

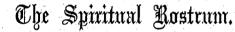
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CONTENTS.

- FIRST PAGE. The Spiritual Rostrum: The Moral Value and Positive Uses of Physical Phenomena.
- SECOND PAGE, -The Source and Process of Thought, Materializations in Australia. Magazines for August. A Transparency; or, Light Behind the Canvas.
- THIRD PAGE.-Letter from W. J. Colville. Mediums and Mediumship, Poetry: Transmission, Book Advertisements.
- FOURTH PAGE. Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Thomas Starr King, Johnny Watson, James Tonhill, Vellie U. Winchester, Susan Bacon, Mrs. Sarah A. Hinkley, Sargent Moody, B. Chamberlin, Mary J. Willard. Verifications of Spirit Messages.
- FIFTH PAGE .- Foreign Correspondence: Healing by the Laying On of Hands versus Orthodox Physic and Drug-gist Monopoly in the Danish West Indies; The Proofs of Vaccination, the Unvaccinated, and the Results of Rovaccination. Berkeley Hall Lectures, etc.
- SIXTH PAGE. -- Ignorance Respecting Spiritualism, Mr. Beechor's Announcement, Drifting Away from Old Bellefs, Liberal Offer Rejected, Psychometric Skill, Religious Sects and Insects, etc.
- SEVENTH PAGE.-The Camp-Meetings. New Advertise ments, etc.
- EIGHTH PAGE. Free Thought: Christianity, Mythical and Historical; Unparalleled Baseness of an English Missionary. Psychometric Description of Arabi Pasha, by Mrs. Cornelia H. Buchanan. Spiritualism in Oakland, Cal. Meeting Notices, etc.
- NINTH PAGE. Poetry: In Exile. Incidents Indicative of Spirit Agencies. Materializations and Dematerializations in England. Book Advertisements.
- TENTH PAGE. Pearls, Banner Correspondence: Letters from New York, Vermont. Massachusetts, Connecticut, Now Jersoy, Missouri, and Kansas. Lake George Camp-Meeting. List of Spiritualist Meetings. Retail Agents for the Sale of the Banner of Light. Business Cards.
- ELEVENTH PAGE.-" Mediums in Boston, " Book and Miscellaneous Advertisements. TWELFTH PAGE. - Brief Paragraphs. Lake Pleasant (Mass.) Camp-Meeting. Secular Press Bureau, etc.



The Moral Value and Positive Uses of Physical Phenomena.

An Inspirational Lecture delivered by W. J. COLVILLE. Under the Influence of his Spirit-Band, in Parker Fraternity Hall, Boston, Sunday Evening, June 11th, 1882.

[Reported for the Banner of Light.]

Having been frequently asked to give our views plainly and pointedly on the subject of the moral tendencies of phenomenal Spiritualism, and having been particularly requested to speak at this time on the present conflict now waging, not between Spiritualists and Christian churchmen, nor between Spiritualists and Mathe sure and certain consolation of the mournterialists, but between Sniritualists of rectly opposing schools of thought, we have selected not hastily or thoughtlessly our topic for this evening's discourse. While spirit-materialization has for some time past been directly the bone of contention between these parties, materialization, as the latest and most triumphant form of spiritual phenomena, has been selected as the best and most powerful representative of that entire class of phenomena known as the physical, which it is the special purpose of many halfway Spiritualists to attack. We are not among those who consider it necessary to impugn the motives of those with whose position we are compelled to take issue. We never feel called upon to indulge in abuse or vituperation that we may announce a truth to the world, though there are times and places when and where it becomes necessary to be somewhat personal, though not offensively so, in order that we may defend an innocent victim of bigotry or fanaticism from unjust, unkind or ignorant attacks made by rash and often prejudiced critics upon some sensitive individual who has been the target at which many a shot has been fired by those whose animosity impels them, independently of their objection to the person in question, to level at him or her the whole artillery of slander and defamation. Within the past few months in New York and Brooklyn materialization has been assailed in the most unqualified manner by attacks made upon an estimable lady, long and favorably known to the public as a medium for formmanifestations. The Spiritualistic press in Boston, in Chicago, even in England, has warmly agitated the question of an alleged exposure of a well-known spirit-medium. Articles pro and con. have occupied page after page of newspapers, and the matter has been freely discussed, not only at conference meetings and through the press, but has been and yet is, to a considerable extent, the subject of conversation on 'change and in the market-place, at fashionable clubs as well as in the private parlors of all classes of society. Spiritualism loses nothing by any such agitation and opposition. An honest individual and an honest cause shrink not from free and unrestrained investigation and criticism. The friends of Spiritualism need suffer in no way through apprehension of a coming blow to the cause. Spiritualism has withstood the test of more than thirty-four years' sharp and incessant criticism, as stated in the hearing of many of you by one of your popular speakers, on March 31st, in Music Hall. Spiritualism came into the world without a single friend and with hosts of powerful and allied enemies. It has had to fight every step of its way, and yet with such tremendous odds against it it has not only managed to eke out supercilious superior knowledge, which are an existence but has grown, flourished, become polite terms to designate a lamentable igstrong; and as a giant power to-day can afford to bid defiance to all that opposes it.

into hitherto unknown fields and seas of conscious existence: but though carrying you away from all that is of the earth earthy, though leading onward and upward till you attain to ineffable heights of spiritual being, it destroys all faith in the unnatural or the strictly marvelous. It proclaims the universal reign of law; it teaches that one sphere is as heavenly as another if only the dwellers in both are equally advanced spiritually; it conflicts with no affirmation of science. While it scorns negation and laughs at the impossible, it affixes no limits to the possible; as man's knowledge of nature is so subject to constant modification and enlargement that what seems utterly incredible to-day may be accepted tomorrow as a well authenticated verity. As a science Spiritualism has captivated the

brightest intellectual luminaries of both England and Germany. It has achieved signal triumphs among the literati of the Russian capital, to say nothing of the absolute victory it gained in this country in the persons of Professors Manes and Hare, two of America's ripest scholars, besides completely convincing multitudes of literary men of rare scientific culture, not least among whom must be acknowledged Epes Sargent, whose contributions to the literature of the spiritual movement have been eagerly read by thousands of cultured intellects. As a philosophy Spiritualism is alone capable of solving the great problems of all ages. It alone satisfactorily deals with the mysteries of God, cre ation, birth, death, immortality, evil, destiny. It alone of all philosophies proves the moral harmony of the universe; alone continues and enlarges upon the work of such men as Pythagoras, Aristotle, Plato and Socrates, who stood more than twenty centuries ago in classic Europe to demonstrate the supreme potentialities of spirit as cause, and to dilate upon the subserviency to intelligence of all material things. Nature furnishes a key to unlock the mystic chamber of mythology and poesy, rationally accounting for every old-world marvel, and introducing you to the gods and goddesses of yore. It alone explains imagination and second-sight; reasonably proves the necessity for transient sin and suffering, and depicts a perfectly natural issue of all things in an immortal consciousness, the property of every soul. As a religion it is the essence, the alpha, the omega of New Testament ethics. 1t teaches by the experience of multitudes of dwellers in the spirit-realm that our interior lives yield their fruitage in the great hereafter; it is thus the companion of Jesus in his moral discourses, the assistant of the intellect in its mighty strivings to solve the otherwise inexplicable,

vestigation, and conducts the experimentalist | through the aid of the lower? Shall we close | any more than you can avoid small-pox or | of Astoria, N. Y., do not believe in materializaevery primary school in the land because we ourselves are high school graduates? Shall we deny stairs and elevators to those who can only walk, because we have wings, and by the aid of such appendages can sugr from the ground and enter the upper chambers through the windows? Remember, all if you, that Spiritualism, thirty-four years ago, commenced its career with humble physical phenomena; remember the Rochester knockings were the premonitory signals which called the attention of the world to the spiritual philosophy; remember that at Pentecost of olden time the house was shaken, and fiery tongues appeared before instruction was given and miracles of healing were performed; remember that the greatest New Testament authorities were all of them favorably disposed toward physical phenomena, and that in the church calendar those who were canonized for exceptional virtue were for the most part physical mediums. History nowhere bears up the assertion that physical mediumship conduces to disease or immorality; nowhere disconnects physical demonstrations of spirit-power from the greatest moral outpourings on record. Inseparable on earth as are spirit and body, are physical phenomena and inward illumination.

Physical manifestations per se have in them nothing whatsoever that can possibly savor of immorality: in their native state they are simply revelations of what is; they show forth the occult and spiritual forces of the universe: they bring to light hidden mysteries, and are simply a revelation. If it be urged by some that these manifestations proceed from the powers of darkness and not from those of light, it surely can be no injury to humanity to receive a revelation concerning the forces and beings who are incessantly around, and which ean so powerfully control human destiny. Surely the ostrich is no safer with head buried in the sand while his pursuers are on his track, than he would be if he looked them straight in the face and contemplated direct means of flight or attack. Surely if rattlesnakes are in the woods through which you travel you are no less likely to be bitten becau w you deny the existence of the creatures and their venom. Surely no young man or woman is fortified against the evil in the world, or powerful to resist the assaults of temptation on account of his or her ignorance of the evil that exists in it. If there be Satans like roaring lions going about seeking whom they may devour, in the opinion of the author of the Epistle of Peter. it is preferable that humanity should be made aware of the dangers with which they have to contend to their remaining in ignorance. Ignorance to some persons may be bliss; it is almost incredile that it can d ty or strengt According to Socrates ignorance was the root of every evil, while knowledge lay at the foundation of all good. On all subjects save Spiritualism it is fashionable to eulogize knowledge. In all studies save those appertaining to man's condition beyond the grave, it is deemed expedient to prosecute every possible means of research: whereas, on spiritual matters how many there are, even among professed Spiritualists, who are afraid of more light; who dread a new revelation; who wish to remain in ignorance of the real condition of affairs in the unseen world. The simple fact of spirit-communion they have accepted long ago; that spirits do communicate with earth they admit, but only to a certain extent and within certain limits which they (the Spiritualists of "higher aspect") can readily and clearly define. We are well acquainted with many avowed Spiritualists who are quite zealous in their particular kind of advocacy of spiritual knowledge, who attribute all manifestations having no parallel in their own immediate experience or family to diakka, the devil (evil spirits) or to an act of direct imposition on the part of the medium. While an untold number of persons seem to think it highly probable that mediums, and also spirits, should be willfully dishonest and untruthful, it is in their opinion almost too wonderful to be true that honest spirits and honest mediums should be mistaken, or accidentally or inadvertently err in making a perfect communication or producing a perfect fac simile of the forms they once wore on earth. Belief in evil spirits has been, and yet is, one of the greatest drawbacks to the complete civilization of the world; it is one of the most potent hindrances to man's advancement, not alone in spiritual knowledge, but in spirituality; for, however sincere those persons may be who advocate the theory of evil spirits having almost absolute control over the minds and bodies of men, however much they may desire to put persons on their guard against the attacks of evil, by attributing such marvelous power to the hosts of iniquity, they are detracting from man's own self-respect and selfreliance, they are destroying faith in human effort and responsibility, they are denying the power of virtue to triumph fully over whatsoever there is of vice in the universe. Belief in evil spirits and their power largely grows out of the wish on the part of many to saddle their own errors and infirmities upon some one else who is to act as their scapegoat. Many an one will declare that he or some friend of his is the victim of obsession, that he is controlled or possessed against his will by unclean and deceitful spirits who are ruining his health and reputation and causing him to commit crime; such an one is apt to warn others against having anything to do with Spiritualism lest they also should be alike victimized. Even though we were to grant, as we do not, the correctness of the usual theory of obsessing influences, we should emphatically declare that you can in no way protect yourselves as it oversteps every boundary of material in- is legion who can only reach the higher | against them by ignorance of their existence, | recognized intelligence. Mr. and Mrs. Hatch, | of the consequences of debauchery? So long.

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scarlet fever by denying their presence in any locality where they may be raging. If you are. by nature mediumistic, if your highly susceptible mental and bodily condition makes you an easy instrument in the hands of unseen manipulators, your only safety consists in your invocation of higher intelligences than such as would abuse you. No greater danger needs to be avoided than the danger of yielding to one's own lower appetites, while nothing more effectually conduces to insanity or distorted mediumship than a dread of devils and a strong faith in their existence and power. Let every one remember that he has no darker foes to dread than those that are within him; that every external force of evil only answers to a corresponding evil within; that like everywhere attracts like; that invisibly we keep such company as is congenial to our state and are united to us by ourselves, perhaps unconsciously, and the great stumbling-block of the world, the Orthodox devil, in all his varied forms, is reduced to our own individual lack of wisdom and puri-

In making these assertions we know very well we are completely antagonizing what many will declare to be the result of their long and careful experience. We do not deny any one's facts or experience; we merely account for phenomena differently from the way in which some others account for them. We wish to throw no discredit whatsoever on the statements of those who declare that they are annoyed by evil spirits; we heartily sympathize with their distress, and would fain help them in delivering themselves from their state of bondage. We are acquainted with many persons who, though pure and unsullied, apparently, ip'their lives, are annoyed by strange sights and sounds, and imagine that the powers of darkness are constantly around them, and have such power that their own guides and spirit friends have been compelled to retire and abandon their charges to the hosts of wickedness. If this be so, there is a Supreme Spirit, but the supreme intelligence is evil, not good; there is an almighty power, but it is the power of wickedness. Such theories dethrone God, annihilate heaven, and transform the universe into a vast pandemonium governed by an arch-fiend, who will eventually subdue all good under the dominion of evil. We allow that you may be annoyed by undeveloped influences who, owing to various causes, may be around you, but unless you have not yet developed moral strength to resist the temptations to which they have yielded and which they present to you, you are quite safe from the possibility of contamination. A drunkard may annoy you with his disgusting practices withut causing you ever to break your yow of temperance; licentious persons may dwell under the same roof with you without their corrupt practices leading you to break your vow of chastity. A temptation must come from within or there is no danger of your yielding to it. Read the story of the temptation of Jesus, and see how utterly unavailing were the arts of seducers to turn him from the simple path of rectitude in which he had determined to tread. He did not disobey the divine command and worship Satan, (personified Mammon.) because urged to do so at the suggestion of those who held out to him luxury and ease. and universal applause, if he would only forsake morality; he grew stronger every time he was attacked, he loathed sin more and more completely every time it was exhibited before him: and so will it be with every medium and every sitter in a spirit-circle who determines to honor the right. Whenever aught that is inconsistent with truth presents itself. he. being "of the truth," will detect a foreign atmosphere. The gift of the discerning of spirits, cultivated only by high aspirations and charitable impulses, instead of wire cages and ropes, handcuffs, flour, paint and poison, will afford the means whereby mediums can be satisfactorily "tested." Those who have little inward light are afraid of outward darkness; probably because when in the dark, and more than usually sensitive, they feel around them rather too plainly for their own comfort the familiars who have assisted them to gamble in the stock-market and generally abuse the confidence reposed in them by their fellows. If evil spirits are attracted to spirit-circles to produce bogus manifestations, if mediums are psychological subjects easily influenced, the inference when they are usually controlled by spirits of the lowest order in your presence is of necessity terribly uncomplimentary to you. Of course we admit fully and frankly that there are persons traveling about the country who are by profession conjurers, and who without spiritual aid accomplish many wonderful things. Maskelyne and Cooke, Heller, Hermann, and even the notorious A. A. Waite, of evangelistic repute, have shown that many points of resemblance may be found to spirit-phenomena in the conjurers' tricks; but are these people ever able to duplicate or manufacture the intelligence displayed in a genuine and convincing spirit manifestation? and who is there who has ever received satisfactory evidence of spirit-return independent of an expression of intelligence? The elementaries of the Theosophists, or animal spirits, might be able to produce simple phenomena displaying no human intelligence; but in genuine Spiritualism phenomena are not the end, but only the means to an end. Musical instruments played upon in the dark persons touched by unseen fingers, something white appearing at the entrance of a cabinet, are not satisfactory evidences of human immortality or of human spirit manifestations, unless they be the vehicle for the transmission of some

tion simply because they saw something appear in their drawing-room. They declare that they saw their daughter, and because of the presentation to their senses of a form through which they could recognize the living existence of a dearly loved child whose body they had laid away in the grave, they published to the world. their knowledge of spirit return, not simply their belief in it. We have never yet discovered the advantage gained by persons who spend time, strength and means in getting up séances at their own houses, liberally compensating mediums for their services, writing lengthy accounts of manifestations, and declaring that they have been visited by their spirit-friends when they have not, or what should induce them to so vigorously defend persecuted mediums; and we have never yet discovered by what process of logic and observation those who condemn mediums on suspicion can arrive at so certain a knowledge of the fallacy of others' statements, as they appears to have arrived at when they rush into print, vilifying persons of whose gifts they are often envious, and whose motives are purer than their own. We should deem it advisable for persons interested in the reformation of society to set a reformatory example by taking no mean advantage of the confidence reposed in them when they are invited to private seances held in private residences. We should advise others to give less credence to mere hearsay reports than they often give, and to refrain from making, through the press and on the rostrum, damaging statements against the reputation of a lady concerning whose dishonesty they know absolutely NOTHING.

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We always make it a rule to avoid personalities in our discourses, but when personalities have been offensively indulged in on the platform of the society for which we speak, during the course of our work in another city, and when we, moreover, have positive knowledge concerning a lady's integrity as a genuine spirit-medium, we feel no reticence in mentionng a name. With Mrs. Hull, the lady who was recently "exposed" in New York City, we are well acquainted. Our medium has sat with her on several occasions, and has fully recognized his mother, who materialized through her mediumship. The prophetic statements, also, which were made in the direct voice by the materialized intelligence, have been ere this time literally fulfilled. Now the question arises, is it not possible that mediums may be at times genuine, and at other times impostors? Of course this position is not necessarily untenable, but, even if correct, no imposition can ever neutralize a genuine manifestation. A fact is a fact, independent of the instrument whereby it is demonstrated. The moral char acter of a medium neither adds to nor detracts from the intrinsic value of a genuine communication. If you know that a relative or friend of yours has manifested through a certain party, nothing that can ever be said or proved against the medium can alter the validity of the evidence. Nothing that a person can possibly be or do can gainsay or alter a fact; if the spirit-world chooses to make use of imperfect instruments in the absence of perfect ones, you must make the best of such materials as are at hand, until such time as, by your diligence and moral culture, you can evolve a higher type of manhood and womanhood. We fail to note that persons crying out loudly against the supposed viciousness of others are themselves spotless; we fail to behold very striking resemblances to the greatest historic characters in those who are always finding blemishes in others, and have, therefore, little time to improve themselves. The infallibility and spotless integrity demanded of mediums is not, as a rule, offered to the world by those who consider that no one should be tolerated as a medium unless he is altogether beyond question, so far as honesty is concerned. Where is the spotless integrity demanded of mediums among your politicians? If a man is shrewd, smart and generally canable of holding office, his weaknesses are condoned, his vices ignored. Where are the multitudes who refuse to patronize places of business kept open by all except those whose business-management is beyond reproach? Where are the actors and singers ostracised and condemited because they are no better than other people? Where the works of art which will not sell because the painter or sculptor is not immaculate? We make no excuse for crime, we offer no apology for dishonesty; we simply declare that you have no more (and also no less) right to expect moral perfection at the hands of spirit-mediums than at the hands of persons otherwise endowed and following other avocations. Mediumship is not the result of moral purity; it is organic, inborn, constitutional. It is as much and as simply a natural gift as any other spontaneous ability or talent may be. Like everything else it is subject to use and perversion, and can, like all things else in nature, be warped by pride, degraded by selfishness and defiled by impurity; but Spiritualism primarily claims to be a revelation; and thus, no matter from what source manifestations may proceed, they are all to be included in the vast whole of revelation itself. If undeveloped spirits do return through the agency of sinners on earth, does not the earth need to be made aware of the consequences of crime beyond the grave, as well as of the rewards of virtue? Cannot the very lowest and most pitiable spectacle of spirit-life teach its lesson and convey its warning as well as the grandest and most delightful dilation upon the splendors of angelic states? Cannot the disgraced inebriate aid the temperance advocate, even by his silent portraiture

Spiritualism can never be regarded simply as

er, the ally of the scientist, the friend save ignorance, bigotry and groundless fear. That Spiritualism should be opposed is not

singular, as it is natural to man to resist all encroachments upon his present domain of ideas. Man is a remarkably conservative being; he very reluctantly parts with an old superstition. The traditions of the elders usually exert a far greater sway over him than the revelations of innovators, however sincere. Probably in this age a reliction from the bondage of superstitious attachment to irrational creed has produced an equally violent dislike to all claims to the supernatural. But what is the supernatural? Surely no one can declare, for we must first exhaust nature's resources ere we can correctly speak of any occurrence as taking place in obedience to a power positively outside of and above nature. Spiritual manifestations are as natural as summer and winter, sunrise and sunset. In no physical phenomenon is there anything less natural than may be beheld in the birth of a child or the growth of a flower; and indeed every objection brought against spiritual manifestations may with equal legitimacy and plausibility be brought against all of nature's ordinary methods of procedure. If it were our duty, as it is not, on this particular occasion, to defend Spiritualism against the at-

tacks made upon it either by ecclesiastics or materialists, we could readily prove its every manifestation to be in strict accordance with the Bible, common sense and the laws of nature. It being, however, our special province to-day to address contending Spiritualists we deem it apropos of our subject to deal principally with the moral tendency of physical phenomena, and to rebut certain slanderous accusations which have recently been published against well-tried mediums by persons claiming to be sincere and ardent Spiritualists. The conduct of these slanderers is no doubt overruled by the higher intelligences who have charge of the spiritual movement, to elicit yet more searching scrutiny of the phenomena, and evolve conditions by means of which the scientific world can be made aware of the truth of spirit-communion beyond a peradventure.

There are certain Spiritualists in New York and elsewhere, who speak glibly and constantly of the higher aspects of Spiritualism. By the 'higher aspects " they usually mean intellectual and intuitional mediumship exclusively. relegating to the domain of lower aspects every physical demonstration. Finding themselves upon the sublime altitude to which they have individually and collectively attained, they look with suspicion, distrust and contemptuous scorn upon all who do not approve of their methods, and will not submit to the tests and test conditions demanded by their norauce of all spiritual matters. Supposing we allow their position, and admit their claim

to higher wisdom, can we therefore afford a science, a philosophy or a religion. As a to repudiate and deny other phenomena than science it may be apily termed a super-science, those they need, so long as the number of those

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AUGUST 5, 1882

of deception it will be practiced upon them; when they no longer need it no manifestation | posture. WS have often told you that the only will occur which will not be transparent to infallible method of arriving at satisfaction is their enlightened vision.

What, then, is the lesson of fraud? While fraud is no part of Spiritualism, it is at times | a manifestation proceeds; but, in the absence connected with it, but of extraneous origin, of such complete interior evidence, the followand as distinct from Spiritualism as are the ing exterior modes of procedure may be profitbarnacles from the rock they hide. The les- ably considered : When entering a spirit-circle son of fraud as an accretion of Spiritualism is make up your mind to receive nothing special, this, that the new revelation is to be accepted determining within yourself that if you earnby men and women both through intuition and estly desire to arrive at truth such phenomena reason, not on the basis of heavenly authority, will take place as shall assist you in your laudwhich offers no alternative other than belief or able endeavor. Carefully watch everything damnation.' In England old laws relating to that takes place, and if in a room where matewitchcraft have been several times resuscita- rialization is expected you behold what seems ted, but every time they have been enforced like personation, remember that transfigurathey have led to a wider recognition of the tion and transformation are veritable spiritual truths of Spiritualism on the part of the popu- | phenomena. We have known of many cases lace. Whenever a medium is attacked, accused, exposed, the newspapers are filled with mit of full forms appearing independently of accounts which savor of glaring sensationalism. The religious as well as the secular press seizes | earnestly desirous of giving some token of their with avidity every supposed evidence of trick- presence to their friends, they did their best. ery on the part of mediums, while it frequently by means of a change produced upon the perdeclines to publish reports favoring spirit-communion. If it be asked why the higher spirits | trance. Persons have stepped up to the cabiallow their mediums to be ensuared and "exposed," we reply that they in their wisdom un- actually present, organically controlling the derstand the requirements of the public, and frequently discover that the only way to induce with to offer an explanation of the phenomea state of spiritual receptivity in a neighbor- ! non. Somebody else, ignorant and fanatical, hood is to permit the powers of darkness in the of a suspicious frame of mind, thinking the shape of the persecutors of mediums to have worst of his fellow-creatures, has gone up to their own way for a while, that through their the cabinet and declared that fraud had been determinate effort to discover imposture they | perpetrated; whereas, if the truth could have may reveal the truth. Probably at this hour there are thousands of persons looking into figured, and afterward restored immediately, materialization, and studying the laws which on the withdrawal of the spirit, to her normal govern it through the alleged exposé of Mrs. appearance. It is frequently alleged that cloth-Hull. The time has come for a scientific ing is carried into the cabinet, and that what analysis of physical phenomena, but the scien- purports to be a materialized spirit appears, tific spirit is a cool, calm, deliberating, observ- ovening after evening, in the same attire, which ing spirit : not the spirit of seizure, impetu- becomes gradually soiled by frequent use. osity, suspicion and wrath. A very common Even in this case no imposture is proved, for it complaint brought against such Spiritualists as not infrequently occurs that spirits can extembefriend mediums, is that they wink at fraud porize a form simply, but not apparel, so they and encourage every impostor to proceed in his convey into the cabinet such as they can readinefarious work of cheating the public; and hy carry into the circle, saturated with their yet, while it ably and persistently befriends own or their medium's vital aura. Clothing mediums, there is probably no journal published | can be carried from one room to another, and anywhere which more decidedly and plainly even from one house to another, by direct warns the public against imposture than the spirit-power, and frequently is. At other times, Banner of Light. Quite frequently persons who when belligerent persons, determined to accuse are deceivers have advertised bogus seances for mediums, declare they have found clothing and the benefit of church fairs and other ecclesias- masks in the cabinet, they are there because tical interests, but never once have these parties - conveyed thither by the sitters ; and if it be debeen endorsed by the spiritualistic press or manded of the medium that he or she should recognized as worthy spiritual mediums. Cer- submit to search previous to sitting, so that tainly mediumship is counterfeited like every- the company may be assured that nothing is thing else, but to counterfeit spiritual phenom- concealed about the person, we advise the meena is no more to disprove its existence than dium to compel each and every sitter to subthe worthless scrap of paper made in imita- mit to equal scrutiny, as it is quite as likely tion of a dollar bill affects the genuineness of the American currency.

