner; George W. Gates; Annie E. Carey; F. W. Winter; John Kennedy.

May 27.—John Leathers; Laura M. F. Thaxter; Solomon B. Parker; Annie Mayo; Richard Martin.

May 31.—Benjamin Hathaway; George S. Stephens; Mrs. Sarah Hale; Carrie Lane; Charles Emerson.

June 3.—Olivor B. Eldidge; Mrs. Reuben Jeffrey; Samlel W. Young; Capt. George Taylor; Mattie Williams; Ablgall Thompson.

Ablgali Thompson.

June 7.—James B. Harold; Agnes Brown; Henry Pope;
Henry S. Lake; Nina, to her medium; Henry Aplin.
June 14.—Israel Boothby; Mary M. Sargent; Eben Wood;
Capt. Albert French; Fannie Wright,
June 21.—Aggie Davis Hall; Lillie Harding; Barbara
Wood; Wille E. Sprague; Helen Kinsey; Neille, to Mr. W.
H. Rudd.

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Jan. 8.

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Banner of Bight.

BOSTON, SATURDAY, JULY 23, 1881.

Onset Bay Notes. BY H. B. S.

Everything seems working together for good at On-set. 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 southwest 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-picule. Hill's 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 fourhorse barge 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 exeursions to the Vineyard, and the "Monohansett" will this year bring large parties from that city. Pennyman & Penny know how to keep a hotel, and

meals at the restaurant are excellently served. The stopping of all Cape trains from Boston at On set Station this year, is a great convenience; the express trains making the distance in one hour forty-five

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 plazza of our office building, or on the seats of the nuditorium, 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, Pettitt's admirably stated account of accurately observed phenomena through Joshua Fitton's mediumship, elicited great interest, and called out personal experiences of materialization through mediums such as Mrs. Boothby, Mrs. Pay, Mrs. Huntoon and others, which, listen d to by visitors and skeptics, tend powerfully to prepare the way for personal investigation on their own part The gental 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 circles, the guitar playing any tune 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 spir

On Saturday afternoon, a portrait of Dr. H. F. Gardner was presented to the Association by several residents of Onset, and bung in the speakers' stand. After music by the orchestra, "Auld Lang Syne" was sing, 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. I. 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

orm.

The New Bedford Yacht Squadron, out on a cruise, arrived at Onset Bay on Saturday. Their evening exhibition of rockets and colored fires was very fine, and the social hop 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 sprightly Onset Bay Dot appears again on time this year, and will be published each week of the

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-gental and able President of the Association, then delivered the following address, which we take pleasure in reporting verba-

Friends, and members of the Onset Bay Grove Asso-ciation. We meet to-day for the fifth season 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 soul cheering utterances from the life be-yond. We welcome not only those who have come nither from their earthly homes, but the loved ones also from the other shore. We say: "Welcome! thrice welcome to all!"

This charming spot has been dedicated to the gause

depend upon unity of purpose and carnest coopera-

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 Stockholders. It is easier to tear down than to build up; and a dozen dogmatic, fault-finding persons can retard the work of the many. The Association can only be sustained by mutual goodwill and the combined efforts of all; hence the necessity of ware way before willing to contribute all that is

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 uncalculated 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 carnest faith, united to willing hearts and hands, we need fear nothing for the future.

The President's remarks were felt to be the senti-

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 scribe 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 re gard 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 ve 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, trance remarks capital character personations by Charley Sullivan and a tremendously choral rendering of the old, old tunes 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 dis-plays a versatility which confuses some of the friends, as well as avowed opponents of the movement. Today, 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 commonsense, 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 Bound 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 sobrlety 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 he First Association of Spiritualists with great care. Here it is: J. W. Fletcher will speak July 17th, 20th, Aug. 4th and 7th; Mrs. R. Shepard-Lillie, 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, th and 9th; Mrs. Clara A. Field, Aug. 10th, 12th and MUSICAL.

Special arrangements have been made with first-class professional singers. Miss Lena Wittkorn 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 Bound Brook railroad were crowded, and by 11 A. M. several thousand people were gathered on th 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, 20x40 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-Lillie 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-Lillie has spoken many times at Neshaminy Falls, and is held in high esteem by the people.

THE DISCOURSES. MR. FLETCHER'S LECTURE.

Mr. Fletcher sald, 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 other systems, but to intelligently analyze 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, wee 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

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 emoluments of life, are unhappy. Out of sorrows, as we know, spiritual strength often comes. Our enemies are often our saviours; 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 Spiritual-

services—the former in the forenoon, the latter in the 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 me-

dlums are expected. The Banner of Light itinerant was most cordially welcomed by the officials of the First Association of Spiritualists 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 spiritworld. The Camp-Meeting will be highly successful.

Shawsheen Grove-Meeting.

On Sunday, July 17th, Dr. A. H. Richardson held his second meeting for the present season at Shawsheen 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. Cadwell. 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 glying 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 sensiblelooking, 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 plous 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, thee 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, as my informant lay awake in the morning in bed-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, thee 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 ell thee now: he did not rise from the rose from the dead the moment his spirit left the body on the cross."

I have 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 dying to find out. SHADOWS.

Shawmut Lyceum Picnic.

Bright and clear rose the sun on Friday, the 15th, the day appointed for this picule 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. How 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 inspi-

As our party of several hundred reached the lake and began to spread themselves around its nooks and corners, or promenaded 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 to such a looker far more populous than our physical eves testified to.