There is, we freely admit, a great deal of guilty of trickery. misupprehension and mystery hanging over a Our last word is this ; if you desire to witness large class of spirit-manifestations, but this genuine manifestations, carry with you the cloud can only be removed by the most perfect spirit of genuine honesty. If your own thoughts method of regular and painstaking invistiga- are pure, it is hardly likely that you will feel tion, accompanied by unqualified compliance under the necessity of believing your fellow-bewith the conditions, laid down by the spirits, ings to be impostors, simply because their honthemselves. We are constantly asked if medi- esty has never been proved to you as yours has ums ought, not to submit to whatsoever "rea- never been proved to them. Mediums should sonable" test conditions investigators choose be treated as honest until proved guilty, and if to impose; whether it is not advisable that individual sensitives, like other human beings, mediums should be interviewed by committees are caught at times in acts of duplicity, we and endorsed by them before receiving the must remember that to err is human, and that countenance of the public. Our answer to all errors are reformed by kindness and moral suasuch inquiries is, investigators themselves must i sion rather than by fierce denunciation. We first fully understand the method of producing wish to be placed on record as entering our despiritual phenomena before they are in a po- | eided protest against the shameful treatment sition to decide what is and what is not a which Mrs. Hull, a delicately organized and 'reasonable test condition." One thing should highly estimable lady, and other equally gen always be observed, and that is, spirits alone uine mediums, have received at the hands even can produce spirit-phenomena; and another fact | of professed Spiritualists, and to avow our posshould not pass upportiged; carping critics are diffive knowledge that the immorality and decen never satisfied, even though the phenomena take tion attributed to mediums and spirits to day place under their own chosen conditions, is, at least ninety per cent. of it, due to the in-Spirits who are able to enlighten humanity are human ty and lack of spirituality on the part of not slaves to your whims, nor are mediums in- sitters. Approach the spirit-world in a true struments in your hands for you to act your spirit, and to you there shall appear nothing pleasure with. Every medium should cease to but what is traceable to angelic ministry. act as a medium or give himself up entirely to his spirit-band. To the spirits who control and [produce the phenomena, the medium is alone responsible. They alone know under what circunistances they can produce manifestations. The public has no right to complain because mediums will only sit under conditions agreeable to their guides. There is no law enforcing your attendance at a seance; no law compelling you to pay out any money or devote any time to sittings with mediums. Every medium should submit to such conditions only as his guides approve; should admit into the circleonly such persons as the guides wish to have present. When mediums rely upon spirit guidance in all things, they will have reached a height of development which will not only exempt them from the tortures to which they are now often subjected, but which will permit of their being used as instruments for the giving of more convincing and startling demonstrations of spirit presence and power than have yet been vouchsafed to the world. The objection to physical manifestations is groundless. Table-tipping is considered by some degrading; it is frequently asserted that the higher spirits will not approach when a circle is formed around a table. If there is anything demoralizing in the act of surrounding a table, you must all attract very low spirits whenever you take meals around the family board. If there is anything demoralizing in darkness, and in profound entrancement, you must be guilty of immorality whenever you extinguish the lights in your chamber and retire to sleep ; for entrancement is simply a magnetic sleep induced by spirit-power, during which the spirit of the medium is often liberated for purposes of education and growth. Physical phenomena will alone convince many, and many a one can be appealed to in no other way. The highest spiritual gift is the gift best adapted to bring conviction and blessing to those with whom you are individually thrown in contact; the highest aspect of Spiritualism is that aspect which presents the truth of immortal life in the most unmistakable manner before those who are in need of such evidence as shall assure them of the continued existence of the spirit beyond the grave. The spirit in which you approach the spirit-world is the important thing to be considered with reference to the elevating or degrading nature of the response the invisible world will make to your requests. Manifestations and communications are oftentimes reflections back upon the sitters of the frame of mind which they have carried with them into the scance room.

as there are those on earth who need the lesson | shall convince honest seekers after truth that they have not been the dupes of designing imthe cultivation of the gift of discerning spirits,

which enables you to sense the sphere whence where the power was not strong enough to perthe medium, but as there were spirits present son of the medium while in a state of profound net and recognized a friend; that friend was medium, but had not the means at hand wherebeen stated, the medium was entranced, transthat the enemies of mediums should deceive as that they, or their familiar spirits, should be

Materializations in Australia.

The materialization seances of Mr. Spriggs in Melbourne, Australia, interesting reports of proceedings at which we gave our readers a few weeks since, continue to be conducted with much success, mainly so on account of the order maintained by the strict enforcement of the rules to which we have previously alluded. An experiment made at a recent séance is suggestive of the close relationship existing between the spirit-form and the medium when the former is visible to us. An account of this is given in the Marbinger of Light of June 1st. At a séance held May 23d the manifestations were of considerable power. Eight different forms materialized; one came and reminded a gentleman present of having, when both were boys, bathed with him in a certain river he named, which was a fact. The Harbinger, continuing its report. savs :

"Peter then stated that the controls were about to place the medium in a 'dead trance." He then came out into the circle, and stood in He then came out into the circle, and stood in front of the curtains in full view. He asked Mr. Terry to come forward, and upon the lat-ter doing so, Peter took one of Mr. Terry's hands in his own, as they stood side by side, requesting him to place the other through the curtains upon the medium's hand. This Mr. Terry did, and stated to the other sitters that he had hold of the fingers of the medium's hand. Inadvertently he grasped the fingers of the medium's hand somewhat tightly, which instantly produced a curious and marked effect upon Peter (still standing by his side in the upon Peter (still standing by his side in the full view of the sitters), as he seemed to receive an unpleasant shock, and complained of pain. The five remaining members of the circle were in succession called forward for the same purnose. In each case, as soon as their hand came in contact with that of the medium (who was evidently in a very (-, trance), Peter, who was standing outside holding the sitter by the hand, was observed to shrink and cry out with evident pain, and would not for some moments recover from the shock."

Immediately afterward the materializations were very strong. Ex. gr.:

"Geordie materialized, and came forward with great vigor, shook hands, placed his face close to the visitors, raised their hands close to his forehead, asked for more light, stood in the full glare, drew aside the curtain to show the medium again, so that the sense of sight, as well as of touch, might bear the same testi-mony; handed round some flowers which had cen presented to him, sat for some time in the chair by Mr. Carson's side, rose again, passed through the circle and out of the door into the front premises; repeated this several times, bringing into the circle-room various objects therefrom, and carrying them back again, and returning finally, again showed the medium. One of the visitors present happened to state that he came from Durham, in England: whereupon Geordio walked rapidly toward him and shook him with great hearliness by the hand. Proceeding to the writing desk, he wrote and handed him the following message: 'Dear old handed him the following message: 'Dear old friend-I am pleased to meet one from the write. From Geordie, late of Newcastle, but now a resident in the summer-land."

Other materializations succeeded the above, all of which were, it is said, very satisfactory to those present.

Magazines for August.

ST. NICHOLAS for August will prove a very acceptable visitor to all, more especially to the Stay-athomes, for the reason that it abounds with accounts of what is seen and experienced by the Get-aways, in numerous very readable articles, of which we may mention: "How Burt went Whale-hunting," "Mrs. Peterkin in Egypt," "Visit to the Home of Walter Scott," "How a Hoosier Boy saw the Leaning Tower of Pisa," "Summer Days at Lake George." Of the illustrations, by far the fuest in subject and portrayal, s "So Many Miles to Travel Yet," the story of which is pleasantly and touchingly told in verse by Cella Thaxter. The remaining stories, sketches, poems, hymes, jingles, puzzles, etc., with the engravings ac companying them, are excellent. Fublished by the Century Company, New York. For sale in this city by A. Williams & Co., 283 Washington street.

OUR LITTLE ONES AND THE NURSERY Appeals to mprove each month in its efforts to meet the wants of those who, just entering upon the stage of this life. are looking around for something to entertain and instruct them. The frontispiece of this August number is a charming rural scene, "Coming Home." "The Bees' Pockets," by Aunt Georgy, the tricks of a monkey by the name of "Jocko," " Willle and Pussie," "Happy Cat Land," "The Fighting Wrens,' 'The Squirrel Robbed," and "My Little Pony," will make all happy who are fond of pets, and few, if any, children are not. The Russell Publishing Company, 36 Bromfield street, Boston. THE PHRENOLOGICAL JOURNAL .- An interesting article on the culture of the silk-worm and the production of slik, illustrated, is given in this number. The inquiry, "Is Conscience Innate?" is considered in a short essay by Nelson Sizer. The portraits, with brief sketches of their subjects, are, A. W. Hall, Garibaldi, and A. H. Stephens. Fred, Myer Colby contributes "Historic Problems," an article tending to weaken somewhat men's faith in recorded events of history and persons. Fowler & Wells, publishers, 753 Broadway, New York.

A TRANSPARENCY; LIGHT BEHIND THE CANVAS. BY JOHN WETHERBEE.

"There's a divinity that shapes our ends, Rough hew them how we will."

The poet, like the priest, may have uttered glittering generality where breath or ink took that truthful form, attributing this "shaping" business to God, whose surname, in this connection, seems to be Providence, in a mysterlous way working out life's details. We think, however, that Shakspeare was inspired, speak ing wiser than he knew; something made him say it. It seems to have fit well the current idea often expressed thus : "Man proposes but God disposes." It has been the privilege of Modern Spiritualism, or the mysterious facts of to-day, known as spiritual manifestations, to convert that "glittering generality" into a rational expression, and at the same time show that this celebrated poetic genius was divinity-shaped himself, or manipulated by spirits, that is, influenced or guided.

Can any one doubt that Shakspeare, the man deer stealing," or suing a neighbor for suidry £ s. d. for grain delivered, was a far inferior personage than Shakspeare, under a masterly influence, writing Macbeth or Hamlet? As has been said, if it were not so would the materials of his personal history have been so meagre as they are? It took a hundred years and him, said he had started in business, was a litmore for even the mental vanguard, or the pickets of progress, to appreciate his genius. If Shakspeare, the every-day man, had been the equal of Shakspeare under control, or "divinity-shaped," we would have had his materials as ample as those of Queen Elizabeth or Lord Bacon, his contemporaries. It is not our purpose, however, to write an' essay on that poet, out to say something of this power behind the throne, this "shaping divinity" which becomes, as has been said, a rational expression, when we say it is the influence, or the ground swell, so to speak, of the "silent majority," not to say the departed, as that grand soul, Victor Hugo, would correct the expression as being the still present but invisible majority.

There are a great many things in life, public and private, when viewed retrospectively, that force the conviction that the neet's words are true, that cannot be accounted for unless there is an intelligence that sees into the future with more distinctness than appertains even to selected humanity. Let no one ask here this very rational question, why this outside or super-mundanc prevision is not always on the lookout, and why is not everything "divinityshaped" to our satisfaction, or at least to our reconciliation, for it cannot be answered if one did; we simply do not know, but we suppose there are reasons for human failures, and why the "divinity" is sometimes inactive or apparently indifferent. Probably this world is not intended for a fairy Lubber-land; we shall all know more a hundred years hence than we do now, so we will postpone this part of the thought until then.

Our friend Shadows had a remarkable experience in his business life. He felt that a guiding influence outside of himself figured, so to speak, in the operation, and though sorely grieved to see forty thousand dollars take to itself wings and fly away, it flew back again some years afterward, though shorn of its proportions; but in its reduced form and light weight-only one-third of its value-it was a far greater sum to his then shrunken condition than the round amount was to him when it took its departure.

A decade or more has passed by since the aphelion and the perihelion of that extended circumstance were accomplished or measured; but not long ago Shadows had some spiritual manifestations, and the circumstances in connection may have added some missing links

tended incident, and perhaps the lesson will be both spiritual and interesting if briefly related. Christopher Button began his mercantile life well, and seemed prosperous; but after a while, with no vicious intent, he made statements that final failure show to have been false. Some influential creditors inclining to make an example of him, vigorously pushed the matter in the criminal court, and landed him in the State Prison. He was not worse than many of his neighbors, and even better than some who persecuted him. Button was eventually pardoned out and found employment in the office of the Hon. Samuel A. Way. This gentleman was somewhat of a local celebrity, and to his credit, would often employ men of crippled reputations when most people would have been afraid to. Some cynical people used to say it was not charity or benevolence on his part, but because he could hire them cheaper than the same talent that was unsmooched; but Shadows was one of those who thought the Hon. Samuel A. Way was better than his reputation, and was always on friendly intercourse with him.

Mr. Shadows seeing Christopher Button thus clerically employed, took particular pains to notice him, and said a kind word to make him feel as if his prison experience was to be no lasting disgrace, and that industry and a wellordered life would eclipse in time his earlier error. This unexpected cordial manner on the part of Mr. Shadows had an effect upon Button, and some months afterward he came to tle cramped for capital, and from the friendly feeling he, Mr. Shadows, had manifested to him, he thought he would ask a favor, and wanted to know if he would lend him a little money when he needed it, and not charge him a loud interest; never would want in the aggregate more than two or three hundred dollars. Mr. Shadows said to him, "Yes, Mr. Button, I am inclined to do that; not as a matter of business, but to show you I appreciate industry and honest efforts ; so you can have what you want up to \$300 at simple interest: I lend it to you on your honor, and I want you to appreciate the fact that I am doing as I would be done by." "What line of business," said Shadows, "have you started in?" "The liquor business," said he. Shadows's face fell, and he said, "I am sorry, Mr. Button, I asked that question, but I will not decline assisting you; you can have the money, though I wish it was another kind of business."

In the course of a year Button failed ; among the creditors was Shadows, for \$300. It was a total loss, because his stock was mortgaged to the Hon. Samuel A. Way, and it took it all to pay him. This result aggravated Mr. Shadows, who thought Button did not show either honor or wisdom in securing the man of high rates and losing a friend, who helped him from friendliness rather than profit. The indignation of Shadows, however, gradually subsided ; he thought Button had a poor show for the future, and by the time his indignation had softened down into pity, who should heave in sight but Mr. Button, who felt and looked cheap, as Shadows stood before him. Said the latter, "Mr. Button, I am not sorry I helped you; I would do it again under the same circuinstances. I am sorry you were not a wiser man, one able to appreciate a disinterested favor; the result may so check the genial current of my soul, that the next unfortunate will knock at my pocket in vain." Button felt bad, but could not say a word, and Shadows said, "Let it go, I shall never think of it again ; if you are ever in condition and feel like paying it you can do so; if you do not, it is all the same," and the two separated, and it so happened that Shadows never met or saw Button again for twelve years, and when his eyes fell on him then, Button had grown to be a grey-headed man, and was, at the time, one of twelve men sitting in a jury box, to hear the case of Shadows vs. Porter, which is a point to be re-

There remains yet one point upon which we have been asked to dwell briefly before we close, and that is, the possibility of giving such an explanation of strange occurrences at séances as

The Source and Process of Thought.

"Friend Storey, the materialists have the true scientific view of death. Here it is boiled down, and you ought to see it. Thought is the product of the brain. You take food, which passing through the blood gives the brain powpassing through the blood gives the brain pow-er to think; you stop taking food, and you die. The brain produces no more thought, and you cease to exist as a person. [There is no personal life after death, and you Spiritualists are deluded.'

"Friend White, you do state it sharply, and I agree with you in the premises. Lot us see if you may not agree with me in drawing a differ-ent conclusion. I have lately been reading a narrative of the discoveries of Prof. Michael Faraday, the distinguished English scientist, and they have impressed me much. He agrees with you that thought is the product of an or-ganism; that is, of a brain made of matter; but the brain he speaks of, he says, is inside the brain you mean. He says that matter too re-fined for you and I to see can be held in the form of an organism, provided it first can build the organism inside the physical body we see. To illustrate: A boy is born; that boy is a nor-ganism beginning on earth : he grows to old age ganism beginning on earth; he grows to old age here. By food, exercise, etc., he builds up a re-fined body (made of the refined matter which

comes from his food, drink, breathing, etc.,) in-side the body we see, and when he has made this inside, refined material body complete, he withdraws it from the coarser one, which we bury, while he lives on, thinking with his re-fined brain, just as he thought with it before death." death

death." "Do you mean to say that Faraday states that the boy thinks with his inner brain while in the earth-body ?" "Yes. He thinks with the inside brain and uses the outside one to convey his thoughts in language to people. So you see, Faraday agrees with you, that thought is the product of the brain." "Yes, I see your point. He refers to the in-side brain, if there be any, and I refer to the outside brain—the one the doctors analyze after death."

death." , "Yes, that is it; and I cannot see how you can put aside Faraday's position, as you must admit that the universe contains an immense amount of matter which is invisible."____

"I admit that point. Oxygen and Hydrogen Gases are invisible, and they have been proved to be matter in a refined form."

"Even so. And there may be much other matter, more refined than these gases. As all atoms are indestructible, and are capable of en-tering into combination with each other, they

tering into combination with each other, they may combine to form an organism too refined to be visible to us and support it indefinitely." "Well, this is a new view of the problem of immortality. If organisms can be continued in the invisible state of matter, then thought may be produced after death. I must see these namebles " paniphlets.

pampmets." "You can get them for thirty cents of Colby & Rich, 9 Montgomery Place, Boston, Mass. They annihilate the doctrine of annihilation at death. Call for the FARADAY PAMPHLETS." "I shall at once. You have opened a new world of thought to me."

A minister packed some sermons in a box to take with 14m on a journey. A naughty boy wrote on one corner of the box, "Keep dry."

THE HERALD OF HEALTH has for its leading articlea paper upon the "Hygienic Habits of the Hindoos," written for it by Raj Coomar Roy, whose contribution to a previous number attracted much attention. This one is well worth reading ; being given by a native, it imparts many details that an outsider would fail to mention. The remaining contents ably illustrate and support the purposes of this monthly. New York: M. L. Holbrook, M. D., publisher, 13 Laight street.

THE MEDICAL TRIBUNE, a monthly journal de voted to Medicine, Surgery and the Collateral Sci-ences, edited by obert A. Gunn, M. D., furnishes in the issue before us a great variety and number of articles in the line of a progressive and advanced medical practice. Nickles Publishing Co., 45 East 22d street, New York.

NOTES, QUERIES AND ANSWERS: Miscellaneous. Literary, Scientific and Historical, for Teachers, Pupils, Practical and Professional Men. N. B. Webster, editor, Norfolk, Va. The character of this work, of which the present is the initial number, is sufficiently indicated by its title. It promises to be one of much interest. S. C. & L. M. Gould, publishers, Manchester, N. H.

RECEIVED : THE PAPER WORLD. Vol. V, No. 1 C. W. Bryan & Co., publishers, Holyoke, Mass. THE MUSICAL MILLION. Vol. XIII, No. 7. Rue

bush, Kieffer & Co., publishers, Dayton, Va.

THE RECORD. A Monthly of Classical Literature and Historical Criticism. Vol. I, No. 9. Published by C. V. Waite & Co., Chicago, Ill.

Son A few years ago Garibaldi stated his re-ligious views as follows: "God is thought and reason; all I wish to see done is to substitute genius and intelligence for God's priesthood. Do not imagine that I pretend to teach the re-ligion of God. 1 am not so impudent. 1 am, however, a little of a mathematician and a lit-tle of an astronomer, owing to my long sea life; and on the sea I saw and observed the works of God; but, 1 repeat, I have not the presumption to teach God. Truth, Reason and God are, in my opinion, synonymous. Copernicus, Leib-nitz, Newton, Franklin, Arago, Galleo are God's priests, for God's priests are Genius and Intelligence. Every one, however, has a right to believe according to the dictates of his own conscience." conscience.

A photographer in Tangiers recently received an order to photograph the three hundred and sixty-four wives of the Sultan of Morocco.

ET Explicit directions for every use are given with the Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory, Hair, &c.

rather establishing the fact of it being one of those "divinity-shaped ends" that, as has been said, are probably more common than people are generally aware. We can better illustrate this thought by giving the details of the experience; so with this much as an introduction, we will let Shadows tell it in his own way, suggesting, however, that one read between the lines, and thus detect the torch that illuminates perhaps a dull, tedious and unpoetic story into, we hope, a transparency.

A lady called one afternoon upon Mr. Shadows, who at the time was in a thoughtful mood, to get advice on a business matter. The interview had lasted perhaps twenty ninutes or half an hour, when a sudden change came over her method and subject; her voice dropped an octave, with a slow rhythmic tone; a spirit had taken possession of her, and in a few words she answered the question that was in Mr. Shadows's mind when this lady's call had interrupted his cogitations. Shadows knew who the spirit was, yet it is not proposed in this sketch to enlarge upon this oracular incident. but to say another spirit followed, giving his name: as he is well known and not long departed, we will call it, in a fancy way, Christopher Button. Mr. Shadows said to this spirit that he was glad to hear from him and added, "You never paid that two hundred dollars, did you? But no matter, I forgive you," said Shadows, in his usual kindly tone, as if he felt it and meant it, "I got off cheap." Christopher replied in his then slow and solemn way, "Do you think, Shadows, I owe you two hundred dollars? If you do I will pay it." The listener did not know how a spirit could pay it, for with all his experience he never knew a spirit who kept a bank account and could draw a check, but all things considered, which will be related shortly, though he had endorsed a note for Christopher and death stepped in and Shadows had to pay it, he said in reply to the solemn question of this spirit, "No, Christopher, I do not." "I thought you would say so," said the spirit. Just at this instant the medium began to talk in her natural voice and on the subject of her business, with no apparent knowledge of the interregnum of a spirit-control. Shadows was more interested with the spirit's communications than with the lady's subject, so he stopped her, saying, "Oh, let the spirit talk." Then said the lady, "I have been controlled, have I? I beg your pardon; I am sorry, in a gentleman's place of business." Shadows, however, made her feel at ease, but the control was not repeated. She remarked to Mr. Shadows that when she first came into his presence she saw two or three spirits near him or with him. describing them; they fitted very well the first spirit, and also Christopher Button, the other one.

This was a much longer communication to Mr. Shadows than these few words would indicate. It brought to mind an affair of years; it was only a dozen words, but memory multiplied them into a volume. Shadows had always thought the spirits had had a hand in that ex- witness of Porter's, and the Hon. Mr. Bristow

membered in this sketch : but we must here drop back a decade, to catch up some collateral threads to make the story transparent as well as intelligent.

One day, in the long ago, a friend of Shadows, known as Joe Porter, dropped in upon him and said :

"Shadows, here is my friend, the Hon. Mr. Bristow. He has got hold of a valuable coal property that can be bought for fifty thousand dollars, and it is worth a hundred thousand. Our friend Beeswax will be one of three to buy

it. I will be another, if you will be a third." Shadows had his doubts of the ability of Mr. Beeswax to "come to time," as the saying is; but he had had many and large dealings with Porter, and considered him rich. So in his offhand way he said :

"I will join you, Porter, in buying the property on joint account, after examination." "But," said Porter, "Beeswax wants a third

interest."

"Beeswax," says Shadows, "may have all he will pay for; and what he don't take, whether little or much, I will join with you, Mr. Porteryou pay half and I pay half."

The plan then was for Beeswax and Bristow to go and see if it was as represented, and if so, he was to draw on Shadows for ten thousand dollars cash, and the balance in thirty, sixty, ninety dav sand four months, for ten thousand each. Sh dows was to accept the drafts, as Porter had no place of business, and was absent a good deal, but would be on hand to meet his part of each when due. Everything was as reprosented, the drafts drawn and honored. On the lay the first was payable, Porter called and said: "Mr. Shadows, better not accept the drafts,"

but gave no reason for changing his mind. Shadows said :

"I have already accepted them, and just paid the first ten thousand; please hand me your half, five thousand."

And he did so, and Shadows gave him a receipt for the money. Beeswax found the money to pay the next ten thousand, and Shadows paid the remaining thirty thousand as they matured, Porter keeping out of the way, and finally backing out, fraudulently leaving the whole on Mr. Shadows. Porter even sued Shadows to get back the five thousand he did pay, but let it go by default rather than show the receipt, for fear it would be evidence of the transaction, as the whole business had been done loosely on honor, and not put into writing. Paying the thirty thousand, which proved a total loss, one-half being Porter's part, who declined paying a cent, and then being sued for the five thousand he did pay, led Shadows to say, "War it is, then," and he attached Porter's property for twenty thousand, that able man, Ranney, now member of Congress, being the lawyer.

When the trial-day drew near, and the eminent legal gentleman began to get at the points of the case, he finally said :

"Mr. Shadows, you have got no case, not a scrap of paper as evidence, and Beeswax, who knows something of the case, is a friend and

LIGHT. BANNER OF

it was not safe to call upon, as he was a fellow politician with Porter, and would help him more than he would help you."

It did have a poor look, the opposite side managed by the Hon. Mr. Parmenter and the distinguished Judge Abbott; and lawyers, you know, don't like to lose cases; it hurts their reputation. But Shadows persuaded Counsel Ranney to begin, and do the best he could. He consented, and began, after a brief opening, by putting Mr. Shadows, the plaintiff, on the witness stand, who told his story, and was under fire for four hours. When he stepped down, Mr. Ranney whispered to him, saying :

"Shadows, you have made a good impression on the jury; now we must see what we can get out of the other side by cross-examination."

But there was one thing the lawyers did not see; the spirits were the power behind the throne, and were really trying that case. It will add to the interest of this sketch to say that while Shadows was giving his testimony his attention was drawn to a gray-headed man, who, as one of the jury, was listening attentively, and he saw that it was Christopher Button, who inflicted the \$300 wound on Shadows twelve years before, and he had never seen him since. Shadows knew then that he had a friend at court, for Button would never go against a man who had done him such a disinterested act; and even then, after the loss of \$300, had parted from him blessing instead of cursing him.

These are rather dry details, and very hurriedly told, but explicit enough for the reader to see the point, which is in the transparency of the subject more than on the surface of it. Suffice it in concluding this part of the sketch to say the case was won wholly on account of Button being one of the jurymen, and as a grateful return for a loss and a kindness twelve years old. No one will wonder, then, that the now invisible Button should have said through the oracle, "Do you think, Shadows, I owed you \$200 ?" and that Shadows, though having to pay \$200 for endorsing for him, should have replied, "No, Christopher, you do not."

But to return to the case: Shadows learned when he next saw Button how it worked in the jury-room. Most of them were inclined to give the case to Shadows, because it was evident that Porter had swindled him. The others said, no doubt it was so, but there was not evideuce enough to rest a verdict on. Then Mr. Button opened up on what he knew of Shadows; gratitude and opportunity made him eloquent, and the jury were a unit, and judgment was given to Shadows for \$15,000. The eminent counsel only charged \$3,000, and it was little enough for so large a verdict on so slim a show. Shadows was happy in his \$12,000, and perfectly satisfied; and was also glad for the credit this able lawyer got for winning so hard a case; and yet it is proper to say here now, when it will hurt no one, that the case was won by Shadows, who had cast his bread upon the waters, and to whom it had returned in this form not only "after many days," but after twelve years. There was a "divinity shaping" to this end; it withdrew from Shadows a deposit he did not need and returned it when he did, and loans, lawyers and eloquence were but the keys that were touched; the invisibles made the music.

One of the strange things in the records of jurisprudence is the printed report of this case. Law students when they read it or refer to it seem to be somewhat dazed. It seems somewhat sui generis in its character, and a matter for legal astonishment.

In this sketch, if the brevity of its statement is intelligent enough, a light in the rear will be seen, which illuminates the picture into a kindness and courtesy. Accommodation of all transparency; those with spiritualistic ideas will see a cause in this connection ; those who this year cannot fail to be pleased with the have not, will consider it, as many do, as one peated remark that there is no telling what a credence relative to the number of persons at a jury will do till the verdict is rendered. In camp-meeting; probably some of your corremany of the affairs of life. in court and out of

morning, when my guides spoke, and about the do to advantage with such a mind is to influsame number enjoyed a rich treat in the afternoon, listening to Mr. Baxter, who gave a fine lecture and many convincing tests. In the evening we had quite a pleasant meeting, though the attendance was smaller. Miss Hagan and myself conducted the exercises jointly. This young lady's improvised poems are charmingly original and varied, and either instruct or amuse whenever and wherever delivered. Her lectures under control are very philosophical and practical, and I think her one of our very best speakers. She and her mother are also very pleasant in private life. During the week the rain made it necessary for some meetings to be held under cover, but those held in the dining tent by Mr. Baxter and myself, and also entertainments in which several friends took part, were hardly less enjoyable than those at the grove.

I left Cape Cod July 19th, after the lecture, and went to New York, where I am now reple cannot always ride four or five miles to a

meeting, and all cannot agree to exactly the same external arrangements. Both societies are doing good in their own ways. Mr. Charles R. Miller, editor of the Psychometric Circular, is as hard and whole-souled a worker in our cause as can exist on earth. He devotes time, means, talent, everything to the cause. It is perfectly marvelous to witness the number and magnitude of his single-handed achievements. I have frequently been deeply indebted to him for the kindest and most liberal cooperation. He is antagonistic to nothing so much as the persecution of mediums, all of whom he takes every opportunity to befriend.

From Brooklyn I went to Neshaminy Falls. Sunday, July 23d, was a glorious day. The grounds are very pleasant this year, and the First Association of Philadelphia, under whose auspices the meetings of the camp are held, seems to be in a most flourishing condition. On Sunday morning there were about three thousand persons on the grounds, more than half of whom listened with great delight to a stirring lecture from Mrs. Colby, who, under strong spirit-influence, held her auditors enchained for an hour and a quarter. Though I cannot quite agree with all her sentiments. I do not fail to heartily appreciate her grand utterances. In the afternoon there could not have been less than five thousand persons on the grounds. My guides lectured to over two thousand certainly, and about one thousand more stood round the outskirts of the seats throughout the greater part of the exercises. In the evening my guides had a delightful time with the people; the audience was ample but not colossal; questions were answered and poems given which elicited the warmest approval of the audience. The music is very good this year. Miss Whitkorn, who acts as organist and soprano, has one of the sweetest, truest voices to which I ever listened. Lectures are given every afternoon during the week, and conferences held each morning except Monday. The thoughts and experiences presented at

them are very instructive and entertaining. Capt. Brown presides admirably, and treats all the speakers and mediums with the utmost kinds is good, and any one visiting Neshaminy marked improvements over last season. I know of the unaccountables that lead to the oft-re- it is fashionable to make statements beyond all spondents will nform you that th teen thousand people there last Sunday. Possibly there were; but as I did not see so many I merely tell you how many I saw, as I would rather be within the limits of truth than guilty of exaggeration. I think if every one would confine himself or herself to statements of known fact, without limiting facts in the abstract to individual knowledge, we should outgrow the bickerings and dissensions which so often mar the harmony we might easily enjoy on earth. But as I have no desire to moralize in this letter, I will merely inform you that I am enjoying a delightful summer, rendered particularly pleasant by the encouraging signs of increased activity and general public interest connected with the spread of the great movement in which we are alike workers. It is simply ludicrous to hear people talk of the unpopularity of Spiritualism; all the best people one meets everywhere are either Spiritualists or people desiring to investigate. Opposition comes alone from persons whose bigotry and ignorance make them altogether below par; though of course many fine people are neutral on the subject. From here I go to Lake Pleasant, where I speak next Sunday, July 30th, and Wednesday, August 2d. August 3d I am to lecture in Townsend, Mass., and at Onset Bay August 5th and 6th; then at Niantic, Conn., August 8th to 13th inclusive. Probably my guides have made plans further ahead, but I have no more announcements to make. Ere I close this letter I wish to declare that the Boston Spiritual Temple" was founded with the full approval of my guides, but neither they nor I had anything to do with the constitution or by-laws; neither am I a member, much less an officer, of the Society. It embraces among its members many of my warmest friends, and it has my fullest sympathy, but it is wholly external to myself, and thus I do not wish to discuss its objects or operations, which I freely believe are laudable. Yours sincerely, W. J. COLVILLE.

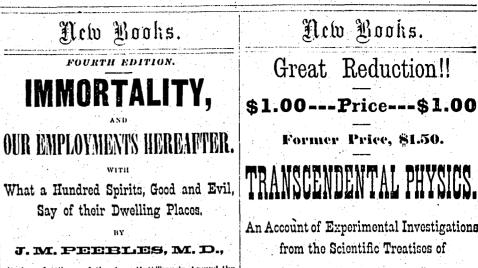
from that of a spirit uttering its own independfrom that of a spirit uttering its own independ-ent thoughts through the organism of a medi-um. For example, the uttering its own independ-ent thoughts through the organism of a medi-um. For example, the utterances through A. J. Davis while he was an illiterate lad, far transcended in dignity of tone, in vigor of ex-pression and profundity of thought any of his writings since he became a man of culture and an independent thinker. At the time the first revelations were dictated through him, his mind was a perfect blank as to nearly every subject discussed therein. In fact, he is de-scribed as having been singularly indifferent to every kind of thoughtful literature. The only exception is one mentioned by a clergyman, who testified that he lent the youth some theo-logical books to read. Accordingly, I for one noticed in reading the "Divine levelations" that the clear, pellucid argument became tur-bid just where the discussion entered the region of theological polemics, a difference for which I could not account until I saw the which I could not account until I saw the statement of the clergyman above mentioned. Just here lies the boundary line between per-fect and imperfect mediumship. The perfect medium should have mental faculties capable and went to New York, where I am now re-siding, without really living anywhere in par-ticular. I gave a lecture under influence of my guides in Everett Hall, Brooklyn, Friday, July 21st, at 8 P.M., to about one hundred peo-ple; a very fair audience, I think, for a city in hot weather, on a week day, with a fee at the door. Brooklyn Spiritualists are somewhat divided; but the city is so large that one society or even three would be quite unable to supply the want of the population, as peo-ple cannot always ride four or five miles to a medium become mingled with the ideas of the spirit, and the mediumistic utterances are not altogether such as the spirit intended. Hence, we conclimes have, in spirit communications, a confusion of ideas and a jargon of words which are not characteristic of either the spirit or the A medium, should preserve a passive and re-

A medium should preserve a passive and re-ceptive condition of mind, and should be so cared for by others as to have little occasion to take thought for the morrow. So far as prac-ticable, mediums should be saved from all that tends to induce in them that positive state of mind which the struggles for existence or for preeminence necessitate. Many persons fall into the habit of feeling and manifesting toward mediums the same degree of deferential awe they feel for the ex-alted spirits who manifest through them. They

and mannesting toward mediums the sime degree of deferential awe they feel for the ex-alted spirits who manifest through them. They treat mediums as if they themselves were supe-rior intelligences, and ask their opinions on all important questions. Is it any wonder that many mediums become conceited and positive, and, instead of meekly obeying the behests of spirit-teachers attempt to do business on their own account? On the contrary, it is greatly to the credit of a large proportion of mediums that they so well resist, as they do, the influ-ences around them, which tend to inflate their vanity and puff them up with self-importance. It is fortunate that most mediums, who so far lose sight of their proper vocation as to as-sume the rôle of leadership and authorship on their own stock of mental capital, make sorry failures; but the business of Spiritualists should be to take care to reduce rather than augment be to take care to reduce rather than augment the number of such examples, and to preserve the integrity of the mediumistic temperament. As long ago as 1846, before the date of the Rochester knockings, I had observed the same Rochester knockings, I had observed the same confusion and uncertainty in the utterances of a chairvoyant somnambulist, which we now notice in what we call spirit-communications, arising from the same cause: the spontaneous action of the imperfectly entranced brain of the medium, interforing with the current of spirit-control, and mingling the ideas and ex-pressions of the medium with those of the spirit. The same kind of confusion has char-acterized the clairvoyance of "subjects" under mesmeric influence. This sort of uncertainty, pertaining to all

This sort of uncertainty, pertaining to all communications and manifestations of spirit-origin, is well calculated to guard us against receiving with unquestioning faith any mes-sage from spirits. We are not relieved from the task of doing our own thinking and exer-cising our own judgment. This is the more important when we consider the fact that spirits are themselves fallible; yet, so great is the tendency of some minds to receive as true all genuine spirit-revelations and to rest on them as the infallible words of God or of ex-alted intelligences, that the minds of such be-lievers are apt to become dwarfed, and they are liable to become the passive slaves of dosignliable to become the passive slaves of design-ing knaves or ambitious prelates.—The Olive Branch.

> Written for the Banner of Light. TRANSMISSION.



Author of ''Seers of the Ages,'' ''Travels Around the World,'' ''Spiritualism Defined and Defended,'' 'Jesus --Myth, Mati, or God?'' ''Conflict hetween Spiritual-ism and Darwinism,'' ''Christ the Corner-Shone of Spiritualism,'' '' Ruddhism and Christianity Face to Face,''' Parker Memorial Hall Lectures,''etc.

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⁴⁴ H.—Leather Bands Interlinked and Knotted under Professor Zöllner's Hands. " III.-Experiment with an Endless Bladder-Band and

Wooden Rings. " IV.-Result of the Experiment.

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court, it is jury plus, and in this it was jury plus.

To make the earlier part of this narrative intelligent, it should be mentioned that this incident brought Shadows and Button into close relations again, and the former never bribed the latter, as the story will show, nor directly compensated him afterwards, but he never refused to lend him two or three hundred dollars. whenever he wanted it; and he wanted it most all the time, and died, as has been mentioned, owing him two hundred dollars. The reader now will see the significance of the short colloguy between the spirit of Button and Shadows in the accidental communication referred to.

The thought that run in Shadows's mind when Spirit Button spoke of the unpaid debt was something like this: "Yes, my spirit-friend. the money I lent you and lost was the best investment I ever made-debit : \$300 first. \$200 last. total \$500;)credit : a judgment that netted \$12,000; balance in my favor, \$11,500 that I never otherwise should have got." The communication from the spirit of Button hints at a spirit influence in connection with this affair. Shadows has had it corroborated also otherwise. If true, the object is not so clear as the fact. This of course is all arrant nonsense to one who does not recognize or believe in an intelligent spiritenvironment. Even admitting a more or less overruling Providence, as the religionist does, it is only a glittering generality; but admit the fact of the intelligent influence of the loved and lost, the dear ones who have vanished into the circumambient air, and one can literally feel and say what the poet said in immortal verse :

"There's a divinity that shapes our ends, Rough hew them how we will."

Letter from W. J. Colville. To the Editor of the Banner of Light:

Since last seeing you I have gleaned several items of interest concerning the state of the spiritual movement in different places, and venture to intrude upon yourspace with a few fragments of news. My first visit this summer after my work was finished in Boston was to Lunenburg, near Fitchburg, Mass., where I found several Spiritualists and the public quite ready to receive light upon the subject of spirit-communion. The lectures of my guides in the public hall, and also the receptions held at the parsonage house, were very well attended by sympathetic and intelligent persons, who appeared much pleased with the proceedings. After spending a delightful evening at my old home, 30 Worcester Square, Boston, where my friends gathered in crowds to my farewell friends gathered in crowds to my farewell reception, and gave me a substantial token of their good feeling and kindly remembrance, I left for Cape Cod, where I found everything delightful except the mosquitees. The meet-ings on Sunday, July 16th, and following days were largely attended; on Sunday, as it was quite fine, they were held in the grove. About eight hundred persons attended on Sunday

Mediums and Mediumship.

Apropos to the very numerous controversies that are now agitating the minds of many active and zealous Spiritualists, it is noticeable that several distinguished mediums are taking an active part and discoursing as "having au-thority" beyond the common mass of thinkers. I notice that in the Banner of June 17th Henry Kiddle noming Vers Ving that her recent of Kiddle reminds Mrs. King that her recent ob-servations on exposed mediums do not corre-spond with "the serene and considerate view presented in the 'Principles of Nature' ".con the subject of mediums. Just here I desire to call the attention of mediums strongly to the principles of mediumship, and to emphasize the distinction between the formal and the

BY H. A. SMITH.

Mysterious moods of sadness come and go At intervals, we know not whence nor where, Like shadows floating over beds of snow. Cast forth from viewless vapors in the air.

Ay, there are times when everything goes well; When business is affush and hope soars high, When love throws o'er the heart its holy spell, And no known cause is there to wake a sigh.

And yet the heart is sad; dark shadows fall Upon its sunny disk like fell eclipse Upon the sun, or some black funeral pall Haunting the murderer as his wine he sips.

Bewildered by our moods we start aghast: By turns philosophy and reason pale; But intuition lends its aid at last. And from the spirit draws the blinding yeil.

Man's origin proud science may defy. His destiny the deathless soul may view; And though on earth or in his native sky, His offspring live his checkered life anew.

When some deep woels tugging at his life, And crushing sorrows have his hopes beguiled, The laboring soul is forging from the strife Deep spirit-notes to echo in his child.

Thus it a spirit-memory has, and lives Its parents' joys and sorrows o'er again; Each passing trouble of their being gives A tinge of melancholy to its brain.

So when man's mental sky is clear he feels Dark bodings that he little comprehends; The impress of a past experience steals Athwart his soul and with his being blends.

And when his sky is dark a gleam of light, Pre-natal memory, fills his gloomy mind; 'T is heaven's law that in its darkest night. The groping soul is not completely blind:

It sees the umbra, but the cloud is hid; It sees the radiance from within unfurled; The mystery may be resting with the dead-Its origin be some pre-natal world.

Thus man transmits his moods as well as blood: E'en memory's light transmits to all his heirs; And though he travel over fields of stars, Or wade, benighted, in the stygian flood His brightest hopes and darkest thoughts are their

Stop, then ! oh, wayward man ! reflect and pause Before that meditated wrong be done ! Think of Transmission's fix'd, unerring laws-Sure as effect doth ever follow cause-

And thou, oh, son ! when shadows undefined Brood o'er thy heart, and mournful music walls In thy soul's corridors, be thou resigned; Nor let its notes thy spirit discompose They 're but the echoes of departed woes !

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a more, an expression of the spinist theorem of the messages of their spinistrends will verify them by informing us of the fact for publication. [Miss Sinchanner wiskes it distinctly understood that she gives no pervate sittings at any time; neither does sho receive visit or on the addression of the fact for any constraint of the Banner should not be addressed to the mellum in any Case. Lewis B. Wilson, Chatracts.

SPIRIT MESSAGES.

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[Report of Public Scance held May 26th, 1882.] Invocation.

Invocation. For the inspirations of life we thank thee, oh our God! For the blessings of individual existence working out through the experiences of sorrow and pain, or flash-ing freely toth through the sensations of joy and pleas-ure, that surge and beat within the human heart, we praise these, oh, our Father and our Mother, too! For all things which we behold before us in our journey over the rough places of earth we can offer thanks-giving and the soul's grateful incense, because we realize that they are given unto life for not only the emponent but also for the instruction of the human mud. For the sanstine and storm we bless thee; for the specific and the perfutine of blooming flowers we adore there, oh God! for in their sweet and precious depths we behold those signs of intelligence, of power, and design which demonstrate to our souls we address the period of the period of the probability were and design which demonstrate to our souls the grand and truthful lesson that there is a wondrous power out working throughout the universe, that there is a Master Thatelligence, planting abroad throughout all space the evidences of his force and of his word and truthful grass, or in the spotless, preclous blossom emitting its pertune upon the air for the human soul, and but mose truths which speak to the through of the spotless. Our father, we would hearn of the through the spotless, in the spotless, and start for the human soul, and but the spotless onward and upward in its search for more light wisdom and understands ing. Our Father, we would hearn of thee through thy mainstering angels wherever they may be found: we would receive knowledge and historeton from those the neutral, and we would hearn of these things which are to be found in carthly existence, throughout the press through the grade and nature's law and Nature's tool. May we be given strength to gather up these things which are before us, to string these practs upon al acolden thread, weave them, around our scoresses, something concerting Nature's law and Nature's tool, heave they from the blade of these things which are before us to string these they and have the given strength to gather up these things which are before us, to string these of which are before us to string these they and have there thing shall be come fitted, become sufficiently recentive in mind and power to leftin more directly from the light sources of which and hove, from the inner temple of light where they and hove from the inner temple of light where they and over the heights of the, continually recenting to the for all time t.

Questions and Answers.

CONTROLLING SPIRIT.- You may now pre-

CONTROLLING SPHRT. You may now pre-sent your questions for consideration, Mr. Chairman. QUES.— By "A Seeker after Truth."] What is "pyschic force"? Can mediumistic gifts be developed by means of it? ANS.—" Psychic force" is soul force; that power which surmounts time, space and sense, which rises above all material things and grasps the spirit, which understands and comprehends the laws of interfor existence, the life of the the laws of interior existence, the life of the inner being. Can "psychic force" assist in the development of mediumship? "Psychic

The development of mediumship? "Psychic force" is that mediumistic power which enables certain individuals to perceive the presence of, and enter into communication with, beings in-visible to the mortal senses of others. Q.-[By J. H. Osterstock, M. D., Easton, Pa.] What is the difference between a magnetic and an electric temperament, and which is most susceptible to spirit-influence? Λ .-One who possesses a magnetic tempera-ment is warm, inpulsive in disposition and na-ture. Into what ever, pursuit he may enter, he goes with the full force of his whole soul. He may, possibly, he led astray through the power of his emotions, but he is generally guided aright by his intuitive faculties. It who is of a magnetic temperament perceives the pres-ence of the invisible ones very readily. He who is of an electric temperament is cool, eacludating and cautious in his movements. calculating and cautions in his movements. He arrives at the solution of any question or problem presented to him, or grasps great truths only through a process of reasoning, while he who is magnetic grasps these truths through his intuitive faculties. The magnetic temperament is emotional and lives largely in the advisional metura while he who is closuri

carth and moisten the hidden seed; the sun shines warmly down, and in a little time the germ expands, develops, pushes aside its brown covering, and emerges from the mould. It grows, advances, and the acorn becomes a tree, capable of bearing thousands like itself, which, in turn, become mighty oaks, giving shelter and protection to mankind, and propa-ing their kind for the beautifying of the carth. And so it is : a little thought is dropped into the mind of man : it may be covered from sight; none may realize that it is there; but the sunshine of truth warms that thought, and it grows, expands, creates an intellect eyen as the tiny acorn creates the tree, and that wintelligence giving forth of its powers creates in turn thousands of thoughts which go forth for the instruction of mankind, for the en-lightenment of humanity, and for the blessing for the instruction of mankind, for the en-lightenment of humanity, and for the blessing of the race. And so immortal souls expand and develop, and, from age to age, gain strength and vigor to put forth their possibilities and powers, to make themselves felt and known throughout the universe; and as the intellect expands, gaining strength and power, finite souls become even as gods to what they were during the past—for they are almost infinite in power—they have a comprehension of life which you, at your present stage of unfold-mont, may not be able to grasp. And then nortals question in their weak, feelle manner, What is spirit? What is soul? What are the possibilities of the human? It is impossible for any individual to reply to these questions, for the soul is continually advancing, there is for any individual to reply to these questions, for the soul is continually advancing, there is no limit to its possibilities that we can perceive, no boundary to its powers, for they are still unfolding in strength and beauty. Away in the realms above, we have spirits who have advanc-ed beyond material existence and experience, who are occupying the immortal heights, look-ing down upon those who struggle after them, and sending their influence and their blessing for the uplifting of those who are weary and would faint by the way. Being as fully interested in the search for truth as I was during my earth-life, and having sought to understand something of Infinitude, to obtain knowledge for the soul's growth and urfoldment, I have watched with interest the questions surging in the hearts of those who are seeking to learn something of immortal life,

seeking to learn something of immortal life, who are desirous of understanding how the spirits operate when communicating with mor-tality; I have felt amused, even while interest-ed, at the efforts of certain individuals to put a girdle about the spirits and to confine their actions within certain limits, declaring, as I have known them to do, that it is impossible for spirits to do this or that, impossible for cerfor spirits to do this or that, impossible for cer-tain haws to be suspended, never for a moment considering that a higher law of which they have as yet no knowledge may for a time su-persede that which is operating through mate-rial life. I would ask these individuals: Have you attained all the knowledge it is possible for spirits to attain? have you unfolded your spirits to their utmost extent? do you know all that the universe contains? do you understand Infinitude ? do you know positively, beyond the shadow of a doubt, that God himself cannot do this or that thing of which you speak ? If you

shadow of a doubt, that God himself cannot do this or that thing of which you speak? If you have not attained this knowledge, then it is in-deed foolish for you to assert "that it is impos-sible for spirits to operate in any manner what-soever." He who is humble will attain the greatest degree of knowledge, if at the same time he be an earnest student in the realms of nature and of spirit. He who is sincere, while cultivating the attribute of humility will grasp and comprehend a great eternal truth much more readily than he who arrogantly declares it is not within the possibility of our power to do this thing or that, and who feels that what

It is not within the possibility of our power to do this thing or that, and who feels that what he does not know is not worth considering. Friends, we would like to address you upon many subjects which are evolved from these thoughts, but it is impossible to do so at this meeting. Suffice it to say that the spirit of wis-dom and the soul of truth are abroad through-out the universe, manifesting themselves in many ways, and they will and must be felt and heard : they are stirring the denths of humaniheard; they are stirring the depths of humani-ty, they are awakening thought and arousing questions in the human mind, and they will pause not until mankind has emerged from the darkness of error, broken the bonds of super-stition which have heretofore confined it, and stepped forward upon a broader, freer platform, where tyranny is known no more, but where justice rules each one and love sways the hearts of all. Thomas Starr King.

justice rules each one and love sways the hearts of all. Thomas Sturr King.
Johnny Watson.
Johnny Watson.
To the Chairman: Mister, will you help me find my father? [Yes; we will do what we can.] That man told me he'd help me come in prefect, but continually unfolding, watson, and my name is Johnny Watson, and in y father works in a big slop, and there's lots of noise there. I try to go there sometimes, but there's too much noise, and it seems as though everything was going like a whirligig, and he can't see me at all. He lives in Boston.
Do n't you suppose I might find him? Won't you please tell him I want to send him my lovet to know that I come around her sometimes, and I have a pretty good time, only she don't know it. I want her to feel that it's me, and sometimes when the cat acts queer, mam a says, "She acts like the old scratch; as though she's going to have a fit." That's when the cat sees Johnny, and it makes her jump. Ain't that funny? Well, you tell mwy father though she's going to have a nt." That's when the cat sees Johnny, and it makes her jump. Ain't that funny? Well, you tell my father that the cat is a "medium," because she sees Johnny, and that's what makes her jump; she's afraid, you know, but it do n'thurther any.

around them and bring them out into the sun-shine. In such new work as this I am like a little ohild who fears to step; still I am gaining and expect to know more, and to do better in a little while. I merely come to make myself known, to send my love, and to assure my friends that I am watching over them. The accident which sent me ont of the body happened last Jannary, at Logan's Machine Works, Oil City, Pa. James Tonhill.

Vellie U. Winchester.

Vellie U. Winchester. It is not a year since I passed to spirit-life. It will be a year when the beautiful August comes again. I wish to tell my friends how happy and blessed I feel in the spirit-world. Although I was very young to pass out from mortal life, to leave my dear husband and friends, yet I cannot say that I am dissatisfied with life as I find it, for the spiritual world is so sweet to me, the friends I find there so loving and kind, the occupations which present themselves so con-genial, that I feel all is beautiful and all is well, and it would be wicked for me to repine and to regret the past. So I come for a moment to and it would be wicked for me to repine and to regret the past. So I come for a moment to send my undying love and to tell my husband that I am working for his happiness. I am seeking to bring sanshine and peace to his spirit, to gather around him conditions that will bless and uplift him. I know that in a little while he will be happier, that all will be sweet and beautiful for him, and I shall re-joice when the blessing comes to his spirit. To my friends I wish to say the same. I will work for their welfare and advancement as I under-stand it; I will do what I can to bring them a happy life, and I will seek to benefit them in A stand it ; 1 will do what I can to bring them a happy life, and I will seek to benefit them in many little ways which affect the spirit. I would like to have each one send out thoughts to me, as I know they have done—for those who have passed away from the body feel the thoughts of their friends. I gather them up and they are like flowers blooming in my path-way: I weave them into a gardand with which I and they are like flowers blooming in my path-way; I weave them into a garland with which I adorn my home, and they make me cheerful and happy, and I feel as though 1 could sing all the time, for I know that my friends on earth are remembering me kindly, are thinking lov-ingly of my past life, or are, perhaps, wonder-ing what I am doing and if I am returning to them from the spirit-world. I am not weak, I am not weary, but I am strong and well in the spirit-world. I have a home surrounded by grand trees; beauliful vines run over my little house, and everything is just as pleasant and

house, and everything is just as pleasant and beautiful as I would like to make it. I cannot say more now, but perhaps some other time I can come again. I feel that I shall be limited in coming to this place, but other succeeded in making my presence felt by mediumistic beings. I was twenty years old when I passed away. I am Mrs. Vellie U. Winches-ter, and I passed away from Parkersburgh, West Virginia. My dear husband is Mr. Theo-dore II. Winchester.

Susan Bacon.