As is usual on occasions of this kind, there were extemporized circles sprung suddenly upon us at differ-

In the Association can only be sistained by mittal good will and the combined cilorits of all; hence the necessity of every one being willing to contribute all that is within a constitute of the training to contribute all that is within a constitute of the training to contribute all that is within a constitute of the training to contribute all that is a sensition resort; Those, therefore, who reap the benefit of this expectitume in trich business and the training to contribute all that is the part of the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willingly, as thereby to pay for the privilege, but do so willness, and the pay for the privilege, but do so will have the so the pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but do so will not be pay for the privilege, but the pay for the privilege, but the pay for the pay

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 campmeeting 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 Messrs. Jones and Clayton presided over the Sunday 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 I'lans 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 matters 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 coadjutor 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 aider 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 pretende alleged was that Mrs. Fletcher pretended to receive messages from the spirit of Mrs. Heurtley-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. Heurtley 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 Chris tians were brought before Nero, there was no proof of guilt. It was not shown that Christianity was a pestilent imposture. That was assumed: "My religionthe religion of the State-is true. Your religion contradicts that; orgo, 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 Chris tian Century, it is time that we put an end to convictions without proof, and punishments for opinion or bellef. 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, foolhardly 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 eash, and gone as far and stayed away as long as possible. Even when lure-caught In the tolls, 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 ball. 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 we are to have is an arraignment of English law before the English people. Next Sunday Mr. Matthews at Ladbrooke Hall will celebrate the first anniversary of his freedom from a long imprisonment in Lincolnshire for receiving haif 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 could not 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 the speech of the even. ing. I hope to be able to make α speech upon the lines 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 prevared 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 Fopstone 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 overflowed, 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 spirit-ual character. All parted in good feeling, and with an expressed desire to rally in good earnest in September.

ual 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, 1643 Euclid avenue, Bishop A. Beals, 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 wish to leave at the close of Mr. Beals's able address. Mrs. Amon (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 entranced and led off with a few highly 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 Knight Templar's Hall, West Cleveland, morning and evening. Pront.—On Monday, June 27th, the regular Annual Picnio (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 fashloned style—boatting, swinging, foot-racing, dancing, roller-skating, croquet, being the physical exercises indulged in; the spiritual exercises being presided over by Bishop A. Beals and Miss Gleason.

Anticipation is now rife as to the forthcoming basket grove-meeting at Porter's Grove, Euclid Creek, on July 3ist, the last Sunday of the month. Moses and Mattle E. Hull will speak—and probably other speakers will be announced next week. Between the morning and afternoon services, an intermission of two hours for a plenic 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 secti

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 nor heard Moses and Mattie E. Hull, attention is called to the fact of their purposed presence at this grove-meeting. It may not be amiss to say that Moses Hull 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 unrivalled, even among the galaxy of our spiritual ecturers. As to Mattie E. Hull, she must be seen to be fully appreciated; petite and spiritual in 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, Lees.

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 Worappreciation. His fecture on "The Reasonable worship of God" was a forcible appeal to all humanitarians to ignore sectarian divines and unite in practical efforts to induce a higher moral status in society. After contending that all the world's greatest saviours have been simply moralists, 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 purer his ideal the more beautiful his practice. The ministry of the beautiful in nature and in art was also alluded to as a means of quickening the moral perceptions. Following the discourse a poem was improvised, which very happily closed the services.

In the evening the attendance was very large. 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. After dwelling for a while on these themes a flood of inspiration seemed to carry the lecture Tyra away from a mere human and imperfect eccord to God's great Bible of Spirit.

On Sunday next, July 24th, in the same hall, at 10:45 A. M., he will lecture, under influence of his guides, on "Prayer; What Use is it, and Who Answers it?" and at 7:45 P. M. on "The Great Pyramid." The evening lecture will be filiustrated with a fine chart or diagram prepared under the direction of well posted Egyptologists.

On Saturday, July 23d, at 8 P. M., Mr. Colville will hip of God" was a forcible appeal to all humanitari-

gists.
On Saturday, July 23d, at 8 p. m., Mr. Colville will speak in Everett Hall, 398 Fulton street, Brooklyn. All communications for him should be sent to 47 West 37th street, New York, his present place of residence.

There will be trouble in the Indian Territory if the whites will not respect the law passed by the Choctaw and Chickasaw legislatures, in 1876, requiring the payment of a tax by all whites carrying on business in their territory.—The Great West.

Grove Meeting in Kansas.

The Spiritualists of the Solomon Valley will hold their Annual State Grove Meeting at Idlewild Grove, near Cawker City, Mitchell Co., Kan., on Aug. 5th to 15th inclusive. Able speakers from abroad are expected. A good test medium from Chicago will be in attendance during the meeting. Good music, yocal, instrumental and martial, and savient surgerness for deneity. perfect arrangements for dancing.

A large bearding house. Board \$3.50 per week, or 25 cents per meal. Supplies of all kinds furnished on the ground at reasonable rates. Carlages run from the ground to connect with all trains, Reduced rates over the Missouri Pacific and connecting lines.

For further particulars, address the Committee on Arrangements, J. Dunton, Salem, Jewell Co., Kan.; C. H. Moody, Burr Oak, Jewell Co., Kan.; George Skinner, Cawker City, Mitchell Co., Kan.; George Skinner,

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