[To the Chairman:] Many years ago, sir, I re-sided at the north end of Boston. In coming back to the old familiar spots, and to my friends, I do not find them as I expected, for changes have taken place which I knew must come in have taken place which I knew must come in order that human beings might advance and grow. I do not feel any regret that this is so, for I know that time cannot stand still, yet I feel somewhat strange and unfamiliar with peo-ple and places. I still have friends in this city whom I would like to reach and to whom I send my love. I would tell them of the dear ones in the spirit would of Willie Events and Lohn I would also speak of Sarah and others, who have laid down the burdens of life and taken up the robes of spiritual existence, which they wear with becoming grace. I would have all in the body feel that they have not parted with their friends because of the decay of the mor-tal form; I wish they would all feel and realize that those friends can come even closer to them now than formerly, because there is no wall of flesh between, which sometimes created misun-derstandings, and which was like a barrier be-tween soul and soul. I have many things to say to my friends, but I do not think it would be to my friends, but 1 do not think it would be wise to repeat them in public, for they are of a private nature. I will say, however, that, what has come during the past has perhaps been all for the best. It is true many things have been troublesome and many painful; the experiences of life for them and for me have not been alto-gether pleasant and harmonious, but I can per-able the pleasant and harmonious, but I can per-

world, enter that land unhesitatingly, happily prepared to find its conditions as they are, and to live in active labor and loving association with the loved ones gone before, in place of reaching out for a life which is out of the nature of things. That is why I felt pained, and I return again to-day to express my thoughts, that my friends may know I have not forgotten them, even though they will not receive tidings from me concerning the land to which I have gone. I have entered their homes; I have mingled with them when en-gaged in their daily tasks; I have looked over their shoulder when perusing the Zion's Herworld, enter that land unhesitatingly, happily their shoulder when perusing the Zion's Her-uld; I have seen them in various conditions and I have felt, Could you realize, positively, that an unscen spirit was by your side, asking to be received, you would, perhaps, feel to "ento be received, you would, perhaps, feel to "en-tertain the angels" who come to you "un-awares," instead of turning your back upon them. 1 wish my friends to know that 1 am them. I wish my friends to know that I am not idle, that I have not forgotten the work in which I always took an interest, and that I still find opportunities for outworking my powers. I do not engage in any public work, I am not a member of any extensive society, I do not make myself known in public meetings or in private sociables; but I am working for those who are poor, who are degraded, who are in want. While I see a little child suffering for the progressities of life while I babed a spirit the necessities of life, while I behold a spirit struggling along through need, temptation and wrong-doing, and yet seeking to emerge from the shadows, I cannot be idle, but must put my hand to the plow and labor. And so I will continue to work, seeking to help this one, to uplift that one, and to do what I can to bring upint that one, and to do what I can to oring each one that strength and those requirements which he most needs. In whatever direction I may labor, I will not go forth to the "benight-ed" of other lands, but, in association with good friends, will seek to do what I can for those of this land, those who belong here and who are in need of assistance in need of assistance.

I heed of assistance. I know I have not expressed myself even yet as I would desire, but I have gained power by coming, and it does me good. For almost a lifetime I was a member of the church, was associated in religious circles with my friends, and it still feels strange to me in this new and wondrous life. I cannot entirely adapt myself to its conditions, but I am earnestly searching for truth. I desire intensely to receive and for truth. I desire intensely to receive and embrace only that which is true and abiding, and I feel that in time, by the aid of good spirits, I shall succeed in my endeavor. Al-though my friends will not receive me, yet I shall not pause in my efforts to obtain more enlightenment concerning the true life of the spirit, and to impart it to them before they come to me in the spirit-world. I was the wife of Henry K. Hinkley. Mrs. Sarah A. Hinkley.

Sarah A. Hinkley.

[Report of Public Scance held June 2d, 1882.] Questions and Answers.

QUES.-[By J. Strong.] Should women be allowed all political privileges equally with

men?

ANS.—We believe in the equality of the sexes. We maintain that a well-informed, intelligent female has the same right to express her opin-ion, to voice her ideas concerning the election ion, to voice her ideas concerning the election of officers to fill governmental positions and to represent her sex at the polls by depositing her ballot, as has the well-informed, intelligent male. Woman is taxed unjustly, while she is denied the right of representation at the polls. In the eternal world we have a government founded upon perfect equality; sex enters into no consideration in the discussion of affairs which concern the welfare of the people as a whole. Not until this country adopts the same whole. Not until this country adopts the same system of government, recognizes the right of woman to express her opinion concerning the

system of government, recognizes the right of woman to express her opinion concerning the framing of laws, and accords to her the privi-lege of occupying, equally with man, the polit-ical position which the male sex alone holds to-day, will this nation be worthy the name of a great republic and fitted to wear the signet of liberty emblazoned upon its breast. Q.-[By Alice R.] My spirit teachers often represent things to me by symbols which I fail to understand. For instance, one man whom I know is always represented as a cow, another as a singing bird. What am I to understand by such representations? Fruits and flowers I partly comprehend the meaning of. Can you inform me in regard to these symbols? A.--Many spirits seek to teach mortals through the agency of symbols, and it is possi-ble that the spirit alguides of your correspond-ent have done so in the instances of which she speake. Of the transit areas of which she

ble that the spiritual guides of your correspond-ent have done so in the instances of which she speaks. Of that special case, however, we can-not determine. We should suppose that the individual represented to her as a singing bird would be one whose spiritual qualities were beautiful, melodious, soar heavenward, and whose aspirations are exalted. We cannot say whether such is the fact in this particular case or not, but so we should determine. Animals represent many good and faithful qualities; the cow is a patient, docile, amiable creature; and possibly the individual represented to the lady under that guise may possess the qualities lady under that guise may possess the qualities of mind and heart which render the cow a creature fit to be domesticated and brought under the care of man. In our opinion, if the ques-tioner remains faithful to her spirit-guides, learns to rely upon them, exercises patience in learns to rely upon them, exercises patience in the sittings and experiences which are brought to her and exhibits a desire to learn all she pos-sibly can concerning spiritual things, she will eventually find her powers unfolding so that her unseen teachers will be able to clearly in-terpret these strange symbols and lessons which are now brought to her. Q.-[By F. C. Kramer, Sterling, Ill.] If a person dreams that he is floating in the air in a world similar to this, occupied by beings of marvelous inventive and constructive powers, is he to conclude that in such experiences he is in the spirit-world ? Λ .—The dream-life of humanity is a wonder-A.—The dream-life of humanity is a wonder-ful thing; it is the existence and experience of the spirit when but partially connected with the material temple which confines it. If a mortal whose physical system is in a healthy, normal condition, falls into a restful, refreshing slumber, the experiences through which he then passes are of a purely spiritual nature; and if under these conditions he dreams that he is floating through a large city or a country place with which he is unfamiliar, that he en-counters objects which are strange and won-derful, individuals who are constructive and derful, individuals who are constructive and ingenious, he may most assuredly believe that be is passing through an experience of the spirit, and that he is at that time *en rapport* with the inhabitants of the spirit-world who have attracted his spirit to their sphere for the purpose of imparting some degree of in-formation which will be of benefit to his spirit.

AUGUST 5, 1882.

B. Chamberlin.

B. Chamberlin. I feel very grateful, Mr. Chairman, for the privilege which is given me of returning and manifesting in this manner; it is something I did not anticipate nor expect to be able to do, but am very much pleased to find an open avenue through which spirits may return to their mortal friends, and to learn that I have the power to avail myself of this opportunity, and to come once more into communication with those dear friends who are still in the physical body. For more than the allotted three-score years and ten of man's existence I dwelt in a mortal form, experienced the changes which come to man in his progress through matter, and passed on to an eternal life, where dwelt in a mortal form, experienced the changes which come to man in his progress through matter, and passed on to an eternal life, where I found a home, kind friends and neighbors awaiting me, and such conditions and opportu-nities given me as would allow my spiritual powers to unfold and expand more rapidly than they ever did during the seventy-two years of my earthly career. While interested in this ex-istence which pertains to the spiritual, I have no desire to occupy any exalted position in the gift of my fellow-beings; I have no wish to fill any office for others; I am content to move along in my own way, culling a few blossoms here and there, learning my lessons as I go along, and ever ready and willing to take up whatever labor is placed before me, and which duty tells me I must perform. It is true, upon several occasions I was called upon to fill vari-ous positions in the gift of my fellow-towns-men, and I assure you I appreciated all their things in the spiritual world. I do not speak of this from any motive of personal aggrandize-ment but because my associates and fuende things in the spiritual world. I do not speak of this from any motive of personal aggrandize-ment, but because my associates and friends who yet remain on earth would say, "It is not our friend, or he would speak of what we did for him while he was with us." I do not come to speak particularly of these things, but to call the attention of my friends, especially those who are nearest and dearest to me, to the truth of spiritual life and its realities; to the fact that spirits who have departed from the mortal body now have the same or rather greater power to love and care for their friends than they had while in the body, and that they are they had while in the body, and that they are still active, conscious, living, breathing human beings, taking a vital interest in life and its laws, and seeking to grow more intelligent, more useful and more powerful for the good of their fellow-beings, as well as for themselves. I also desire my friends to know that 1 have re-turned for the express purpose of coming into direct and write communication with them turned for the express purpose of coming into direct and private communication with them in order that I may convince them of the reality of my spiritual existence, and of my identity beyond cavil, and I shall be ready to manifest my presence to them whenever they will pro-vide me with conditions and facilities for doing so. In the meantime I waft to all dear ones my fraternal greeting and my heart's best love, and would assure them I await their coming upon the spiritual shore. I was a resident of Dalton, Mass. B. Chamberlin.

Mary J. Willard.

Mary J. Willard. I hardly know how to manifest in this way, but I an exceedingly anxious to reach my friends through a letter or message. My great desire is to reach Mrs. Sarah E. Willard, of Cleveland, O., and to tell her something con-cerning my life. Since passing from the body I have seen how sad and sorrowful her spirit is, and how, at times, she is so bowed with grief that she feels if she could only be called away from the body she would willingly lay down all that life contains for her and pass into the fu-ture, whatever it might hold for her. I have seen that these tempests of grief are bad for her spirit, that they are weakening the vital ture, whatever it might hold for her. I have seen that these tempests of grief are bad for her spirit, that they are weakening the vital forces of her being, physically and spiritually, and I feel sorry because of this, for she has those dependent upon her who need her care and require her presence in the mortal form for many years to come. I want to tell her that she need not sorrow and grieve as one without hope because her friends have passed to the spirit-world, for they are aware of her condi-tion and of those things which have concerned her since their departure to another life; they wish her to understand that they still love her as in days of yore, that their affection and sympathy go forth and surround her wherever she may be, and that they seek to brighten her lot in life, to uplift and strengthen her spirit-ually and physically, so that she will be happier than she has been for years past. I do not know as we can come to her through any medium in her own city, for we have sought to do so, but have failed, and that is why I have come to this distant place. I have tried many times to manifest here, but have not succeeded until to day. I wish to tell this

succeeded until to day. I wish to tell this friend, and others, that the beautiful wreath of deep crimson roses, so typical of those things which we understand, but of which I cannot speak in public, was recognized and appreciated by that dear spirit upon whose bier they were placed. He desires me to say that he has endeavored to return to earthly life and manifest his presence, but has failed; he sends manifest his presence, but has fuiled; he sends his love in connection with mine, and that of many other spirits, with the assurance that he is a guide, helper and friend to her who watches for his coming, and requires his pres-ence, as well as to others. We are happy in spite of the clouds that surround our dear ones of earth, for we can see beyond them, we can penetrate the mists and behold a golden lining to each shadow, behold the bright sunshine streaming downward through all the subshine streaming downward through all the yapors, and can perceive that there is much of vajors, and can perceive that there is much of beauty, life, strength and gladness for those who are now encased in mortal clay. We ask our friends to seek to rise above the shadows that press upon them, for, if they will do so, we shall be better able to come closer to them, to impress them with the fact of our presence, and to help them in many little ways, as well as to bring forward the best conditions as well as to bring forward the best conditions for the physical and spiritual welfare of themselves and those around them. Mary J. Willard.

The affectional nature, while he who is largely in the affectional nature, while he who is electric is undemonstrative in character. You can readily perceive that he who is magnetic is the one who will first become developed as a me-dium for spiritual control, for he is more read-ily swayed by the influences which come around-him than is the one of an electric temperament, $Q_{-}[Dy | J_{-}]$ B. Church, Mt. Ida, Wis.] My brother passed to the spirit-life in 1864, and promised to communicate to me through the *Damer of Light*, but has not done so. What causes exist to prevent such return and com-munication if desired by a spirit? A.—A spirit may carnestly desire to influence his presence from a certain place; but, unless he is of such a positive nature that he can sub-ject the medium to his own control, that he the affectional nature, while he who is electric

he is of such a positive nature that he can sub-ject the medium to his own control, that he can bring his will-force to bear upon the mind of the medium and control her mind for his own purpose, he cannot do that which he de-sires—make his presence known. The wish, the desire, does not impart the *power* to the spirit to control any medium. He must first ascertain whether or not the medium at such a place is adapted to his control, whether she can in any degree assimilate with his own spirit; it so, he must assert a positive will-power in order to subject her mind to his own, else he will be unable to manifest his presence through will be unable to manifest his presence through her organism. Possibly the spirit in question may not have found any one of the three mediums who have filled this position adapted mediums who have filled this position adapted to his purpose; in which case, he has been unable to make himself known at this circle-room. Many spirits visit this place from time to time. We have seen the same familiar-faces congregate here for years, expecting to receive an opportunity to manifest through the medium's organism. That time may never medium's organism. That time may never come, for those spirits may never receive the power necessary to make their presence known, power necessary to make their presence known, Other spirits come a few times, but finding no opportunity for them to control, as so many are ahead of them who, perhaps, will succeed in manifesting before they can do so, are disap-pointed, become discouraged, leave and try an avenue somewhere else, and where, perhaps, they may succeed in manifesting to their mor-tal friends. These are but few of the causes operating to prevent a spirit from returning as he has promised to do. We cannot tell what the cause may be in regard to the spirit in question.

Thomas Starr King.

Thomas Starr King. Great truths, friends, are not born, they are eternal, a part of the Infinite Life, for Infinitude is itself one grand, stupendous, self-existent truth. As we go from place to place, seek-ing to probe into the problems that affect humanity, seeking to solve the questions that surge around main and hedge him in from day to day, we feel this self-evident fact strik-ing upon our souls and causing us to declare that truth is not born, not made for the com-prehension of man, but that it is forever inde-structible and eternal. Therefore, it may not be comprehended in its entirety by finite man, but as we continually seek to enlarge our perbe comprehended in its entirety by finite man, but as we continually seek to enlarge our per-ceptions of life, we perceive more and more of this glorious truth illuminating our souls, and we begin to realize what grandeur, what per-fection, what immensity lies beyond our finite reach. To this realm so far above us we may, however, hope, in time, to attain, and become ourselves like gods, infinite and elernal, for the soul is but a part of the Grand, Infinite Truth, and we are continually pressing on-ward toward that height where Truth, Knowl-edge and Wisdom, the three in one, the Infinite Godhead, abide forever.

Godhead, abide forever. We take a tiny acorn into our hands, and drop it beneath the soil; we cover it from sight; the gentle rains of heaven descend upon the

Tent to the second second second

she's afraid, you know, but it do n'thur ther any. I've got lots to say, but i forget it all. [How old were you?] Seven when I slipped out of the Johnny-slipped out-you know what I mean. [How long ago was that?] I do n't know. It seems a good while, 'cause I've been growing big since then, and I've been seeing lots of people and places, and so it must be a good while. Oh! my head feels real bad right there [put-ting his hand on his head]. What makes it? It aches awful!

aches awful ! I want you to tell my father that I want him to let me come and talk to him, or else to have some one that I can talk with come home, and let me come, if he can; and tell him I go down and see him in the shop, but it's noisy, and I run away to school, out in the fields. My school is out in the fields. It do n't rain there and get us all soaking wet. When the flowers want to drink do you know how they get it? It don't rain. It's like rain, only it don't come in big drops; it comes in little fine mist, and that gives all the flowers and trees a drink and you can see the sun shining up through it. It does n't hurt you at all; it makes little boys grow like the flowers—that's the reason I am getting so tall.

getting so tall. I'm coming round when you get my letter ready, to see if it is all straight, and see what you are going to do with it. [Shall be pleased to see you.] Oh! can I? Yes, I will. I want to say there 's a lady who looks after me in the spirit; her name is Annie Miller, and she wants to send her love with my message—she calls it my message. I think you're real nice, if you let me come again. Good-by.

James Tonhill.

It seems, sir, as though I was hurled into eternity in an instant of time, and as I come back seeking an avenue through which to reach my friends, I have the same swift, startling sen-sation rushing over me. I don't know as I can sufficiently overcome it to manifest, but I will try to do so, if possible. I was at my accustomed schnerently overcome it to mannest, but I win try to do so, if possible. I was at my accustomed work, attending to my business, directing and overseeing affairs, when the accident occurred. It was the explosion of a boiler which sent me hurriedly out of the body, and after the lapse of a few months' time I find myself here in Boston, seeking to reach my friends in the body. I hope I shall be able to do so from this place. I wish them to know that I am well and compar-atively happy. There are things which interest me, concerning those near to me, and those with whom I was associated in the body, which attract me back to earthly scenes and condi-tions, and I desire to gain power to come into communication with my friends in regard to these things. I don't know as I shall succeed, but my anxiety to do so is great. Tell my friends I have a good home in the spirit-world, and I do not wish to see them feeling sad and sorrowful. It troubles me to perceive them pot honey and et not and to come the perceive them sorrowful. It troubles me to perceive them not happy and at rest, and so I am trying to dispel the clouds and shadows which come

Mrs. Sarah A. Hinkley.

I came in a feeble manner once before and sought to express myself, but did not succeed very well, as I was bound by conditions which then surrounded me and which I did not underthen surrounded me and which I did not under-stand. I had no knowledge of how to proceed in controlling another organism. I was weak and faltering, with the remembrance of my physical conditions before I passed from the body, and was also disappointed in spirit be-cause I did not find that home, that land which I avmented to reach when I waved from month cause I did not find that home, that land which I expected to reach when I passed from mortal existence, for I certainly believed I should in-habit "a home not made with hands, eternal in the heavens "—which assuredly I do—but one that would be altogether different from the one which I have found. I believed that I would enter a heaven of beauty, one paved with precious stones, where I should behold the face of my Father, and live in association with his loving angels forever more, singing praises to him for his eternal goodness and glory. I found nothing of this, and I was exceedingly disappointed when I reached the heavenly land. disappointed when I reached the heavenly land, not because I did not wish to meet and recogfor I was rejoiced to be allowed to come into loving association with them, but because I had depended upon something so entirely different from the reality, that I could not withstand the

shock. And so I returned to speak of these things to my mortal friends, to warn them con-cerning the fostering of ideas which are erro-neous, and which bring only unhappiness to the spirit when it enters that world of activity,

the spirit when it enters that world of activity, which it will surely find. I awaited the publication of my message patiently, and when it appeared, followed it to those who knew of me in the body; but I was pained, sir, to feel and realize that they did not accept it, that they could not believe I would return in this manner and speak of spiritual things, for they could not realize that it was possible for a spirit to return from beyond the grave, announce its presence, and also reveal matters concerning the immortal world. I was saddenet, not because they did not accent my matters concerning the immortal world. I was saddened, not because they did not accept my message—I hardly expected that, for those who would not believe were one to rise, from the grave and confront them with evidences of im-mortal life certainly could not be expected to accept a message feebly given through the lips of another and purporting to come from a friend who had passed from the mortal—but because I realized, sgith pain and surprise, that my friends did not feer that they were unable to recognize my message, did not feel sad be-cause they believed it did not emanate from me as an individual, but rather rejoiced to feel that I had not returned, and that it was all "a fraud." fraud.'

I saw these feelings in their hearts, and it saddened me, for 1 felt, Oh I if you could but realize the intensity of my love for you and my

Sargent Moody.

I lived a long time in the body; I passed through many changes and strange experiences; and when I return to mortal life I feel old and imwhen I return to mortal life I feel old and im-paired in strength by the weight of years which pressed upon me ere I left the mortal form, for I was more than eighty-one years old when that change occurred; yet in my spirit-life I am act-ive and strong. I have friends in the eastern and in the western part of this country, and I desire to send them my regards, to speak a few words from the spirit-shore that will be like a voice from beyond the tomb, and to assure them that although I departed from the body at an advanced age, I am alive, active and strong, and not useless and dend forevermore. I have friends residing in New Hampshire, where I once lived, who will remember me, and I wish them to feel that I come to give them my remembrance, and to visit them in order to learn how they are sit that I come to give them my remembrance, and to visit them in order to learn how they are sit-uated. I would be pleased to meet any of my old friends and neighbors; I would like very much to take each one by the hand and give him greeting. Assure my friends, if you please, that I shall be glad to help them in any way I can, and if they desire to know something of the life grant from the body. I shall be here the the life apart from the body, I shall be happy to give them what knowledge I possess.

I died and passed off from the mortal plane of existence at Moodyville, Kan., and I would be pleased to have those friends who dwell there I saw these feelings in their hearts, and it saddened me, for I felt, Oh I if you could but realize the intensity of my love for you and my anxiety to teach you concerning immortal things, in order that you may not tread the path of error, but emerge from darkness and receive the grand and glorious light of truth, that you may, when you reach the spirit H

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. June 2.-H. H. Earle; Father Cleveland; Jennie. June 6.-Dr. E. A. Tweedy; Sarah C. Whitney; Capt. G. E. R. Patten; L. Sweet; Sarah A. Brown; Julla Morgan. June 9.-Lucy Edwards; E. C. Fellows; Mrs. Maria Ben-nett; R. L. Morton; Rebecca Jordan; Samuel Jacobs; Mrs. Mary Webster. June 13.-Mary J. Phillips; Peter Rogers; Oyrus Miller; William S. Clonence; Mary Dearborn; Wallace H. Black-well; James Dennis. June 10.-Mrs. Aimira L. Baker; George H. Plerson; Dora Snow; Della A. Walker; Daniel Brady; B. W. Titus. June 23.-Children's Day.-Lillie May; Lottle Samby; Rutha May Williams; Albert Johnson; Hessle Spur; John-ny Harmon; Mamib Wheeler; Carrie Dunn; WillieJ. Hunt; Annie Bates Graves; Willie Barstow Bates; Mary J. Shup-son; Sammy Marston; Henry Paine; Maria Roberts; Leonora W. Sullivan; Sylvester Taylor; Lotela, for Annie L. F. Fish; Emily K. Darling; William Wallace; Henry V. White; Emma M. Livermore. June 3.-Elbridge G. Moulton; Lydia Maria Child; Min-nie Hardy; Samuel O. Stone; Elijah L. Howes; Lotela, for Henn M. Carr, Mary Abbie Bird, Mary Stilman-Roberts; Anderson. Mary J. Samuel O. Stone; Elijah L. Howes; Lotela, for Helen M. Carr, Mary Abbie Bird, Mary Stilman-Robert

Verifications of Spirit-Messages.

MRS. HANNAH LANE.

MRS. HANNAH LANE. To the Editor of the Banner of Light: I wish to say that the message of MRS. HAN-NAH LANE, printed July 15th, is from a very dear old friend. Mrs. L. and her family were the nearest neighbors to my father in Haverhill, N. H., about fifteen years. In 1850 I left my native town for the West; Mr. Lane's family left also a few years later. In 1870 I visited them in their "pleasant home" in Lebanon: it was indeed a home, made beautiful by the holy and harmonious lives of the aged couple. who seemed to live in the spiritual world. A few years ago they celebrated their golden wedding, surrounded by children and grand-children, from both sides of life. Mrs. Lane's was quiet and unobtrusive in her manners: was quiet and unobtrusive in her manners; and, as she intimates in her message, not given to expressing in many words the feelings and experiences of her inner life; yet those who knew and understood her cannot doubt that she has thus manifested to her friends; and I am happy to feel that she is still mine-for it is at her request that I pen this article. Still I know there are many others who could perform the grateful task better, for there are many mediums and Spiritualists scattered all over the world, who have enjoyed the hospitality of father and mother Lane, and many doubtless felt as I did, that that little home was a gate to

I often see messages of people whom I have known, or known of, but who were so well-

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known by others as to be easily verified; for instance, N. B. Starr, the spirit artist, of Port Huron. Doubtless hundreds of Michigan and Ohio people recognized him by his spirit-mes-sage. MRS. L. E. MONSE. 107 Erie street, So. Cleveland, Ohio.

ESTHER A, READE-A, T. FOSS-HIRAM BLAN-CHARD.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light: Truth, justice and gratitude prompt me to notice a message (in the Banner of Light of June 10th, 1852.) from ESTHER A. READE. With sur-prise and wonder I was reading the message, and at the close joyed with confirmation in discovering the residence to be Hopedale, Mass. I spent the last two summers of her earth-life with her, in that lovely little village, in her cosy, blissful home, which afforded mental and spiritual culture from its quietude and good, select library. She had been a genuine, intel-ligent Spiritualist soveral years, and an active abolitionist years previously. She died in No-vember, 1878, aged soventy-five. Every state-ment and sentiment expressed in the message comports with her, and I no more doubt or have reason to doubt her authorship thereof than the letters received from her while she inhabited the fleshly tenement. Also (having waited years for more compe-tent over to received for her while she

Also (having waited years for more compe-tent ones to testify), I take pleasure in verify-ing a message from Bro. A. T. Foss, of Man-chester, N. II., a veteran and noted laborer in Spiritualism and Abolitionism, till his exit And, also, HIRAM BLANCHARD, of this place,

not a Spiritualist on earth, had become anxious to commune with his human friends, who were unable to receive or understand him. He died ten years ago, 1 think, and communicated two or three years afterward.

Gratefully and sincerely, MARY D. ANDREWS. Bradford, N. II., July 2d, 1882.

ELI GAGE. To the Editor of the Banner of Light:

As you are ever pleased to receive verifica-tions of spirit messages, I will say that in the *Banner of Light* of June 24th, I read a message from ELI GAGE, with whom I was well ac-quainted, having known him for over fifty years, and at one time many years ago occupied the same house with him. I have no doubt the mes-sage came from his spirit. L. HAKE. Westbury, N. Y., July 8th, 1882.

MRS. S. E. CARPENTER. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: In your issue of July 18t, 1882, is a message purporting to come from Miss. S. E. CARPEN-TER, of Sharon, Mass. The same is vouched for by her husband, Mr. Eugene K. Carpenter, of that place, as being correct in all its details. Truly yours, N. W. PERRY. South Easton, Mass., July 24th, 1882.

JAMES RENWICK.

The Port Huron, Michigan, Morning Tribune, of July 8th, copies the entire message of spirit JAMES RENWICK (printed in our Message Department July 1st), and gives it this endorsement:

"FROM THE SPIRIT-LAND .- The following, which we clip from the Boston Banner of Light, a spiritualistic paper, purports to be a message from James Renwick, who recently died at Fort Gatlot. We are informed that so far as it refers to things earthly it is correct."



Healing by the Laying On of Hands, versus Orthodox Physic and Druggist Monopoly in the Danish West Indies. To the Editor of the Banner of Light:

In my last letter of 24th Jan., which appeared in your issue of March 25th, I promised to write to you from the Island of St. Croix. Why I did

not do so must be attributed solely to the fact that while in that Island almost every moment that I could spare from those people who applied to me for relief was devoted to lecturing and obtaining signatures to a memorial, from each of its towns, to His Majesty, the King of Denmark, to be allowed to practice as a magnetic physician.

That my opponents already regret their prefor pract

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particular. After the second she felt so much relieved that she pronounced her words without difficulty and took a walk about town. The third and fourth treatments did her so much good that she felt very well indeed; was able to

attend to her daily avocations, and promised to visit me in St. Thomas. This and other cures attracting a good deal

of attention, I was invited to give a lecture on Vital Magnetism. The Government Schoolroom was kindly placed at my disposal by the good Danish parson, and with the friendly assistance of the head teacher we secured a very fair audience, counting a well-known D. D. among them, whose liberal mind allowed him to enter deeply into the theories I advanced and the great principles I had the honor to advocate. It was at this lecture, while explaining as far as it is possible the phenomena of partial catalepsy and the cessation of the pulse, and illustrating them by practical examples, that the doctor of the town asked me to try my powers upon himself. As it was near the close of the lecture, and 1 was exceedingly tired, I regretfully declined, expressing my willingness

to do so next day at my residence. He came punctually at the hour appointed; but whether he was over-auxious, or that I had not quite recovered from the fatigues of my

lecture, I did not succeed in putting him into the hypnotic sleep. The day after he came again; and not to be outdone by the Orthodox, I planted him before a young colored domestic and told him I would teach him to magnetize her. Expressing his surprise and doubt, he nevertheless good-humoredly consented, and in a few moments I had the satisfaction of seeing the girl fall fast asleep under his hands. After I had explained the process of awaking the subject, the doctor asked me if I would not step into his carriage and accompany him home. Consenting, we drove to his house, where he requested me to magnetize a young man whom we encountered as soon as we entered. Agreeing to this, I sat down before him, and a few moments' passes proved him to be an excellent subject. Awaking him, I placed the doctor in my chair, caused him in his-turn to put the young man to sleep, and to repeat the various experiments I had performed. By this time the doctor seemed pretty nearly satisfied; but in order, I suppose, to make the thing still more conclusive, he proposed that I should again try himself. Complying with his request, I soon had

the pleasure of putting him to sleep, during which he was the quietest of Orthodox doctors. Demagnetizing him, I awoke him in twenty minutes. He said that it was the pleasantest experience he had ever passed through in his life. And I will do him the justice to state that he spoke fairly and generously enough of me afterward, though his official capacity did not allow him to publicly certify to what I have detailed. Such, alas ! is the slavish adherence that Universities exact from their disciples, forgetting, perhaps, that by such a course of ac-

tion they virtually keep mankind in ignorance, and stultify progress. It was while in Frederiksted that I tested and proved the positive truth of magnetization at a distance in the treatment of patients. I had often practiced this phase while studying the Science of Vital Magnetism, under my distinguished and beloved master, Pietro d'Amico, who, after the immortal Dupotet, must be considered one of the first of living magnetizers; and I had often employed it with signal success, from my residence, in the treatment of some people that my business would not allow me to visit. But as yet I had not tested it with such an interval as forty miles and a rolling sea be-

tween us. The incident I am about to relate in connection with this occurred on the 1st of February, at the residence of the Doctor of Divinity to whom I have already alluded. During my visit I suddenly remembered having made an agree-

duction of his testimony on my behalf, forwarded along with many others to His Majesty, the King:

I, the undersigned, Axel Emil Valdemar Schon, thirty-four years of age, hereby declare that in the month of December, 1880, in Brook-lyn, N. Y., I was paralyzed on the left side, and in that manner was rendered incapable of sup-porting myself by my profession as planlst and

in that manner was rendered incapable of sup-porting myself by my profession as planlst and teacher of music. I was treated six months by an Allopathic doctor, or physician, Dr. Bartley, but under his treatment, instead of gotting better, my sick-mess became worse and grew more complicated. Thereupon I sought help from a Danish physi-cian living in New York by the name of Dr. Garrignes. His treatment was the same as Dr. Bartley's, and I felt just as bad as before. After that I was treated by an eminent doctor whose mame was Cahen, with electricity and galvanism, together with allopathic medicines, but still I perceived no improvement; to the contrary, sometimes it seemed as if I would be-come lame on the right side as well, because pains which I hitherto had not been plagued with, began now to attack me on that side. These three doctors' treatments were alike, and Dr. Seguin, an authority on nervous discases, and who lives in New York City, said to me I was under the proper treatment. After having been nime months under the doctors' care in New York, I came to St. Thomas. Here Dr. Bröndsted, another allopathic physician, treat-ed me for a month, after which he said to me that my sickness was of that kind that never got any better, and that I should be glad that it vas not worse! In my despair and utter help-lessnes, I now applied to Dr. C. E. Taylor, who, as it had been told me, had performed some wonderful cures in this place. He de-clared immediately he could and would cure me, and after only eight days' treatment with vital magnetism, I experienced an astonishing improvement, both in mind and body. And now, after being magnetized six weeks, I have become so well that I can walk long dis-

improvement, both in mind and body. And now, after being magnetized six weeks, I have become so well that I can walk long dis-tances without getting tired. I can now move my arm freely and with ease, and my fingers show signs that in a short time I shall be able to use them to perform on the piano, and in that way earn a living, and enjoy life in future. (Signed) AXEL EMIL VALDEMAR SCHON, St. Thomas, 18th January, 1882.

This certificate, as you will perceive, was

given in January, since which time I have had him under daily treatment. During this, he has become clairvoyant, and with an intelligence unsurpassed for medical knowledge and skill has taken part with myself in the cure, and given valuable suggestions. If it be considered that mercury and iodide of potassium had been administered by the wholesale to this patient, up to the last moment of his coming to me; that almost every excretory function had ceased properly performing its duties; that he was a cripple and a wreck, and about as fair a sample of what Allopathic "learned ignorance" can turn out, it is a most successful case. Though why people bring their drug-laden bodies and broken-down constitutions to the magnetic healer, after running the gauntlet of authorized and State-protected doctors and apothecaries, is a mystery. Did they come to us at first, before allowing themselves to become receptacles for poisonous prescriptions, our success would be the greater, and our cures more complete. In concluding this account of Mr. Schon's case, it should be observed that he is now rapidly recovering the complete use of his limbs, the original cause of the disease being completely eliminated from the system along with the drugs, and should no untoward occurrence intervene, he will play with his left hand again. Another curious fact is, that he would foretell certain symptoms days and weeks before their appearance! As these sometimes assumed the form of erugations of a threatening character and showed themselves at the exact time indicated, the plea of imagination or deception so often brought forward by our opponents would not hold good. And here I would remark, if I may not be thought presumptuous, that I have invariably found in my practice that such eruptions, produced solely by animal magnetism, are always of favorable augury to the patient, and need cause no alarm whatsoever to the magnetizer. They convey morbific humors from the body, and form waste or drainage pipes, as it were, from the system to carry along with the causes of disease the poisonous compounds implanted, or to speak in plainer language, crammed into the body of the unfortunate patient by the Old School physician. Not that I disdain the aid of medicine, but medicine in homeopathic, infinitesimal dosesdoses so small that they can grow, produce good fruit in the cure of diseases. To illustrate my meaning more clearly on the subject of the large and small dose : Let us dig a hole in the ground, take a large handful of corn, place it. the hole, and put a layer of earth upon it. Now let it rain, let the sun shine, let all Nature do its best to help this handful of corn. It will be of no use. Each grain in the way of the other grain will push itself this way and that way, finally choke the other out of existence, and the whole will become a mass of corruption. This is the Allopathic dose. Now take a single grain of corn, dig another hole the same as the last, plant the single grain, let the rain fall, the sun shine, and dear Mother Nature do her best to make this tiny little seed bring forth fruit, and it does so, it sprouts, it springs up and rears itself,

most sensational of our "official" discoveries. The proofs of fliese vaccinations, including those of Jenner and of Pasteur, depend, we are told, on statistics of their supporters. But partisan statistics are insupportable; and the facility with which any favorable statement is registered as an undoubted fact is characteristie of the vaccine propaganda, and is exceptional in the annals of controversy other than medical. Meanwhile our infallible vaccinators permit themselves to hold the most diverging views; some swear by the calf; others hold fast by the cow. One mark is now described as "imperfect vaccination," and the imperfectly vaccinated are said to die at the rate of twentysix per cent., and so on. Yet it was with one mark that the original successes were claimed to be won, and it is upon one mark that all the early proofs depend. Jenner and his followers distinctly maintained that vaccination conferred immunity from smallpox for life. The courtly circle gladly welcomed the offer and believed the assumption, and an obedient parliament awarded the thirty thousand pounds which a powerful clique demanded at their hands. The truth or falsity of the dogma was coolly left to the decision of posterity. Yet it is now confessed by so stout an advocate of vaccination as Dr. W. B. Carpenter, that out of 15,171 cases in the Metropolitan smallpox hospitals, there have been 11,412 failures to protect. And here the question suggests itself whether any conceivable number of failures would be sufficiently large to induce the medical supporters of vaccination to abandon their insolent protective? Dr. Carpenter having admitted the existence of these failures, takes refuge in a pretended reduction of the fatality of smallpox by vaccination; the deaths among the vaccinated being said to be S.S per cent., whilst amongst the unvaccinated they are said to be 44.4 per cent. The argument, however, proves too much. Rees, Duyilland, Jurin and other inoculating authorities, register the deaths from smallpox in the last century (when all were unvaccinated) as one in six, or 16} per cent.; and if this mortality is now nearly trebled amongst the same class, with all the vast expenditure upon sanitation, the medical profession must have lost the art of treatment which their

predecessors possessed. In order to ascertain the value of Dr. Carpenter's figures, we should require to know who are the unvaccinated; are they not, as Dr. Garth Wilkinson suggests, a quality as well as a quantity? If they include those pronounced "unfit" for vaccination by reason of constitutional weakness, and the neglected classes, the waifs and strays of society-the residuum of large citiesthe comparison fails at its base. May I venture to furnish an illustration of the fatal results of vaccination to which no such objections apply? It is taken from the reports presented to the late Emperor of the French in 1867 by the Paris Academy of Medicine. Dr. Ducharme, a firstclass aide-Major of the First Regiment of Voltigeurs of the Guard, engaged with great zeal in carrying out the instructions for re-vaccination. He says :

"After the medical inspection in 1867 of the First Regiment, it was decided to practice re-vaccination in the regiment. I chose youths of rosy complexion, sound temperament, and free from acquired or hereditary disease. I completed a first series of operations on the 31st December, 1867. The number re-vaccinated amounted then to four hundred and thirty-seven, amounted then to four hundred and thirty-seven, when, toward the end of 1868, a smallpox epi-demic in a highly confluent form broke out in the regiment. This epidemic made many vic-tims, amongst others one of the infirmary as-sistants, who died in the hospital of Gros Call-lon. To what ought we to attribute this epi-demic in a regiment in which four hundred and thirty-seven re-vaccinations had been perform-ed, when the hygicnic conditions, as space, ven-tilation and food, were excellent, when in the Second Regiment of Voltigeurs, lodged in a pre-cisely similar barrack, in the same court, but on whom no vaccination had yet been made, not a single case of smallpox existed? What is the on whom no vaccination had yet been made, not a single case of smallpox existed? What is the explanation of a phenomenon so striking? Could I have developed by my operations on men liv-ing in common the germs of infection? May I not consider that I had caused a development of the smallpox germ, particularly in operating on a crowded population? The idea now thrown out, I think, cannot be deemed erroneous, in presence of the facts occurring in my regiment, where I practiced vaccination so extensively, contrasted with what passed in the Second Regi-ment, living in identical hygienic conditions, but among whom none had been vaccinated." The whole case is treated with impartiality, lucidity and ability, in a work just published at Charleroi, Belgium, by Dr. Hubert Böens, B. Sc., a member of the Belgian Academy of Medicine, entitled, "La Vaccine au Point de Vue Historique et Scientifique," which medical men might study with much advantage to the public health. Yours faithfully.

Berkeley Hall Lectures. W. J. COLVILLE'S DISCOURSES. No. 1-All Things Made New. Delivered Sunday Morning, Sept. 18th, 18s1. No. 2-Why was our President Taken Away? Delivered by Spirit E. H. Chaplin, Sept. 25th, 1581. No. 3-President Garfield Living After Donth. Delivered sunday, Oct. 2d, 1851. No. 4-The Spiritual Temple: And How to Build It. Delivered Sunday; Oct. 9th, 1881. No. 5-Houses of God and Gates of Heaven. Delivered Sunday, Oct. 16th, 1881. No. 6-Tho Gods of the Past and the God of the Future. Delivered Sunday, Ocf. 23d, 1881. No. 7-Spirit E. V. Wilson's Answer to Prof. Phelps. Delivered Sunday, Nov. 6th, 18st. No. 8-In Memory of Our Departed Friends. Delivered Sunday, Nov. 6th, 1881. No. 9-The True Gift of Healing: How we May all Exercise It. Delivered Sanday, Nov. 20th, 1881. No. 10-The Restoration of the Devil. Delivered Sunday, Nov. 20th, 1881, No. 11-The Blessedness of Gratitude. Delivered Thursday, Nov. 24th, 1881. No. 12-The Tares and the Wheat. Delivered Sunday, Nov. 27th, 1881. No. 13-Natural and Revealed Religion. Delivered Sunday, Dec. 4th, 1851. The True Basis and Best Methods No. 14 of Spiritual Organization. Delivered Sunday, Dec. 11th, 1881. No. 15-What kind of Religious Organization will best Supply the Needs of the Hour? Delivered Sunday, Dec. 18th, 18st. No. 16-The Origin, History and Meaning of the Christmas Festival. Delivered Sunday, Dec. 25th, 1881. No. 17-The New Year, its Hopes, Promises and Dutios. Delivered Sunday, Jan. 1st, 1ss2. No. 18-Doath in the Light of the Spiritual Philosophy. Defivered Sunday, Jan. sth, 1882,

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No. 19-The Coming Physicians and Healing Institutos. Delivered Sunday, Jan. 15th, 1882.

No. 20-The Coming Raco. Delivered Sunday, Feb. 12th, 1882.

No. 21- The Religion of the Coming Raco. Delivered Sunday, Feb. 19th, 1882.

No. 22-New Bottles for New Wine; or, The True Work of the Religious Reformer. Delivered Sunday, Feb. 26th, 1882.

No. 23-The Coming Government. Delivered Sunday, Feb. 5th, 1882.

No. 24-Easier for a Camol to go Through the Eye of a Needlo than for a Rich Man to Enter the Kingdom of God. Delivered Sunday, March 5th, 1582.

No. 25-The Sermon on the Monnt, and its Ethical Teaching. PART 1.

Delivered Sunday, March 12th, 1882,

No. 26-The Sermon on the Mount, and its Ethical Toaching. -DO WE ALWAYS RECEIVE OUR JUST DESERTS Delivered Sunday, March 19th, 1882.

Paper, single copies, 5 cents; 6 copies for 25 cents; 13 copies or 50 cents; 30 copies for \$1.00; 100 copies for \$3,00; postage

Pres. Published and for sale by COLBY & RICH, Banner of Light office. Also, for sale by TIMOTHY BIGELOW, Esq., No. 3 Hancock street, Boston. A RATIONAL VIEW OF THE BIBLE!

animal magnetism and dispensing homeopathic medicines, can hardly be doubted. Such a spontaneous expression of popular feeling has rarely been seen in the West Indies, and is probably the first in the annals of magnetism; and now that the public is fully aroused to the manifest injustice of allowing only one school of physicians jus practicandi, to the exclusion of all others, and one apothecary to a town of over eleven thousand inhabitants, it is not difficult to foresee the result.

Not that I think for a moment that my success will be immediate - reformatory movements are not always triumphant at first; but that serious trouble is in store for the advocates of large and nauseous doses and their socalled systems of rational practice, based on scientific principles, supported by the strong arm of the law, is evident to any one who keeps pace with the times. Their bigoted efforts to stifle charity and put down every other method of healing except their own, can lead to no other result than their downfall. And as religious intolerance is being fast swept away by the advanced forces of Free Thought and Spiritualism, so will the medical oligarchy that is now disfiguring and threatening humanity, orumble into ruins, if it do not cease prosecuting that crowd of successful healers, who, with Nature for their guide and the love of their fellow-creatures in their hearts, are performing cures in these days, before which fashionable Allopathic physicians and drug-peddling despots recoil in dismay. With this slight digression I will now to the subject of my promised letter.

After a short run of a few hours in one of the fast-sailing schooners that ply between St. Thomas and St. Croix. I landed in the town of Frederiksted early on the morning of the 1st of February, and took up my quarters with one of the principal merchants of the place, who received me with that hospitality for which West Thdians are famous, and which is so grateful to any one seeking health and repose. This last. however, I was not destined to get, for it appeared that my fame-if I may be excused for so naming the result of my cures-had preceded me. And I had hardly got through my first cup of tea in the morning before I was besieged for advice and assistance.

Among the first of the cases I was asked to attend was a lady who had been paralyzed. To use almost the same words of a certificate which she gave me to accompany my petition to the King, she was attacked with paralysis three or four years ago, the first attack of which deprived her of speech, and the second of the use of her limbs; and only obtaining partial relief at the hands of the resident physicians, she was induced to call on me for assistance. On hearing a statement of her case, and viewing her helpless condition-she could scarcely walk, articulate plainly or hear properly-I proabout half an hour, produced a marked effect. She got up and walked about the room with an ease that astonished every one, and herself in sert his statement of his case, which is a repronounced her perfectly curable, and undertook

ment with one of my patients in St. Thomas to magnetize him from St. Croix. Looking around the room, as if for a clock, I involuntarily exclaimed : "It is late; I must magnetize Mr. Schon !" As I did not see any clock in the room. I pulled out my watch, and found it was twenty minutes to three. I then explained the engagement I had entered into to my reverend friend, who smiled, but nevertheless asked me if I would not mind going through the process where I was. Having no objection to this, I sat down again and continued our conversation, which now turned on Animal Magnetism and its marvels. At five minutes to three I pulled out my watch, and at 3 o'clock P. M. commenced the séance, calling up a mental image of my patient and manipulating it just as if he himself were present. This lasted exactly eight minutes, when'I declared it finished. I am not quite sure but what at its conclusion my reverend friend may have thought me hopelessly mad; but he had known me so many years, and had such confidence in me, that he may have tempered the

which he is so well known and loved by the people. At any rate he bade me an affectionate adieu, and wrote a substantial account of what he had witnessed to his son in St. Thomas. The next mail from that island brought me the following from a friend interested in the

thought with a good deal of that charity for

experiment, and who was present at this convincing proof of the truth of our theories: "On the 1st inst., as well as yesterday, I was

"On the 1st inst., as well as yesterday, I was present with Mr. Schon, and both séances were crowned with perfect success; each séance lasted, with chronometrical accuracy, exactly eight minutes. Yesterday, while he was under the iniluence, he exclaimed, in pain, 'You are magnetizing me too strongly,' whereupon up went his right arm, and he extended his hand with his fingers directed toward you, and neu-tralized the current, for in a couple of seconds he drew a deep breath and was calmed. On the 1st inst., while conversing with another party, he suddenly gazed up at the wall and said, 'Mr. Taylor is looking at a clock; it is *twenty minutes to three!*' At five minutes to three he told me, 'Mr. Taylor is looking at his watch.'"

With this came a letter from the son of the D. D. As it is corroborative of a remarkable fact in the history of animal magnetism, and adds another link to the chain of evidence in favor of our phenomena, I hope to be excused for reproducing it :

for reproducing it : "But now I have to tell you of something that is most extraordinary. Your magnetizing Mr. Schon has been a complete success. My father, in his letter to me of yesterday's date, makes mention of your going through the ne-cessary process in our house, with what result it gives me pleasure to inform you. Mr. Schon was as completely magnetized as if you had been present. He exhibited the same symp-toms as usual in his case, and the effect of will-power has been as clearly defined as it is when you are present with him. Truly there is no limit to the wonders of psychology. The hour and the minute of both times agree perfectly, and the circumstance has created quite a *furore* over here." urore over here."

Mr. Schon, who is a graduate from the Con-

"A thing of beauty and a joy forever,"

as are all of Nature's works when left to her, and not forced into wrong channels by ignorant men. This is the Homeopathic dose, which, like the magnetic aura emanating in invisible streams from the finger-tips of the magnetizer, infiltrates itself into the system of the patient, and once planted therein, grows, expands, and drives out disease to the surface, and restores him once more to a healthy existence .-

Two weeks spent in pleasant company, and an excursion to Christiansted, the capital of the island, where I gave a lecture, brought my stay to a close, and I returned to St: Thomas. From this place I shall have the pleasure of addressing you again. Until then, with kind regards and best wishes for your prosperity and happiness, I remain, yours fraternally.

CHARLES E. TAYLOR, M. D.

St. Thomas, D. W. I., June 12th, 1882.

The Proofs of Vaccination, the Unvacinated, and the Results of Revaccination.

To the Editor of the Banner of Light:

In the enactment of the vaccination laws. Government has wandered beyond its proper sphere. By founding legislation on disputed inferences from disputed facts and disputed figures, it has unwisely attempted to impose upon the nation the acceptance of a more than dubious theory, and has endeavored to arrest the beneficent progress of bygjenic and sanitary amelioration by an unfortunate misdirection of national energy. Our national failing of unre-flecting adhesion to any novelty purporting to be scientific, is calculated to lead to unexpected and unwished-for results; and it is now act-

WILLIAM TEBB, F. R. G. S. 114 Victoria street, Westminster,) London, July 7th, 1882.

5 On the thirteenth of July the city of Paris dedicated its new city hall, the former having been destroyed during the madness of the commune riots in 1871. The new building is a splendid imitation of the famous pile the architectural ideas of which Francis I. had imported from Italy. And the place in front of the elegant structure is the same-the Place de Gréve where revolutionists have assembled on many occasions, and Ravaillac, Damiens, Lavoisin were executed. There the guillotine was tried for the first time, and there the authors of the terior were themselves made to sneeze their heads off, as one of the one hundred and twelve terrorists remarked. The old building had been the meeting-place of all. revolutions, although it was not complete until the time of Louis XIII. In the royal hall of the old building the first Napoleon displayed his bees; Louis XVIII. hid them by lilies; and when Louis Phillippe tore them off for a wallpaper becoming the citizen-king, there appeared the decrees and proclamations of 1792, as though the very walls of the Hôtel de Ville were steeped in Paris revolutionism. Will the new building be happier or less noisy? We shall see. In any event the Hotel de Ville has always led Paris, and Paris has led France This may not be palatable to all tastes; but it is true.

Special Notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the coöperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths

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ythologies. The principles of natural religion are ably stated, and he claims of true morality are warning altocated. The trong commendations of the scentar press show that hi ust the book for these times of agination and "revision," Printed in good type and bound in cloth. Price \$1,00. For sale by COLBY & RICH.

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Moral Culture and Religious Enlightenment. BY PROF. H. M. KOTTINGER, A. M.

BY PROF. H. M. KOTTINGER, A.M. Five years ago the author published a Text Book for the Sunday Schools of the German Free Religious Congrega-tions in America ("Leiftaden für den Unterricht in den somntagsschulten Freier Gemeinden: Milwankee, Wis.") It was authorized by their Supreme Board, and has been shaving subserved is valuable a purpose in the überrich educa-tion of the German youth, the author was encouraged to attempt the moltation of an English edition. It is allberal guide for the morat chication and mental collightenment of children. It anisat the destruction of erroneous theological views and is adapted to the principles and development of there is a science. It contains: first, A doctrine of human reison, and flustrated by examples collected from standard English and American authors, both in prose and verse; secondity, the history of the principles and verse; secondity, the history of the principles and there is fourthy, a critteism of the most inhosting likes (interring the science) bildren, the history of the principles and verse; secondity, the history of the principles and there is fourthy, a critteism of the most inhosting likes (interring the science) of the English, French, German and American virtuings of the English, French, German and American matural philosophers, such as Darwin, Huxley, Tyndall, Spencer, La Phace, La Marck, Humboldt, Buuchner, Fenerbach, Forside by COLLIY & RICH. STATUVOLLISM.

STATUVOLISM;

On, ARTIFICIAL SOMNAMBULISM: hitherto called Mes-merism, or Animal Magnetism. By WM, BAKER FAILNE-STOCK, M. D.

merism, or Animal Magnetism. By WM, BAKER FAINE-STOCK, M. D. Containing a brief historical survey of Mesmer's opera-tions, and the examination of the same by the French Con-missioners. Phreno-Sommannianism : or, The Expesition of Phreno-Magnetism and Neurology. A new view, and division of the phrenological organs into functions, with descriptions of their nature and qualities, etc., in the senses and faculties; and a full and accurate description of the various phenomena belonging to this state: including its division huto two distinct conditions, viz. the waking and sleeping, with practical instructions how to onter and awake from either. The identity of these conditions with other states and mysteries, together with an account of several obstetrical cases delivered while in this state; the proper method of preparing subjects for surgical opera-tions; their management during and after the same, and the latest and best method of curing disease, etc., in thoso persons who are in that condition.

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perusal. Notrces of Spiritualist Meetings, in order to insure promp Insertion, must reach this office on Monday, as the BANNET OF LIGHT goes to press every Thesday.



BOSTON, SATURDAY, AUGUST 5, 1882.

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ISAAC B. RICH. BUSINESS MANAGER. LUTHER COLBY. EDITOR. JOHN W. DAY. ASSISTANT EDITOR.

35 Business Letters should be addressed to ISAAC B. Bett, Banner of Light Publishing House, Boston, Mass, Bother letters and communications should be forwarded description for her to LUTHER COLBY.

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

Ignorance Respecting Spiritualism. Why it is that a person wholly uninformed of tall masts of the shipping, the church spires a subject should take special pains to exhibit and the tops of the lofty warehouses of the his ignorance, is a matter of wonderment to those who from time to time are called upon to | Mrs. L. and her friends stood on the deck the witness the display. In connection with no sub- captain came to them and said, "Ladies, we ject has this been more apparent than with have passed a rough night; to which of you am that of Spiritualism. Men reputed to be intel- | I indebted for the singing I heard in your stateligent and well-versed on all other matters of room? Every tone of it rose above the storm public interest, appear completely off sound- and seemed to give me strength and courage." ings and all at sea as soon as they touch pen to paper, or open their mouths with the intention | they all landed safely, but not one of them, exof proving it a delusion, or explaining its opera- | cept the few we have named, knew what untions. And we stand back in amazement at seen hands had guided it on its dangerous what they accomplish, for we could not, were it course, or to whom they were indebted for not that we have before us the evidence, con- their continued existence upon earth. ceive it possible that any one possessing even ordinary powers of observation, could have twenty or more years, and know nothing re-

the correctness of the charge that as soon as our spirit-friends are "wanted for real service they fail." We shall not soon forget a vivid account given us by one of the most distinguished mediums in this city-one in whose presence spirit-forms appear visible to mortal vision and voices are heard-of an experience on Long Island Sound. In compliance with the earnest solicitations of friends residing at the West, this lady, whom we will designate as Mrs. L., started with them on a journey thither. Nothing occurred to mar the pleasure of the trip, and at a seasonable hour they took possession of their state-rooms, calculating upon a pleasant passage and an early arrival in New York, but at midnight they were awakened by the rattling of loose articles of baggage and furniture to find themselves in the midst of a terrific storm, the water dashing in at every opening and already ankle-deep upon the

floor. The rain came down in torrents; the wind blew a hurricane, and, to add to the terrors of the night, a dense, impenetrable darkness prevailed. It is needless to say that Mrs. L. and her friends became excited and alarmed. Each of the party endeavored to quiet the fears of the others. To venture out of their rooms appeared to be a move toward death; to remain within, difficult as it seemed to be to do so, was their only safety. Doubting the good faith of the unseen, by whose direction she had left her home, Mrs. L. was disposed to blame the spirits for leading her, and herself for fol lowing their lead; while her friends regretted they had induced her to accompany them. Amid all the confusion, suddenly was heard, above the tumult of the storm, a loud, pleasant voice. saying : "Madam, be not alarmed. Keep as calm as you can; we will see that you reach New York in safety." It was some time before they could realize that the controlling spirit of Mrs. L.'s séances was present, assuring them of his protection. Conversation followed, tending to soothe their excited condition and restore confidence in their invisible guides. Occasionally the spirit in a clear tone sang hymns and songs which were familiar to the party, having been often listened to when quietly seated in Mrs. L.'s parlor. This singing was very loud, clear and distinct, every tone ringing out sharp and prolonged.

We have not space to narrate the further experiences of the night. In the morning a fair, cloudless sky was over them; the atmosphere was of that crystal clearness so often noticeable after a severe storm at night, and the bright sun gilded with its luminous rays the Metropolis as the boat approached its pier. As

The boat was crowded with passengers and

This is but a single instance of thousands that are known where "the phenomena" have lived in this world during the past fifteen, appeared "when wanted for real service." There are very few, if any, of the millions of garding events of so startling a mature as those | Spiritualists in the world who cannot relate which Spiritualists hold as the basis of their some incident of their experience similar to the knowledge. To be sure, these writers make above. And we have reason to say that while it statements of a few trivial things which they may be possible to compute those which are represent to be all there is of spiritual phenom- known, those that are not known are countless in numbers. We little know, not even the mos earnest Spiritualist can fully realize, how often each individual is kept from harm solely by the instrumentality of spirit-friends; and we shall not fully know this until, having crossed the river, we meet those who protected us in times of danger, and listen to the recital from their own lips.

old friend with whom he has parted company for one in whom he believes is contained a pleasanter and a richer promise.

Drifting Away from Old Beliefs.

In the lecture upon the Old Era and the New, printed in our columns July 22d, it was said by the control of Mr. Colville that if we could see the position of the spirit-world today we should understand the reason why men are drifting away so rapidly from their old ideas and beliefs. The speaker remarked that in close contiguity to each locality upon earth exists a sphere or community of spirits inspiring the people with thoughts in harmony with the prevailing belief of the people inhabiting it. Hebrew spirits congregate over Palestine, Buddhistic and Brahmanical over India, Mussulmen over the Ottoman Empire, popes and priests over Europe and America, all of whom are endowed with the peculiar characteristics which distinguished them when upon earth, and labor to perpetuate their beliefs among men.

Of late these spheres have become greatly weakened. A large number of spirits becoming imbued with a feeling of unrest, and dissatisfied with themselves or their condition, began to stray; they mingled with other spheres, and in consequence thereof became liberated. It was further stated that this is the crisis spoken of by Swedenborg when he said that judgment took place in the spirit-world: the heavens and hells were changed and spirits released from prison. As the influence of these liberated spirits reaches the earth, the prison-doors of fear and superstition are thrown open, and those who have been held in bondage within them go forth free. This is why in all our large cities men distinguished for their learning are, unaccountably to the majority, breaking away from old professions. Scarcely a week passes that we fail to see reported some such evidence that there is a drifting away from old beliefs. At the dedication of a new chapel at Long Branch, July 16th, a sermon was preached by the Rev. Mr. Hanlan, a distinguished Methodist minister. As the services were conducted by the venerable Bishop Simpson, it is presumable he was an attentive listener to the discourse, in which the speaker uttered some sentiments as to the requisites of a Christian that were calculated to startle the staid and conservative theology of the Methodist Church. He said that it was not necessary for a Christian to believe in the Holy Trinity, nor in Christ, as the direct son of God in a worldly view. Neither was it necessary for him to believe the Scriptures in order to enter heaven. The speaker

said that to gain heaven the Christian should live up to his highest idea of right, and even if he did not know the true and living God, but saved. 5 Commenting on the above, the Daily Journal, Indianapolis, Ind., says: "If a Methodist

preacher can talk this way in the presence of his bishop, we shall probably hear less of the horrible heterodoxy of Henry Ward Beecher."

A Liberal Offer Rejected.

Some time since a very generous offer was made by J. H. Wade, Esq., a wealthy Spiritualist of Cleveland, Ohio, to the officers of the American Unitarian Association, for the enlargement and improvement of the theological school supported by that denomination at Meadville, Pa. He proposed to donate a sum equal to what might be raised from other sources, not less than \$250,000 or more than surely will, the world at large will be better \$500,000, together with a piece of ground for a governed and its people happier and holier site, provided the school should be removed to Cleveland, and be named the "Wade School of Religious Philosophy," to be conducted under the patronage of the Unitarian denomination. but that no pledge of doctrinal opinion or belief should ever be required of any student as a condition of admission to the school, or as a qualification for receiving its degrees on graduation; and provided, further, that the donor should be at liberty to establish in the school a department of Spiritual Philosophy, for the "study and teaching of such truths as from time to time may be discovered or deemed worthy of investigation, pertaining to the immortality of man, and communication between the living and the departed." For the support of a professor for this department, Mr. Wade proposed to give the further sum of \$50,000. This generous offer, as appears from a statement in the Christian Register, was favorably considered by the American Unitarian Association, who agreed to a form of constitution and a board of trustees proposed in concurrence with Mr. Wade. But on reference to the local trustees of the school at Meadville, the offer was finally declined, chiefly on the alleged ground that previous donors did not desire the transfer of the school, and legal difficulties might result therefrom. How far a repugnance to the proposed study and teaching of Spiritual Philosophy in the school may have prompted this rejection of perhaps the most munificent offer ever made to any religious body, we can only surmise, but probably except for this repugnance on the part of somebody it would have been accepted. The dread of further light on the great subject of the future existence of man, on the part of sectarians of every class, is something astonishing. It is to be hoped that Mr. Wade will not be discouraged at this rejection by the representatives of the most liberal religious sect in our country of his princely offer, but that he will succeed in finding persons, outside of any ecclesiastical body if need be, who may be entrusted with the execution of his noble plan. Such a department as he has proposed is urgently needed in every institution of learning, and especially every school of theology. Ere long it will be found indispensable in every respectable school. ED We know as certainly as the sun shines on us that the light will rise upon a day when we shall be called to cross over the river to the immortal shore. We do know, too, what things we must take with us to secure happiness yonder; cleanliness of mind and heart; the strength drawn from steady trust in God; the health which comes from noble affections and unselfish living while we are here. Knowing this why do we cling frantically even up to our last moment on earth to the poor garments, the worthless chattels, the tools which serve us nothing in that far-off country, and which we know we shall be forced to leave upon this hither shore? Or why should we choose to go pauper emigrants, diseased and vicious, to that land where a noble company of all ages await for us?

Psychometric Skill.

The claims that have been made for the superior psychometric power of Mrs. Cornelia H. Buchanan (late Decker), wife of Prof. J. R. Buchanan, are none too many or too strong for the facts, as we with others are able to testify. Very recently we have been made personally acquainted with the result of Mrs. Buchanan's professional examination of the handwriting of an individual of our acquaintance, who is entirely unknown to her, and of whose name she probably never heard; and for searching truthfulness, accurate and clear analysis, and general faithfulness in her mental and spiritual sketch of him, we do not think it could be surpassed. So far as Mrs. Buchanan's rare gift inclines her to be prophetic, she is so because of the influences which radiate from the character she is investigating. Her diagnosis is spiritual first of all, whatever shape it may tend to take afterwards. In the instance in hand she sketched an outline of individual character, involving as it did a variety of faculties and tendencies as well as the native temperament, with an accuracy that to the person for whom it was intended was absolutely startling for its truthfulness. A person himself habituated to self-study and constant introspection from an inherent conviction that there is no world for us without that is more or larger than the world we discover within, he recognized in her sketch of his nature traits with which, by long domestication with them, he has grown familiar, and such as mere external contact with others has never sufficed to interpret as they are to others. Mrs. Buchanan we consider a rare psychometrist, and gifted as very few are gifted in her peculiar sphere. She especially impresses one with the wholeness of her sincerity, which is an essential condition of spiritual sympathy and insight. [On another page will be found a psychometric delineation of the character of Arabi Pasha, by Mrs. Buchanan.]

Spiritualist Meetings.

The Nineteenth Annual Meeting of McLean (N. Y.) Spiritualists will be held in Morgan's Grove, Sunday, August 6th, Warren Woolson, trance speaker. The Grove Meeting at North Lansing, Sunday, August 13th, will be addressed by Warren Woolson; and that at Mc-Lean, N. Y., Sunday, August 20th, by A. B. French, of Ohio, one of the best speakers in the field.

100 The New York Sun is of the opinion that New England Theology is rapidly dying out; that is, the ministers of the Congregational faith are giving its fundamental doctrine the go-by; that it has no relish for what the churches of a generation or two ago regarded as the strong meat they required for their spirworshiped an ideal god, he would be among the | itual upbuilding; hence the Sun comes to the conclusion that religious earnestness and religious sincerity are lacking in New England It thinks there is too much pretence of belief where there is really no belief. That is about it. People are wiser than they were two generations ago, and consequently more liberal in their religious views. The eternal punishment theory which has heretofore held the Orthodox churches together through fear has been exploded. Modern Spiritualism is causing disintegration in the Congregational ranks, because it demonstrates facts in regard to the future life which are sinking down deep into the hearts of the people; direct spirit-communion is taking the place of blind faith, and ums, although they keep this fact out of sight. when Spiritualism becomes crystallized, as it than ever before. This the wise ones in spiritlife are constantly laboring to attain. It is the main cause why New England Theology is losing strength; why there are so many desertions from its ranks. This is why The Congregationalist is continually warning its people to and controlling a patient at a distance of forty oppose the advance of Modern Spiritualism. But its warning comes too late; the seed is sown, and the beautiful fruit will ere long bud and blossom to bless the human race. 25 The Indians in the far West who have been forced off their reservations by the cupid-Ity of the white men and placed on lands they do not like, are so much dissatisfied that they are leaving for their original homes. Now despatches from the West will report, as usual in such cases, "Indians on the war-path." Two hundred Indians have left the Yokama^{*} reservation in Washington Territory, and crossed the Columbia River on their journey southward, in order to coöperate with the Warm Spring Indians, their supposed objective point being the Duckville or Winnemucca reserva tion. from whence they were removed two years ago. When will justice instead of policy animate the Washington government? Is there Christianity enough left in this great country to right the palpable wrongs inflicted on the original owners of the soil? Are their descendants to be hunted like wild beasts until they are exterminated? It would seem so. Why do not the church people send missionaries to Washington, instead of foreign countries, in order to Christianize the heathen legislators at the capital of the nation, to the end that justice may be dealt out to the Indian wards of the government? BT If The Truth Seeker, of New York, (as its name indicates) desires to do us justice, it will copy our explanation of the Canada Slade case which we published in last week's Banner, especially as The Truth Seeker has transferred to its columns the innuendos of one Joseph Templeton, of Belleville, Canada. That which we printed in the first instance we had every reason in the world to believe was correct information, as the impostor "Charles Slade " was understood to have been in the vicinity of Canada at the time stated, we never once dreaming that Dr. Henry Slade, whom we know without a shadow of doubt to be a bona fide medium, was the man who owned up to the Chief of Police that he was a fraud. But, it seems, he did so through fear of being incarcerated in a Canadian jail, and afterwards publicly contradicted the statement.

Religious Sects and Insects.

A few Plymouth Church members and a good many Sands Street Methodist Church members worshiped in the Sands Street Methodist Church, Brooklyn, Sunday, July 30th. Pastor J. S. Breckenridge preached from the text, "I am the vinc, ye are the branches," and jin the course of the sermon he took occasion to describe religious sects. "Sects," he said, "are in many respects like insects. Let a lot of insects hover around an elephant, and each one sees it in a different way. One crawls up its leg and reports to the others that an elephant is a tall, cylindrical, black body. Another has alighted on the elephant's tusk, and declares that the monster is a hard, white mass of ivory. A third sits down under the elephant, looks up and vows that an elephant is a black cloud which overshadows the heavens, while a fourth perches on its back and cannot be convinced that an elephant is not a vast level plain, No one religious sect can comprehend or represent the whole Jumbo of truth in itself."

Lake Cassadaga Camp-Meeting.

We learn that the interest is increasing in regard to the excursion by the Spiritualists of Cleveland to Lake Cassadaga camp-meeting, to which we have before alluded, and encouraging reports come in from Mantua Station, Garrettsville, Alliance, Akron, Ravenna and other points along the line of the N.Y., P. and O. Railroad, from those who intend to join the excursion. Tickets for the round trip from Cleveland are to be had at the low price of \$4. The party will leave Cleveland Thursday, August 24th, returning the following Monday.

ST Our learned friend, Rev. W. H. Cudworth, (in his summer course at the Christian Union, Boylston street), gave a sermon of great practical thought and interest Sunday evening last upon the subject, "Seeing the Invisible." He took as his text, Hebrews, xi: 27: "Seeing him who is invisible." Readers of history, said the preacher, sacred and profane, will come across characters far in advance of the age in which they live; heroes, reformers, patriots, pioneers and martyrs, who foresee what the future contains. They are opposed derided, threatened, persecuted, put to deput; but still act, speak, live, to pave the way for what they know is coming. Everything around them seems a wilderness, and, like John the Baptist in the wilderness, they are perpetually crying out, "Prepare ye the way of the Lord." They see in art, letters, invention, government, science and religion what is not, for it has not come, yet what is to be, and must come. They live accordingly; live as Moses lived, as Jesus lived, as Paul lived, as Luther, Wesley, Galileo, Harvey, Channing, Columbus, Washington, Lincoln, Sumner, Garrison, Penn lived, seeing the invisible, in communion with the unseen and spiritual. Thus let us try to live.

ET The Methodist campers at Old Orchard, Me., are becoming believers in regard to healing the sick by "the laying on of hands," although the Spiritualists have healed the sick by this method for many years, full accounts of which from time to time have appeared in these columns. It is reported that many patients have been healed at Old Orchard, by this process, within a few days. Old people, some over ninety years of age, said they had not felt so well for years, after rising from the chair. The healers are undoubtedly spiritual medi-

BF It is frequently asked whether it is absolutely necessary for a spirit to be present in order to influence or commi medium. Some ideas on this point may be gathered from the letter of Mr. C. E. Taylor on page fifth of this paper, in which he describes an interesting experiment of his of magnetizing miles. If one in the mortal can do this, it would appear probable that a spirit, with vastly greater powers in this direction, could do the same and even more with ease.

ena, but they bear no more resemblance to what the phenomena really are, either in quality or quantity, than a drop of ink does to the sun as seen at noonday.

A friend has sent us a copy of the Dispatch. published at Pittsburgh, Pa., in which a writer summarizes his views of spiritual manifestations as follows:

"The phenomena of Spiritualism can perform miracles, raise the dead, bring spirits from the vasty deep for dark scances of weak men and maudlin women. It can uncover the past and reveal the future. It can make tables dance, heavy pianos skip about the room, and enable peaks to the and even carry them through solid people to fly, and even carry them through solid substances. But all these things are single events like the murder. They happen at odd times; they are seen by only a few; and they will not repeat. They cannot be put to work on any good or practical thing. Just as soon as they are wanted for real service they fail, they disappoint.'

It is admitted in the above that "the phenomena" can do many wonderful things, even to the performing of miracles, a field of labor that somewhat overlaps the mortal and encroaches upon that of the divine, as our brethren of the Church might say; and in this Spiritualism is allowed a vast deal more than it ever claimed. But supposing all these things are done, even though they do happen only at odd times; is not the fact that they happen at all worthy of some consideration? Again, no statement could be made further removed from the truth than it is only at odd times the manifestations occur, for they almost invariably "happen" at stated times and under special conditions; and, instead of the operating power not being able to repeat them, they are repeated as many times as they may be called for; and in place of being "seen only by a few," they have been and can be witnessed by parties of a dozen or more in private, and by assemblies of any number in public. The writer evidently has in mind and bases his opinion on stories told a hundred years ago, of shadowy forms flitting at intervals through the desolate halls of haunted houses: for his remarks are applicable to those events, and not in the remotest degree to the manifestations of the present time.

Complaint is made that they, "the phenomena," "cannot be put to work on any good or practical thing." By this is doubtless meant they will not privately inform the writer of the article of the location of a gold mine; give him advance quotations on the stock market, or enable him to make "a corner on wheat." No, sir; that is not their mission. Not having the bane of speculation in their eyes, they are not disposed to place it before the eyes of others. But there is some "good" they have done; they have convinced millions of an immortal existence beyond the confines of this life; they have rent in twain the veil which" creed and priestcraft have suspended between them and the spirit-world for centuries, in order to keep them in the bonds of fear and able to its owners. They have too much money ignorance, and accumulate gains from their servitude; they have dried tears that fell like rain from the eyes of countless mourners, and strewn a valley of dry bones with bright and fragrant flowers. They have robbed death of its terrors, and made the tomb a welcome instead of a dreaded spot of earth, inasmuch as it is to every one a gateway to bliss and a place of happy reunion with departed friends. There are innumerable instances to disprove | flict with it. He will smile upon it as upon an | Sept. 4th.

Mr. Beecher's Announcement.

The proclamation of his change of faith, or rather of his rejection of what he was willing to be considered as holding until very recently, has caused no special excitement over Mr. Beecher in any quarter. Practically, he had put the old behind him years ago just as effectually as he does now. In his story, "Norwood," written some fifteen years ago, he expressed pretty much all the views he has now done in another form. Nobody expects that Mr. Beecher is going to wield any special influence in revising the theology which is confessedly worn out and gone by. His is not the cast, of mind that successfully addresses itself to such fundamental work. Mr. Beecher utters feelings rather than opinions formed with deliberation. and trusts himself to impulses rather than to carefully considered designs and purposes. That he is a remarkable man is as true as that he has had a remarkable career. But he has never been a leader, for the reason that he does not

come forward until the danger is past. This is shown in the present instance which we are considering. If he had come out and openly turned his back on what he now rejects with such a show of courage fifteen or twenty years ago, it would have redounded to his credit and established his reputation for prescience as well as for courage. But having waited until the van of intelligent opinion has long since passed him, it is of little use for him to come running up out of breath to claim a place of command at the head of the army. His belated condition rather suggests that his more appropriate place is among the sutlers. What he has really thrown overboard now is not much beside what he had no further personal use for. He is ready to get rid of it chiefly because it is inconvenient to him. It cannot be said that he now rejects what he does purely on grounds of reason, for what he still chooses to retain is quite as unreasonable as anything he throws away. It is his feelings that govern him. What he sees he sees through them more thau through his purely intellectual faculties. As Mr. Beecher does not choose to announce further to what particular branch of recognized Protestantism, if any, he now belongs, we are left free to infer what we like. It may, however, be of the slightest importance, as his own act would evidently have us regard it. He has got a church of his own, which will doubtless retain him in its pulpit as long as he can make his preaching and other services profitinvested in it as an establishment to consent to part with the man who makes it pay, on account merely of peculiarities of doctrine or no doctrine. It is idle to attempt to regard such a church or such a man as leading in a theological revolt that may ripen into a revolution.

Mr. Beecher announces that he has turned his broad back on old theology; but careful observers will note that he will engage in no con-

15 As will be seen by a notice in another column, the Management of the Michigan State Association has decided to hold a Camp-Meeting at Lansing Fair Grounds, from Aug. 25th to

55 On the 24th ult., in St. George's Hall, Windsor Castle, a concert was given by the students of the Royal Academy of Music for the Blind. It was attended by the Queen and the royal family. In a brief list of the names of others present, published in the London Times, we find those of our able correspondent, William Tebb, and Mrs. Tebb.

10 We shall print in next week's issue of the Banner of Light a most excellent essay by Richard Wainwright, entitled "SPIRITUALISM; ITS SCIENTIFIC AND ITS RELIGIOUS ASPECTS."

ET A correspondent writing from Mt. Vernon, O., states that seances held there for materialization by Mrs. Fletcher of Cincinnati, have been very successful. 5 2 357

BT By a card which we print elsewhere it will be seen that an English trance medium, Mr. Walter Howell, is on his way to this country, and will soon arrive in New York. He comes so well recommended that the friends in New York City and elsewhere should give him a hearty welcome. Our friend, Mr. William Oxley, of Manchester, also fully endorses Mr. Howell.

ST A. S. Hayward, magnetic physician, is stopping at the Empire Hotel, Saratoga Springs, where he will exercise his gift of healing for those desiring his services. He will remain a few weeks, and then return to Boston by the way of Lake Pleasant. His letters, as per advertisement, will be forwarded and attended to by him as usual.

25 Dr. H. F. Gardner, who says he inaugued the Spiritualist camp-meetings, which have since been an immense success and accomplished great good, desires us to inform the friends in camp that he is in their midst, and as active as ever in the good cause. He especially wishes to be remembered, as also does Mr. E. V. Wilson.

The St. Louis Globe-Democrat devotes nearly a column to the woman suffrage question, and concedes all that the suffragists demand. This is one more new ally. It says: 'Woman has a valid claim to political equality, both in the interest of justice, of human equality and of the principle of 'no taxation without representation.'"

The Egyptian muddle still hangs fire. Admiral Seymour has made a reconnoissance of the Aboukir forts and found them well armed. So he has concluded not to attack them at present. It is reported that the chiefs of the Bedouin tribes who have heretofore favored the Khedive have joined Arabi's forces. This looks bad for the English, as they have agreed to furnish Arabi with a contingent of twenty thousand men. The Scots Guards have gone to Egypt. The Sultan of Turkey will not declare Arabi a rebel unless the combined powers request him to. This is a kick at England. Turkey will send ten thousand troops to Egypt the present week. France, too, is kicking. The French Chamber of Deputies on Saturday, by a vote of four hundred and fifty to seventy-five, declined to grant a second vote of credit for Egypt, and the ministry thereafter immediately resigned. M. de Lesseps has declared that the British shall not land troops at Ismailia only after passing over his dead body and that of his son. This looks like crookedness somewhere. Arabi Pasha has had publicly read the proclamation of the Khedive dismissing him from the ministry, in consequence of which he has assumed the green turban and robes of -a-descendant ofthe Prophet. This means a holy war-or "war to the knife, and knife to the hilt !"

OF LIGHT. BANNER

THE CAMP-MEETINGS.

Lake Pleasant.

The Ninth Annual Camp Meeting of the New England Spiritualists' Association commenced its sessions at Lake Pleasant on Saturday last. On Sunday morning, (July 30th,) the exercises at the auditorium opened with an address by President Beals, in which a retrospect of the meeting during the nine past years was given. The principal speakers were W. J. Colville in the morning, and Mrs. Sarah A. Byrnes, of this city, in the afternoon. The weather was uncommonly pleasant, and there was a good attendance.

Prof. J. R. Buchanan, of New York, and Mr. Cephas B. Lynn, of Sturgis, Mich., are announced as the speakers for Sunday, August 6th. One excellent feature of the arrangements is that J. Frank Baxter of Chelsen, Mass., J. William Fletcher of Boston, and E. W. Emerson of Manchester, N. H., (excellent mediums,) will give 'tests from the speakers' platform after the lectures. Dr. Henry Slade of New York, it is announced, will also be at the Lake, and devote one entire week for free seances to honest investigators. We hope a full report of what may transpire at them will be furnished the Banner of Light for publication by Mr. Simmons.

We take this occasion to say to those who intend to visit the Camp-Meeting that they will find excellent accommodations at the hotel kept by Mrs. A. D. French. Refreshments can also be obtained at Mr. F. E. Stedman's Lake Shore Café. The Camp-grounds can be reached from Boston via the Fitchburg Railroad, at the office of which excursion tickets may be had. [For a full report of the proceedings by our

agent, "Cephas," see twelfth page.]

Camadaga Lake.

Many improvements have taken place at this popular resort; new cottages have been and ing the right of diversity in human individual are being constructed. Friday, July 28th, "Organization day "was a busy one. Manager O. P. Kellogg was actively engaged in giving the finishing touches to the speakers' stand, which, so favorably commented on last year, has been enlarged. Great credit is due to the ladies, particularly Mrs. Skidmore and Misses Myers and Huntington, for the taste displayed in its floral embellishment. After a few introductory remarks of welcome from Mr. Kellogg the lecture course was fairly opened by Mr. Giles B. Stebbins, of Detroit, Mich., in his usual clean-cut of Things-Human Progress Universal-were and quiet way. The attendance was larger than the first day of last season, and the prospects are good for a glorious time. Many children are already on the ground, and much interest is manifest in the Lyceum question. The coming of the Children's Lyceum on their excursion from Cleveland, Thursday, Aug. 24th, and the united exhibition with those in camp, Friday, 25th, is looked forward to with great interest. A large delegation is expected from Ohio, particularly from Painesville, Willoughby. Mantua, Garrettsville, Alliance, Akron, Kent, Ravenna, Warren, and points along the line of the N. Y., P. and O. Railroad. In addition to the many mediums announced, J. W. Fletcher, the celebrated speaker and test-medium, will be here the last week, and probably Mrs. Simpson of Chicago. We are indebted to Mr. Thomas Lees for the above particulars.]

Onset Bay.

Arriving at Onset on Sunday evening from the Harwich meeting, says our correspondent, Dr. H. B. Storer, we found the dust shaken

excellent discourse upon "Religious Progress." On Friday evening the old folks' dance tested the full capacity of the pavilion. The costumes were as diversified as their wearers, and made up a picturesque reminiscence of "ye olden time," amusing and enjoyable. By invitation of Mr. Geo. W. Vaughn the old and young folks visited the dining-hall, where Mr. Penniman served refreshments to the company.

Thursday, Mr. Geo. A. Fuller delivered an

On Saturday A. B. French was the speaker of the afternoon, and a more philosophical, practical and pathetic address was never given at Onset. It was a reply to the question of a clerical acquaintance of the speaker : "Granting Spiritualism to be True, What of it?" He affirmed it offered the only demonstrative evidence of human immortality, and then proceeded to cite the ordinary evidences presented by philosophers and the counter objections of materialists. The light of Modern Spiritualism illumines all past history and enables us to believe and understand the facts of inspiration. spirit-control, and the so-called miraculous events in the lives of exceptional persons, such as Jesus, Appolonius of Tyana, Buddha, Mahomet, Joan of Arc, and many others. He then came to the testimony of the dying, citing many instances, in the narration of which the beauty and pathos of this kind of evidence was presented in a manner that touched all hearts, and drew involuntary tears from many eyes.

At the close of the address Miss Jennie B. Hagan wove into a beautiful poem the last words of Mr. French's mother to her son, "My boy, be true," with two other subjects given by the audience, viz.: "The Water Lily" and Our Western Friend."

Sunday the Middleboro' Cornet Band discoursed sweet music in the grove. The people poured in by steamboat and cars, and the seats were full to hear Dr. I. P. Greenleaf upon "The Methods of Human Life in the To-day." He spoke in his usual earnest manner, enforclife, in contrast to the popular theological assumption that all lives should be patterned after one standard or example. The excellent organist, and the choir, under the direction of Chas. W. Sullivan, furnished excellent music. Sunday afternoon Bro. A. B. French adiressed a broad and comprehensive answer to the question "What do Spiritualists believe ?" The immanence of the Divine Spirit in Nature and in Man-Man a Spiritual Being, and Immortal-the Soul of Man the Interpreter of the Soul

some of the departments of his wonderfully philosophical, eloquent and admirably illustrated address. It held the undivided attention of the great audience for an hour of unwearied satisfaction.

The oldest and the youngest spiritual improvisatores of poetry were upon the platform, and by request Miss Hagan gave a fine poem upon The Unseen Forces of Nature," followed by Mr. Wheeler, subject "Benediction." Both poems were admirably conceived and expressed. In the evening an impromptu meeting was called at the auditorium, which proved to be in honor of our Western brother, A. B. French. to whom it would seem the spontaneous tribute of all the people gathered at Harwich and at Onset sought some public expression. Col. Crockett, the president, announced the object of the meeting, greatly to the surprise of Mr. French, who had been invited to participate in a Conference Meeting, and then introduced Dr. Storer further to express the sentiments and feelings of this Association and the audience assembled in regard to the high intellectual from ten thousand feet hardly yet settled, and and moral character of the addresses to which we had listened, and our appreciation of the personal magnetism and social influence of our friend himself. Then E.S. Wheeler came to the front, as one who had known Bro. French longer than any person present, who had participated with him in the early experiences of pioneer mediumship, and who could therefore appreciate something of the change which had transpired in the conditions of public advocacy of Spiritualism, as well as in the speakers themselves, within the last thirty years. In his own humorous and impressive style he indulged in reminiscences of the common work in which they had been engaged, and in an appreciative estimate of this true man, wise teacher and sincere friend. Mrs. Katie B. Robinson of Philadelphia, sang an improvised song of welcome; W. W. Clayton of Philadelphia; A. B. Plympton of Lowell; Jennie B. Hagan of Vermont; W. W. Currier of Haverhill and Mrs. Danforth of Philadelphia, made brief remarks. Bro. French responded in a touching reminiscence of his early experience as a medium in this work of public teaching to which the spiritual world had called him. He expressed his profound appreciation and gratitude for the kind and generous reception extended to him by his Eastern friends, and hoping that coming years would bring us together again, he bade us for the present farewell. Charley Sullivan and Mrs. Hanaford sang an appropriate song. Jennie B. Hagan then improvised the parting poem-"The East and the West," and "Good Bye." The audience, led by Mr. Sullivan, rose and sang "Auld Lang Syne," and one of the pleasantest meetings so far held came to a close. On Monday an excursion to Oak Bluffs from Onset Bay was enjoyed by a party of seventy-five. John Wetherbee was among the large party that came down Saturday night and remained over Sunday.

Young's cottage, on Union street. Willard Tripp and family, of Taunton, are at H. S. Hind's cottage, on Union street.

Several visitors from the Western States are here, and contemplate building summercottages. Next Sunday, Aug. 6th, extra trains will be run on the Old Colony Railroad, carrying passengers from all over the Cape, to and from Onset; also a special train from New Bedford and Fair Haven will be put on the road. giving visitors a long day at the Grove.

The arrival of Mrs. Katie B. Robinson of Philadelphia, who is enjoying the hospitality of W. W. Currier at "Old Pan" cottage, convened Messrs. A. B. French, A. B. Plympton, John Wetherbee, E. S. Wheeler, and several others, who passed an enjoyable evening in reminis-cences of the past, listening to "White Feather," and eliciting thoughts concerning genuine materialization and imitations. Social interchange is the most delightful feature of Camp-Meeting life.

A grand illumination will take place on Saturday evening, Aug. 5th. The Middleboro' Cornet Band, Carter, leader, will be in attendance and furnish excellent music.

Movements of Lecturers and Mediumy,

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

Dr. H. B. Storer is engaged at Onset Bay Camp meeting from July 24th to Aug. 13th ; at Lake Pleasant Aug. 22d; Etna Camp-meeting, Maine, from Aug. 27th to 30th; Burlington, Vermont, Camp-meeting from Sept. 1st to 11th : and at Sunapee Lake Camp-meeting from Sept. 11th to 25th. While absent from Boston, orders for his medicines will be supplied at his office, No. 297 Indiana Place.

Mrs. Zella S. Hastings spoke at the Opera House in Salamanca, N. Y., July 20th ; will lecture at Belmont the 30th, and at Phillps Creek, Aug. 6th. Mrs. II. will receive calls to lecture on the line of the Erie Rallroad eastward.

Mrs. H. T. Stearns has engaged for six months to lecture on the second Sunday of each month for the First Society of Franklin County, Kansas, near Wellsville; on the third Sunday of August she will lecture morning and afternoon in the Park in Spring Hill. Johnson County, Kansas. She will make further engagements in that section, and may be addressed Wellsville, Franklin County, Kansas.

Bishop A. Beals will speak in Clarendon, N. Y., Sunday, Aug. 13th. Will hold a picnic grove-meeting at Oakfield, N. Y., Sunday, Aug. 20th.

The healer, L. Albert Edminster, will make a short tour of Maine. Address Camden, Maine.

Mrs. Emma Jay Bullene closed her lecturing engagement in Chicago last Sunday.

Jesse Sheppard gave very satisfactory seances at the house of Mr. A. J. Mackay, Boulder, Colorado, during the week preceding July 22d, and was announced to appear in public at Union Hall, on the 24th ult.

Dr. Samuel Watson is to lecture in Bloomington, Ill. next Sunday, Aug. 6th, and in Chicago on the 13th and 20th.

Owing to pressing business R. J. Shear will not be able to be at Lake Pleasant before the 5th of August. Mrs. Sarah A. Wiley will speak in the Spiritualists' hall, Bartonsville, Vt., Sunday, Aug. 6th, at the usual hours.

W. J. Colville will lecture in Townsend, Mass. Thursday evening, Aug. 3d.

Jennie B. Hagan will be at Onset Bay camp-meeting till Aug. 13th, and then will go to Niantie, where she will remain till Aug. 21st. She would like to make engagements for fall and winter. Address South Royalton, Vt.

E. Anne Hinman has been filling engagements in Mexico, Hannibal, Copenhagen, Watertown and Denmark, N. Y. After August 3d she goes to La Fargeville, N. Y., and will visit the "Thousand Islands," of the River St. Lawrence. Sunday, Aug. 27th, she will address a mass-meeting of Spiritualists at Fulton, N. Y. Address West Winsted, Conn.

Spiritualist Meetings in Boston. Eagle Hall.-Spiritual Meetings are held at this hall, 568 Washington street, corner of Esser, every Sunday, at 1054 A. M. and 254 and 754 P. M. Elen Cohb, Speaker and Conductor. Meetings also held Wednesday afternoons at victoric

o'clock, Harmony Hall, 34 Essex Street (1st flight).--Spir-Harmony Hall, 34 Essex Street (1st flight), --Spir-ltual meetings in this account of the every Sunday, at 10% A.M. and 2% and 7% p. M.; also every Thurslay, at 3 p. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially in-vited to take part in the exercises. Prescott Robinson, Walman. vited to tal Chairman.

EAGLE HALL, 616 WASHINGTON STREET,-Our meetings still continue to be well attended, notwithstanding the extreme warm weather of the past month. Last Sunday we had the pleasure of listening to some eloquent words from Mrs. Woodruff, of Michigan. Mrs. Hattie C. Mason, of Troy, N. Y., was with us, and her inspirational song and speech added much to the interest of our sessions. The music and the interest of our sessions. The music and singing of Mrs. Clara L. Alden were warmly re-ceived. Instructive discourses were delivered by Rev. Charles Lothrop, Dr. Wheelock, Dr. Grovner, Mrs. Dr. Still, Harry Donnelly and others. Excellent remarks, accompanied by well-recognized tests, were made by Mrs. Les-lie, Mrs. L. W. Litch, Mrs. L. A. Coffin, and Mrs. Dr. Court. Our Conductor, Eben Cobb, spoke during the day upon themes suggested by spoke during the day upon themes suggested by the occasion.

Henry Slade has had fine success in this city (Chicago) the past week, and the affable clerks at the Crawford House have been kept clerks at the Crawford House have been kept busy by those calling to see him. Mr. Slade is so well pleased with the intelligent spirit of investigation he finds here, that he promises to return in September, and thinks strongly of remaining during the winter. On Sunday last he gave a running sketch of his life to an au-dience which tilled every seat in Martine's Hall. He spoke for over two hours, and we are informed by many who were present that the informed by many who were present that the interest was very great. He goes from here to Berrien Springs and Grand Rapids, thence to Lake Pleasant.—Religio-Philosophical Journal, July 29th.

Yorkshire District Committee of Spiritualists, England.

To the Spiritualists of the United States of America DEAR BROTHER SPIRITUALISTS-Acting under the

DEAR BROTHER SPHEITUALISTS—Acting under the advice of his spirit-guides, our esteemed brother and co-worker, Walter Howell, contemplates visiting your country. He will leave England on or about Satur-day, July 20th, and may be expected to arrive in New York early in the second week of August. Mr. Howell brings with him from these shores the tenderest sympathies and best visites of English Spir-itualists amongst whom he has long labored with marked success, whining the affections of his hearers wherever he has gone. We desire in these lines to bear testimony to his re-markable abilities as a trance speaker, and to the growing admitation of his character which has spring up on all sides; and we bespeak for him at your bands a hearty welcome and commend him to your kindly care.

We grieve over our loss because in these anxious times we can ill afford to part with him; but we trust that our loss will be your gain and his own individual

advantage. Besides being extremely sensitive, our brother la-bors under the disadvantage of being nearly blind; which you will kindly remember, and which may ac-count for many apparent shortcomings in the way of corresponding with his friends, and in consequence of which he may require more than ordinary care and

which he may require more than ordinary care and attention, We wish him good health and a pleasant voyage, and a season of profitable labor amongst you; and af-ter this a safe return to his native land renewed and strengthened, and again ready to do battle in the great and noble army of progress. Given at the annual Conference of the Yorkshire District Committee of Spiritualists, held at Bathey Carr, on this sixteenth day of July, One Thousand Eight Hundred and Eighty-Two. Signed on behalf of the Conference, B. LEES, President, J. ILLINGWORTU, The President, C. PoolE, Secretary,

C. POOLE. Secretary, JOSEPH ARMITAGE, Treasurer,

A Heredity Convention at Wicket's Island Home.

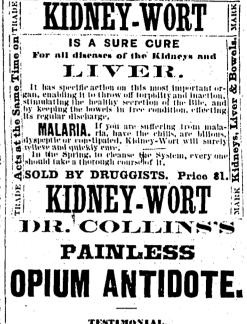
The second anniversary of the establishment of this Home will be held August 15th. A Con-vention will be held at the Island from the 14th until the 23d inst. The object of this Conven-tion is to discuss the great and very important question of "Endeavoring to reform the world through a more enlightened motherhood." Cars leave the Old Colony Dépôt in Boston for Onset Station. Carriages take passengers

ONSET BAY CAMP-MEETING! Now in Session!

TROM JULY 16 TO AUG, 13, 1882. Speakers yet to be brand: Glies R. Stebbins, Dr. II, R. Storer, Lizzie Doten, Dr. I. P. Greenleat, A. B. French, Mrs. S. A. Wi-ley, Johnnie B. Hagan; W. J. Colville, Sarah A. Byrner, Joseph D. Stiles, Public Tests from the short

Joseph D. Stilles, Public Tests from the platform by Joseph D. Stilles, and Mrs. Gertrude R. Howard, of Vermont, All Express ant Way Traine to the Cape and Vineyard, on the Old Colony Raifread, beave passengers at Onset Bay and return, 82,15. Way stations at proportionale rates.

DR. R. B., STORER, Clerk, Roston, Mass. Aug. 5



WAXAHACHIE, TEXAS, Sept. 5, 1880.

Dr. S. B. Collins La Porte Ind

DEAR STRE I will offer an apology for not writing sooner, but I had reasons. I will state so that you may fully understand me. In the first place, I was so anxious to get rid of oplum that I reduced the amount of your Antidote too fast and quit its use too soon, and 1 was somewhat affected in my nerves. But I will say to you that I am sure it was my fouth but it did not last long. I am now perfectly sound in good health, and now, Dr. Collins, with all due respect to you let it be what it may it has helped me out of the very jaws of heli-on earth. Your great mind and energy have made a great discovery, and it is bound in your hands to bless the world, and why not step one step higher and give the world a permanent substitute for the use of optim in its many forms? The skeptical world may say what they please about your Antidote. I don't know of what it is made, nor do l'care, for it is none of my business, but I do most positively say it has the effect represented by you, an It has no bad effect on the system. I will say I did doubt your Antiblote doing me any good. My mind had become affected from troubling over my condition. A had wandered away from my home and family, and was anxious to be shut at from the world, but I concluded, after getting over one of my spells, to give you a trial as the last resort, and I have returned sound in body and mind, and doing a good business formy line, blacksmithing, and am a happy man. My wife and family send their gratitude to you, for they think that Providence and you wroaght a great blessing to them in my case,

Yours truly, WM, W. INGRAM. Aug. 5.

The People's Camp-Meeting **Ine People's Lamp-Wieeling** W. Bree Association and Soft for Cosmitting Labor Inclusive. Following are the speakers engined: 0, P. Kel-logg, East Trumbull, Ohie, Glies B. Stelohos, Detroit, Mich.; Housson and Emma Tuttle, Boolin Heights, Ohio J. Frank Bayter, Chelsen, Mass.; Lynnal C. Howe, Fredo-nia, N. Y. Mits, A. H. Colby and O. K. Smith, S. Louis trea, W. Taylor, Lawton, N. Y. Chira A. Fleid, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y. Mits, R. Shep-and-Lillie, Unitadeplota, Par.; A. B. French, Clyde, Ohio, The Famous Sindth Family, vocalists, or Publes/file, Ohio, will have charge of Children's Department and organize Progressive Lyceum, Reduced rates on all raffreside, Stick-ets good the entire season. Buy E coursion Tickets for Jamestown or Chautanopa, then take D. A. V. and P. R. R.

the very atmosphere seemingly filled with the subtle presence of the great audience that had just scattered to their homes.

The eloquent lectures of Messrs. Lynn and Baxter, with the tests given by the latter, were the theme of conversation in social groups as the quiet of evening pervaded the grove. Evidently a good day had been thoroughly enjoyed. Of the past week your scribe received a satisfactory report. Brother H. P. Fairfield, one of the oldest trance speakers upon the spiritual platform, and best known for his peculiar form of mediumship, had lectured twice, the Bible stories and modern spiritual manifestations being compared and the heart of their significance being shown. Mrs. H. B. Morse failed to appear, and Ed. S. Wheeler, whose health has been steadily improving during his protractedstay at Onset, spoke in her stead. N. S. Greenleaf, of Lowell, whose voice is too seldom heard from the rostrum, gave a very able lecture on Saturday.

A. B. French, Esq., of Ohio, made his first address on Wednesday afternoon, July 26th, Unsettled Questions." It was a very upon comprehensive presentation of the limitations of human knowledge and capacity in the present condition of existence, and well calculated to tone down the often extravagant assumptions of both Materialists and Spiritualists. Neither the ultimate nature of matter nor spirit is known; the age of our planet; the time of man's first appearance here, or whether he is the product of direct creation or gradual evolution. He also claimed that science had not settled whether one race had developed all the races we now have, or where man made his advent upon the earth. We could not tell why the processes of life are thus perpetuated and maintained. Nature presented anomalies on every hand we could not explain. There were wars in all nature, and evils which seemed to conflict with the wisdom and goodness of the Infinite. Spiritualists had not settled many questions which naturally arise in the mind. We know as yet very little about the next world-how they live and what conditions obtain in that life. We have settled the question of spirit-intercourse, but beyond this we have much to learn. We smile at the Christian carrying his dim lamp of faith through the thick darkness of the gathered years; but where is our light which illuminates the dark valley of death and lights up the eternal hills beyond? Let us hope one by one the clouds shall disperse, and what now may seem desolate shall prove to be a land garnished with luscious fruits, beautiful flowers and green grasses, and vocal with the song of birds and the minstrelsy of many voices.

One of the best entertainments ever given at the grove came off at the Pavilion Monday evening of last week. The active manager was Mr. J. Frank Baxter, aided by Charles W. Sullivan, the former officiating as master of ceremonies, and introducing, in his pleasant style, the talent of the evening. The receipts were for the benefit of the Association.

Mrs. Kate Stiles, of Worcester, gave a very satisfactory public séance at the auditorium Wednesday evening. Mrs. Hattie C. Mason, of Troy, N. Y.; Mrs. E. M. Shirley of Worcester, and Mrs. Henley of Boston, have all been

The "FACT" meetings, which are held every other morning at the speakers' stand, prove exceedingly interesting. They were commenced at Lake Pleasant last year by Louis L. Whitlock, of Providence, and were the origin of the new Fact magazine.

Miss Jennie B. Hagan was warmly welcomed on her arrival at the camp, and her advent on the platform gave general pleasure.

The Conferences of the week have been well attended, the speaking prompt and to the purpose, and every one interesting.

C. O. Benton, M. D., of Cleveland, O., an occasional contributor to spiritual literature, is staying at Onset for a short time, and contemplates a summer residence.

The Middleboro' Band is a great accession to the pleasure of Sunday visitors.

Jacob Nichols and wife, of Lowell, have been among the visitors at Onset Bay, remaining here for several days. Mr. Nichols is a director of the Lowell & Andover R. R., and one of its projectors.

Seth W. Shaw, of Providence, R. I., is again at Onset, where he has taken an active part in Conference for several years past.

Dr. Reuben Barron, an old Spiritualist of Salem, Mass., Mrs. A. Watrous and Mrs. Mary Hill, from the same place, are at the Greenleaf cottage. Mrs. Mitchell, of Manchester, and

Mrs. S. Dick lectured in Wakefield, Mass., Sundays, July 23d and July 30th. Will answer calls to lecture and attend funerals. Address care Bannor of Light, Boston, Mass.

Neshaminy Falls Camp-Meeting. To the Editor of the Banner of Light:

The attendance at our Camp has been excellent during the past week; and to day very large. The excursion trains have brought goodly numbers, and the special trains on goodly numbers, and the special trains on Tuesday, Thursday and Saturday evenings bringing parties to attend the evening dances, are thus far proving a success. This has been the first year they have been run. Another innovation and one for which the management and the Railroad Company deserve the thanks of all who enjoy our Camp, is a special train which leaves the Camp for Philadelphia at 9:35 P. M., Sundays, thus not only augmenting our Sunday crowd, but also by enabling them to enjoy the beautiful evenings, increasing the pleasure of the excursionists.

Sunday crowd, but also by enabling them to enjoy the beautiful evenings, increasing the pleasure of the excursionists. During the week we have had excellent lec-tures from Mr. Colville and Mrs. R. Shepard-Lillie. Both these speakers seemed to increase in the power and beauty of their discourses, and we thought each lecture their best until we heard the next one. To-day (Sunday, July 30th) Mrs. R. Shepard-Lillie gave a most excellent and practical dis-course upon the words "The day thou eatest thereof thou shalt surely live," unfolding the law of growth or of education to be the obedi-ence to the soul's demands in defiance of the "Thou shalt not." of authority. Mr.IJ. W. Fletcher spoke in the afternoon upon "The Bible and Spiritualism," drawing many an interesting parallel between the phenomena of to-day and that recorded in the Bible. At the close of his lecture he gave several very clear and distinct tests of spirit-presence, which tests were recognized by parties in the audience. A good meeting was held in the grove in the evening.

A good meeting was held in the grove in the evening. During this week there will be lectures from Mr. Fletcher and Mr. A. B. French, of Ohio. We have many mediums on the ground, and all are doing a good amount of business. I do not like to particularize, but since Mrs. Patterson, of Pittsburgh, stands alone here, and almost alone in one phase of her mediumship before the public, and that is the transporting of ma-terial badies from her tent to the homes of her sitters, and from their homes to her tent, I can-not refrain from the bare mention of the fact that such things are done.

not refrain from the bare mention of the fact that such things are done. Arrangements are made for the sprinkling of the camp, so that hereafter the thousands of feet will not raise a dust-cloud over the camp, as has been the case to-day. And every other improvement which the Board of Directors can make for the comfort of our visitors they will add until no camp shall surpass Neshaminy. H. H. BROWN, Chairman of the meetings of Neshaminy Camp. July 20, 1882.

July 30, 1882.

Neshaminy Camp-Meeting Notice.

EDITOR BANNER-Persons intending to visit Neshaminy from New York, or further East, can procure excursion tickets of ticket agents can procure excursion tickets of ticket agents in New York to Neslaminy and return, good until August 27th, for \$3,00; but they must pre-sent an order issued by H. P. Baldwin, General Passenger Agent, Central Rallroad, New Jer-sey; these orders will be sent to any one wish-ing them, by addressing Capt. F. J. Keffer, Su-perintendent Camp-Meeting, Oakford Post Of-fice, Buck Co., Pa., or James Shumway, Sect., 807 Miner street; Philadelphia, Pa. P. S.-We presume these orders can be ob-tained by application to H. P. Baldwin, Liberty street, N. Y. Yours truly, JAMES SHUMWAY,

Yours truly, JAMES SHUMWAY.

Do not accustom yourself to consider debt only as an inconvenience ;-you will find it a-

for Onset Station. Carriages take passengers to the wharf, where a small steamer will con-vey them to the Island. Address DR. ABBIE E. CUTTER, East Warcham, Mass., Onset Bay.

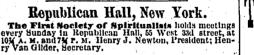
Send for Raymond's Phenomenal Paver. free of charge. E. A. W. Raymond, 93 Summer street. Worcester. Mass.

Spiritualist Meetings in Brooklyn. **The Brooklyn Spiritunlist Nocicity** – Mrs. F. O. Hyzer, permanent speaker–holds services at Everett Hait, 235 Fulton street, between Smith street and Gallatin Place, every Sunday, at 10% A. M. and 7/2 P. M. Seats free to all, Children's Progressive Lycenum meets at 3 o'clock r. M. Conference meetings–J. David Chahman-overy Saturday ovening, at 8 o'clock. H. W. Benedlet, President.

Brooklyn Spiritual Fraternity.—Sunday services In Large Hallof Brooklyn Institute, corner Washington and Concord streets, sover blocks from Futton Ferry, at 3 and 72 p. M. Conference meetings held every Friday evening In Lower Hall of Brooklyn Institute. All the spiritual pa-pers for sale at allour meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Adelphi Hall, corner Myrile Avenue and Adel-phi Nireet,-Roy. Dr. Monek lectures and publicly heals the sick every Wednesday and Sunday evening, at 80 clock.



RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page. Npecial Notices forty cents per line, Minion, orb insertier

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

Asch insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance. Ar Electrotypes or Cuis will not be inserted.

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

SPECIAL NOTICES.

DR. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. Jy.1.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. Jy.1.

J. V. Mansfield, TEST MEDIUM, answers. sealed letters, at 100 West 56th street, New York. Terms, §3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.1.

ADVERTISEMENTS.

MARY A. CHARTER. BUSINESS CLAIRVOYANT, Test and Healing Medi-taguosis., Lake Pleasant Camp. Office hours 9 A.M. 105 P.M. Aug. 5. - 3w*

DR. FRANK BROOKS,

Of Mariboro', Magnetic Healer, who is making a splen-did reputation for his wonderful gifts, will be at Lake Pleasant during two weeks, from August 5th. Aug. 5.-1w*

TO LET.

A FEW nice Rooms in Charter Home Cottage, Lake A Pleasant Camp. Address M. A. CHARTER, Aug. 5.-38*

MIRS, DR. PARKER, of England, Lecturer on "Spiritualism as a Science, "and "Hash, "Political, Literary, Social, Financial and Religious, From 510 510 and expenses, References, Address Hotel, Lake Pleas-

Johnson V, and Charles and boarding accommodations for all. Grounds for tents free. Tents and cettages can be leased on reasonable terms. Your hame and address on Postal will insure Programme with full particulars by re-turn mail. A. S. COllik, President, JOE W. ROOD, Sceretary, Dunkirk, N. Y. Fredonia, N. Y. 4w-July 15.

FACTS,

A QUARTERLY MAGAZINE, included by the FACT PUBLISHING CO., P.O. Rox 5529, Diston, Mass, The second number of this Magazine contains over one induced pages, fluely fillustrated with full-page engravings,

as follows: Independent Writing in Chineso Characters on Slates, Independent Writing inside a Block of Paper, Independent Drawing on States in Colors, Message written in a Tiank Block Book of In a Stand Drawer, without contact, by Eles S. Knots Tield In an Endless Cord. Writing without contact on the Exposed Surface of a Slate In Daylight. Price: Single copies, 50 centst or \$1,50 per year. Mathematical States (1997)

Address the

FACT PUBLISHING COMPANY,

Post Office Box 3539.

BOSTON, MASS. Aug. 5.

A New Book---Just Issued.

LIGHT OF PROPHECY; OR,

THE RELIGION OF THE FUTURE.

BY EDWIN A. HOLBROOK.

DI EDWIN A. HULDRUUK. This is a book peculiarly adapted to the present period of religious progress; calculated to attract, for its literary merit, being written in an easy, flowing style of poetfic verse, presenting the meaning of the author as unmistakas biy as the plainest proce. One hundred and twenty-siz pages are devoted to an epic poem on the grand theme of human life and destiny, the remainder to inscellaneous po-ems of both a pleasing and consoling nature. The theme of the author is growth from the lowest to the highest, and the crowing destiny, the spheres beyond, through individual wisdom, love and charity. The moral and religious precepts of the book cannot fail to strike a responsive choid in every carnest and thoughful and whom regard to faith, erced or seet; and its detrinost are so attractive that they can hardly fail to leave an im-pression good upon the mind, howver skeptical. It effect-hally puts to silence the cry that the doctrines of true Spir-itualism in any way can head to immorality. On the con-trary, it shows the grand exultation and spiritual growth that must attend a right understanding of the Spiritual Phenomena and the relations of this world to the spiritual pression good upon the mind, how we should be press trary, it shows the grand exultation and spiritual growth that must attend a right understanding of the spiritual Phenomena and the relations of this world to the spiritual the optimena and the relations of this world to the spiritual the optimena and the relations of this world to the spiritual the optimena and the relations of this world to the spiritual the optimena and the relations of this world to the spiritual the optimena and the relations of this world to the spiritual the optimena and the relations of this world to the spiritual the optimena and the relations of this world to the spiritual the optimena and the relations of this world to the spiritual the optimena the optimena the optimena the optimena the optimena the spiressic

The numera and the relations of this world to the spheres beyond. In its development theory it advocates the idea that souls are transmigrated until they arrive at a point where they are spiritually self-sustaining, then they are transmitted from parent to child as are the bodies, and become self-sustaining in a spiritual body at the dissolution of the earthy. The asymptotic problem is a self-sustaining the self-sustaining in a spiritual body at the dissolution of the earthy. The author claims to be an *rapport* with the spirit of John Howard, who guides him through circles and spheres of spirit-life, interviews some of the inhabitants, who relate their past history and experience, giving the bearings of acts and conditions in their former lives upon their spiritual progress, the bindrances to their advancement, and the sure rewards of right living. In the unerring law of compensa-tion it reconciles the evil with the good, and vindicates the ways of God to man. The ast spirit interviewed is George Washington, who specks as a philanthroulds rather than as a patifor. He makes a thriling plea for peace and gives a scathing rebuke to the war-spirit, oppose capital punishment, advocates the elec-tion of rederal officers by the people of each locality, in order to save from jeoparity the life of the President, on whom the responsibility of appointments rests. The two following verses can the poem: "The night is but the shadow of the day. The tennest befugs the at a nurer can.

Nowing verses end the poem:
 The night is but the shadow of the day. The tempest brings the air a purer raim. Beilind the darkened clouds the sunkcans play; The dow-drop is the image of the sea; Man's power the product of a mighty arm, An integration of eternity.

An integration of eternity. Now back to earth with strength of will renewed, I wait to hear the boatman's mulled ear; And trusting that the scenes in vision viewed I may review: upon this truth I rest To ovil's problem soive, and ask no more; Eternal Love and Wisdom knoweth best, '

We have no hesitation in saying that this little book will be a valuable accession to the family literature, and no lib-eral mind will regret its purchase. We therefore confident-ly bespeak for it a wild circulation, and solicit orders for the book on the principle of mutual exchange, and full value received. Cloth, 12mo, pp. 150. Price \$1,00; postage 6 cents.

BANNER OF LIGHT.

Free Chought. CHRISTIANITY, MYTHICAL AND HIS-TORICAL.

BY CARL E. OCKELMANN.

To the Editor of the Bannen of Light :

The views and ideas regarding Christianity are still in many respects greatly obscured by prejudices. Not alone the believers, but even a larger part of unbelievers share these prejudices. While the former see in Christianity a supernatural power beyond the reach of every human criticism and research, to the latter it only appears as a monstrous lie, a deceptive invention of priesteraft and a school for the mental enslavement of the people. The passionate fervor with which one party defend their belief is offset by the passionate attacks made on it by the other side, and fanaticism is almost equally apportioned to each. Many personswho have long since relinquished their belief in Christianity are still made uneasy by it. They become enraged when it is mentioned in their presence, and seem to regard it as a heinous crime to speak of a Christian God.

And yet this Christian God is one of the most interesting phenomena in history, and Chris- mist of romantic tales, which in future ages tianity a mighty historical fact, which presents, both to the historian and the philosopher, questions of the greatest importance. Our century is mentally and morally sufficiently far advanced to allow Christianity to be contemplated and criticised with historical impartiality. Christianity to-day is everywhere nothing more than a grand ruin, an historical reminiscence; and we in our age are too far removed from it to be troubled or angered by its existence. We are in a position to render it justice in every respect, to enjoy all its beauties and to acknowledge all its beneficent results, if we place ourselves upon the impartial standpoint of historical research. This point of view at the same time will serve best the purpose of banishing the melancholy reminiscences of Christianity, which cast their shadows even wreaths of romance and fiction. To the unedupon the pages of contemporaneous history. Every fanaticism directed against Christianity only excites the fanaticism of its adherents, and neither reasonable nor happy results can be gained by a struggle between both extremes. At the time of the Apostles, the foundation of Christianity, no doubt, was as timely and justifiable as any great reform which the world has witnessed since then ; it constituted a great advance in the history of human civilization; it was the result of many harmonious causes, and the cause of many vast changes and revolutions. The metaphysics of Christianity are of Greek origin : the Greek school of philosophy originally developed the general categories, upon which, the Christian religion is founded. and in Plato's writings the philosophical basis of Christianity is plainly discernible. Whether Christ himself studied Greek Philosophy in the school of the Essenes, as is maintained by Some theologians of the rationalistic school, appears to be of minor importance. The Greek Philosophy was the dominant school of those times: it formed in many respects the mental atmosphere of the educated classes, and of necessity ruled and shaped the ideas of every thinker and scholar. The fundamental principle of Christianity is

purely human; it is the principle of love and of the universal fraternization of individuals and nations.

dreamt of in anti-Christian times. Formerly

of fables, and the adventures of the battle of Ronceval are still popular with old and young. In England poets immortalized the Round Table of King Arthur by the most pleasing romances.

Even after Protestantism had begun to stretch its bony hands for the miracles and myths of the mediaval times, the German people still adhered to their belief in the supernatural. We find-the person of Wallenstein robed in an almost impenetrable veil of fictions, in which his well-known astrological experiments play an important part.

Not only the remote ages, but even our own skeptical century presents enough examples to demonstrate how deeply the belief in and the love for the supernatural are rooted in the people, and the country of Diderot and Voltaire. more than any other, shows how almost every day new miracles may appear, or the strangest visions may be seen by a superstitious community.

The belief in Napoleon L, of which Heine says that it forms to-day the only religion of the French people, has produced in this century more romances and mythical adventures than the siege of Troy. The historical person of the victor of Austerlitz is even now shrouded in a will only be successfully penetrated by the impartial eye of the historian, but which will always be accepted as historical facts by the people.

As we witness everywhere in history that the great historical events and personages have been the cause of innumerable fictions and tales, we find this to be especially the case with Christianity. Its Iliad and Odyssey are the four Gospels, which, according to the best and most erudite critics, were written about three hundred years after Christ. The miracles related in the Gospels are certainly not the inventions of designing priests and deceiving monks, but are purely the outgrowth of a pious folk-lore, which adorned and beautified the graves of the great martyrs to liberty with the immortal ucated and simple-minded it always appears impossible to explain great and extraordinary events in a common and natural way; every weird and majestic natural phenomenon both in this and in the old world bears witness to this. How, then, could we expect the Hebrew, the Roman and the Germanic races of those days to offer any other explanation for the sudden and enormous achievements of Christianity, than the direct intervention of God himself?

It is a beautiful and honorable trait of humanity, seen everywhere in history, that the powerful and great were exalted to the rank of Gods by their grateful people. This poetical idea, peculiar to all civilized races, manifestod itself especially in the history of Christianity, blended with the simple and natural faith of the Germanic and other Western aborigines. The latter, no doubt, had more part in the forthe Hebrews, and probably as much as the Romans.

and more in the realm of myth and fiction, degenerating eventually into the most abstruse prodigies of mediaval legends and traditions, of a universal, humanity which was never only true and unadulterated Christianity. All able detective accomplishments and sinister these various forms of belief and confessions. which in the Christian religion are more numerous than in any other, are equally related to the original, and each different form develops a new phase of the parent religion. Christianity is responsible for all its historical consequences: responsible alike for the funeral pile of Huss and the burning of Servetus: for the crusades and the thirty years' war; for the revolting cruelties of Torquemada and his successors; for Gregory the Seventh, as well as for Luther, Melancthon, Wesley and Knox. For us there exists but one Christianity, that one which is embodied in history, and whoever searches for any other kind of Christianity, a moral, symbolic and philosophical one, or for an original one, forgets that in the history of humanity, as in natural history, causes and effects, reasons and consequences, motives and results are only two different sides of one and the same element. The contradictions between the original principles of Christianity and its historical results and outgrowths have often misled and perplexed the profoundest thinkers. They recognized the grand and noble aim and principle of Christianity, but failed to find them realized in its historical consequences, and therefore believed that the genuine and true Christian religion had to be born yet. If we may quote an old and well-known anecdote as an example, these people resemble the man who, after accepting the wager to eat an entire calf. received it served up in a variety of small dishes, and after having finished the meal still impatiently asked: "But where then is the calf?" The various forms of Christianity have long since surfeited their stomachs; but still they keep asking for the true and genuine religion. It is the essence of all religions, as the great philosopher Feuerbach said, that they accomplish just the reverse of that which they promise. The dualism between heaven and earth, spirit and body, God and man, which forms the groundwork of all religions, necessarily produces these contradictions. Christianity promises to assist all human beings to everlasting bliss-but only in another world; in this world it has done its best to bring the greatest misery among men. It proclaims the equality of all'men in the world beyond, but here it has served to create the greatest inequalities among them. It promises us everlasting liberty in another sphere, while in this world it banishes every kind of liberty, and cannot even tolerate freedom of thought. It teaches us that love is freedom of thought. It teaches us that love is the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his the supreme law, and yet no other event in his thoso of perrerted reason davance in excuse for his maximus near the supreme law, and yet no other event in his supreme law, and yet no other event in his supreme law, and yet no other event in his supreme law, and yet no other event in his obso of perrerted reason davance in excuse for his worned in excuse for his maximus near the supreme law, and yet no other event in his supreme law, and yet no other event in his supreme law, and yet no other event in his supreme law, and yet no other event in his obso of perrerted reason davance in excuse for his maximus near the supreme to supplet to insufficient to induce Mis. H.'s fire of his reat disturbance, we had has been what his operson and the neat in a practical sense. The ideas of Christianity from a religious spoint of view, we should analyze it in a practical sense. The ideas of Christianity must not be symbolized any more in 'religious pictures, but should be realized in practical protect in space will and increase which his work this disturbance, would soon cease. Their supreme in a supression and the nat a supression will display the induce of the spectra distance of

ural phenomena. Only beyond the realm of natural; only in so much and so far, religion has still its sway, as the religious ideas have not incorporated themselves with the people and become a living reality, fact and practice.

From the advanced standpoint of the present time we may address the same words to Christianity which Christ used regarding the Hebrew religion and the Old Testament : "We are not come to destroy, but to fulfill." We only intend to deprive Christianity of its religious form. After Christianity has once become a reality it will disappear from the world as well' as Hegel's or Kant's philosophy disappeared, after their principles had once taken possession of science and become the common property of

the people. When the essence of the Greek religion, the worship of the beautiful, the true and the pure had become embodied in the Greek people; when the sculptors had immortalized it in marble, and the great dramatists in their tragedies; when the religion had become the character of the people and realized itself in all the spheres of Greek life; upon this altitude of Hellenic culture the ancient and pious belief vanished, the mysteries paled before the more beautiful reality, the unknown revealed itself before the more potent reason. Never before was Apollo so powerful and so real among the Greeks, than at the moment when Socrates forever destroyed the belief in him.

But when is the Pericleian age to arrive? when will the Socrates of Christianity appear? Slowly and after many struggles the world is preparing for the advent. Inventions of many kinds, new ways of traffic and communication. common interests and convictions even now unite the different nations in one great alliance which is daily growing stronger and mightier than any union of the States the world has ever known before. The mental liberation of the whole human family and the spiritual union of all nations have become the watchword of our times. In this we see the original ideas of Christianity - liberty, equality and brotherhood-verified and become the mighty lever in the history of our times.

They smoulder in the hearts of every patriot; they are emblazoned on the banners of every revolution, and are the ruling thoughts in every great movement of the age. When at last we see these words become a living truth. Christianity, like the sphinx whose conundrums had been solved, will have been revealed to the whole world and will have ceased to be a mys-

UNPARALLELED BASENESS OF AN

ENGLISH MISSIONARY.

To the Editor of the Banner of Light:

In its issue of March 11th, 1882, under the caption of "Spiritualism in America-A Sham as here the flowery imagination of the Orient | Scance," Light, a London spiritual journal (so called), prints a letter received from E. W. Wallis, in which the following passage occurs in connection with his account of what he mation and dissemination of Christianity than alleges to have witnessed at a scance held in presence of the world-renowned and faithful medium, Mrs. Mary A. Hull, who, as hundreds of While Christianity gradually developed more intelligent and high-minded frequenters of her séances will bear witness, so far from ever having been guilty of dishonest practices, would sacrifice her life on the cross rather than disthis religion acquired a concrete historical honor her angelic guides, or do violence in shape in Roman Catholicism, the Greek Church the slightest degree to the hallowed requireand the thousand and one different sects of ments of her sacred gift. After devoting a con-Christianity taught for the first time the idea which every single one claimed to possess the siderable space to an exhibition of his remark-

congenial friends, gradually hardened into a knowledge is still room for belief in the super- certainty, and ended with his writing to the editor of Light the words I have extracted, closing as follows :

"I was convinced; satisfied not that I had seen angel-visitants, but that we were victims of a cruel deception, made more so by the odor of sanctity by which it was surrounded. On conparing notes afterward with several friends, I found that others were dissatisfied, and that one at least besides myself had distinctly seen How long, how long shall these How long shall the fair banner of the mask. things be? Spiritualism be dragged through the mire by such disgraceful and contemptible and merco-nary frauds! Just so long as present methods of so-called investigation are countenanced, and fraudulent mediums are whitewashed by over-credulous Spiritualists."

And, let me add, just so long as imprudent mediums for that crowning gift of the angels, form-materialization, allow these scance-rooms to be desecrated and defiled by the presence of persons totally wanting in everything requisite. o be possessed by every individual attendant. At my request Mr. Robert I. Hull, the husband of Mrs. M. A. Hull, prepared the following statement of facts as they really occurred on the evening that Wallis attended the séance he professes to describe :

TUESDAY EVENING, JAN. 31, 1882.-SEANCE GIVEN AT OUR HOUSE, 352 ADELPHI STREET, BROOKLYN.

I received a letter from Mr. S. B. Nichols, dated Jan. 24th, saying that Mr. E. W. Wallis would like to be present at one of her scances. would like to be present at one of her scances. I answered him that we should be pleased to have Mr. Wallis on the evening of Jan. 31st as our invited guest. Accordingly the following named persons were present: Mr. S. B. Nichols and wife, Judge Dailey, Mrs. Shore, Mr. F. F. Pur-dy, Mrs. Goo. Everson, Capt. Dey and wife, Mr. David Taylor, Mr. Littlefield, Mrs. Gridley, Mr. E. W. Wallis and Mrs. Hunting—thirteen in all. I took my usual seat at one end of the circle, and Mr. Wallis sat next to me. The first form which came purported to be for Mr. Wallis, and walked behind him; but he said it was no one he ever knew. I cannot now recollect how many forms came, or in the order which they appeared. Mr. Nichols said his mother came; she walked around behind the circle to him and whispered some words. Some one asked if he whispered some words. Some one asked if he knew her. 'Oh yes, I did when she first came to the curtain; I sensed her'; or words to that effect. A friend came for Mrs. Nichols, who was called up to the curtain, when Mrs. N. told all present she knew the spirit, and saw Mrs. Hull on the sofa at the same time. Some one asked Mr. Nichols to go up. He said it was just as well; he could believe what Fanny said (mean-ing his wife). 'Oh was ' Mrs.' Mrs.' ing his wife). 'Oh yes,' Mrs. N. replied, 'he will believe me.' Mrs. Gridley was called up to the curtain, and, at the request of the spirit, she sat down in a chair and the spirit sat down n her lap. She said it was one of her guides Buring the evening the curtain was taken up several times, and some of the sitters were seckoned by the spirit to approach the curtain. All who did so said they saw the medium as she lay upon the sofa. I am quite sure Mr. Wallis did not leave his seat for the evening, but when the curtain was raised, merely leaned forward. After the circle closed they all adjourned to the parlors except the medium, who is always kept by her control some time after each sé-ance in order to give her strength. When Mr. Wallis got ready to go I was standing near the mantelpiece. He took my hand and gave me a wantelpiece. He took my hand and gave me a very cordial shake, saying, at the same time, he was very much pleased and gratified with the scance, and hoped he might have another op-portunity at some future time, but he expected soon to be on his way to England. He also officers. GEO. A. FULLER, Dover, Mass., President, V. C. BROCKWAY, Newbury, N. H., Secretary and thanked me again for the invitation to be present (he being an invited guest), and then bade me good night and retired with the rest of

AUGUST 5, 1882 nature is concentrated in the expression of his

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nature is concentrated in the expression of his face. He has great determination—no expres-sion of repose—the expression of a tiger. He do n't seem to have any real love. He would as soon war with his own father or brother, as anybody else. The result of his turbulence and mischief will not be advan-tageous in any way to his own country or to those he endeavors to wrong. He is not going to escape—he will be captured or killed—his career is short lived—the seen and unseen pow-ers warring against him forbid him to succeed. I wonder if these scones are not in the Egyp-tian war. I see the shattered walls standing, and great pillars supporting buildings lying in confusion and destruction. (You are right. This is Arabi Pasha. What do you say of his religious character ?) He has nothing spiritual. He inherited this turbulent nature, which has long been lying dormant.

dormant. Spiritualism in Oakland, Cal.

To the Editor of the Banner of Light:

Our spiritual meetings are largely attended. owing perhaps to the fact that we have not yet attained all that is possible in soul-growth and spiritual development. We are glad to listen when celestial visitants walk into the room in materialized form and lovingly recognize and speak with us, as they do.

There are thinking minds who claim to prefer philosophy to materialization, but I do n't know who is able to grasp all that is intended by the different phases of mediumshin.

In this city there is a deep, settled conviction that Spiritualism is true, and mediums are appearing on every hand in their own home cir. cles, where angels love to greet them.

Speaking in different tongues, writing with both hands at the same time, healing the sick, materializing, and bringing cheering words to seekers after truth, are among the common manifestations. The cry of "fraud" evidently will not stop or paralyze angelic purposes, for the kingdom of heaven is not taken by force, and traducers of mediums will do well to remember that Spiritualism came not by legislative enactment, judicial decree, or by the advice or device of committee men.

Its origin is not mundane, and human interference is not likely to turn back the mighty tide of spirit power that comes to save, and not WALTER HYDE. destroy.

DON'T DIE in the house. Ask Druggists for Rough on Rats." Clears out rats, mice, weasels.

Sunance Lake Spiritualist Camp-Meeting.

Sumapee Lake Spiritualist Camp-Recting.
 The Spiritualists of Now Hampshire will hold their fifth annual camp-meeting at Biodgett's Landing, Newbury, N. H., commencing September 8th and closing September 25th. The picnic days will be September 12th, 14th, 15th, 25th. The picnic days will be September 12th, 14th, 15th, 25th. The picnic days will be September 12th, 14th, 15th, 25th. The picnic days will be September 12th, 14th, 15th, 25th. The picnic days will be September 12th, 14th, 15th, 25th. The picnic days will be September 12th, 14th, 15th, 25th. The picnic days will be September 12th, 14th, 15th, 25th. The picnic days have will be a concert of that an hour previous to the morning service by the Suna-pee Lake Cornet Band, and the Sunapee Lake Orchestra will furnish music for the dancing affernoons and ovenings. The services of the following speakers have been scenred: Dr. H. B. Storer, of Boston, Hes. K., Fuller, of Dover, Mass, : Joseph D. Stiles, Weymouth, Mass, : Miss Jeanle B. Hagan, South Royalton, Vt., Mrs. Emma Paul, of Morrisville, Vt.; Dr. J. P. Greenleaf, of Boston, Mass, Mrs, Addlo Stevens, of Claremonnt, N. H.: and Probaby Mrs, Fannie Davis Smith, of Brandon, Vt., and Mrs, Ama M. Twiss, of Manchester, N. H. The celebrated materializing and physical mediums, William and Horatio Eddy, have promised to be present during the entire meet-ing. The restaurant will be managed by Mr, and Mrs, Lorenzo Worthen, of Manchester, caterors of twenty years' experience. Thoy had charge of the restaurant at this camp-meeting two years ago, and gave universal sat-isfaction. Officiality will be issued soon containing full particulars, and may be obtained by addressing any of the officers. GEO, A. FULLER, Dover, Mass., President. V. C. BINCGETT, Newbury, N. H., Committee on

Line company. In a letter of Mrs. A. E. Newton to Mrs. Hull she uses the following language: 'When Mr. Wallis spoke of being at your house, the next morning, he said, As the curtain was put aside I thought I saw a mask; but I said, Mr. Wallis, it is n't possible; you must go again before you form any judgment about it, and if you are in doubt speak to Mr. and Mrs. Hull and they will favor you with a better opportunity to see more Commant or the 5. Bockley, Tama, Tama County, Iowa, The speakers en gaged arc: Mrs. H. S. Lako, of California; Dr. Juliet H Soverance, of Milwaukee; Col. M. E. Billings, of Waverly Iowa: Nettle Pense Fox and D. M. Fox, editors of th Spiritual Offering, Ottumwa, Iowa; M. Farrington Pres. I. L. L., Denver, Iowa; and W. F. Peck, of Cali forin. E. C. WALKER, See'y.

every nation considered itself a unit, existing only in and for itself, and possessing advantages and privileges which other nations had no claim to. The Egyptians excluded themselves, caste-like: from other nations : the Jows were the chosen neonle of the Lord: the Greeks claimed to be the only civilized nation, calling all the rest of the world harbarians. The different nations had their own laws, their own arts, religions and deities. The Gods of the ancients were national, yea, even local. In Greece every grove and every spring had a separate deity

The Christian God, on the other hand, was a universal God-the divinity of the whole human family. This constituted a mighty step in the advancement of civilization, which necessarily lent a different character to the whole history. The historical relations of that epoch made it possible that this idea of a universal humanity was very quickly disseminated. The Roman Empire comprised, at the time in which Christianity became popular, i. c., about three hundred years after Christ, almost the whole civilized world, and Rome's supremacy was the initiatory to the supremacy of Christianity.

The new religion united in itself Oriental culture with Roman power, and the Germanic idea of a union of the whole human race. This universal union is the basis of the Christian moral. It is based on love, the principle of all social ideas and reforms. Christianity originated in Communism, which even in our times forms the well-intended but often misguided introduction to many social reforms.

Even in France, not so many years ago, during the social-democratic banquets, it was deemed expedient to offer an apology to "Citizen Jesus Christ," as well as to citizen Robespierre. However ridiculous such a farce may appear in our times, it had at least a true mean ing. When once the history of human civilization, the revolutions and struggles for liberty and the history of their heroes is written, the man of Golgotha must be assigned one of the foremost places in its pages.

The unprecedented success which accompanied the spread of Christianity, in rearing upon the ruins of the Old World a new civilization, a new political system and new States, served to envelope the true substance of Christianity with an almost impenetrable cloud of myths and tales.

Every great event in history excites the poetical imagination of the people, who entwine it with a never-fading wreath of tales and romances. The siege of Troy formed the centre of a brilliant cycle of romantic tales, of which Homer's immortal epic has been handed down to posterity. The founding of Rome has been adorned with the most marvelous adventures. Innumerable tales and mysterious prophecies predicted the future greatness and military glory of theinfant city. Romulus, this mythical personage, like all the prominent characters of the classic ages, could be nothing less than the offspring of a God, and Numa found it the easiest way to popularize his excellent laws among the untamed Roman inhabitants, by ascribing them to the direct inspiration of the apocryphal nymph, Egeria.

But even more than the classic times were the middle ages, the period of miracles and tales. The old and redoubtable hero, Charlemagne, gathered around him an endless chapter proclivities, altogether showing that he had come to the scance-room charged to the brim with the vilest and most malignant conceivable motives and unwarrantable suspicions. our English missionary thus proceeds :

'On one occasion the curtain was withdrawn by the supposed spirit-form, clad in white, and sitters were invited to step up to see the medisittlers were invited to step up to see the medi-um. This, I thought, was as it should be, and obtaining consent I advanced, hoping the result would be satisfactory. I was careful not to stand in my own light, as I noticed several of the others had done. I looked searchingly into the dim recess of the cabinet, and there on the lower back and the the wedium as I the louge I saw a mask, not the medium, as I had supposed, but a mask with some loose hair thrown around it, and the shawls bundled up to represent a body."

I will just here remark that the medium's hair, which is very long, is always, at her Indian guide's request, taken down on her entering the cabinet and left to hang loosely over and about her face, whether she reclines on a lounge or (which is more common) sits in a plain chair.

"The horrid truth flashed upon me so suddenly that I started back involuntarily. hui denly that I started back involuntarily, but recovering myself I put forward my head once more and took a steady gaze at that cold, life-less mockery; that travesty, which, with the holes for eyes and mouth, and pinched-up nose, lay there a silent witness, protesting to the hideous and blasphemous crime that was being mounted particle human heart its fond est affections and its sweetest hopes."

Thus, without having left his seat, as Mr. Wallis's own phraseology, taken in connection with Mr. Hull's more positive statement, pretty clearly shows was the case-this astute, invited guest to the only seance of Mrs. H. he ever attended. discovered that which had escaped the recorded observations of the hundreds of earnest and intelligent investigators that had through a long series of years attended her séances, including statesmen, judges, lawyers, editors of the leading journals in the United States, and hundreds of other equally intelligent and truth-seeking investigators. Be it remembered, too, that the lady who is thus so basely traduced by her invited guest has never advertised as a public medium, but, on the contrary, has always insisted that her friends should keep her name from being publicly used in connection with any of the scores of wonderful and beautiful-beyond-compare spiritual manifestations that have occurred in her presence, to the delight and inexpressible consolation of hundreds if 'not thousands of visitors.

Be it remembered, too, that this man had not the excuse that Dr. Crowell might with some

Comment on the above communication is unnecessary. Taken in connection with Wallis's own narrative of the alleged manifestations and attending circumstances, it discloses a style of character and lack of culture on his part that is seldom to be found except among those who so pride themselves on their supposed shrewdness as to boast of being "fraudhunters" and "exposers of mediums," yet are themselves the greatest frauds of all.

THOMAS R. HAZARD. So. Portsmouth, R. I., July 13, 1882.

Psychometric Description of Arabi Pasha, by Mrs. Cornelia II. Buchanan, July 27th.

I feel that this is a restless, great mind; it's a man, a character that never seemed to be satisfied unless he was accomplishing some grand purpose, some universal good. He seems a great worker for some special cause. He has some great cause—something to accomplish.

To tell the truth, I don't like him; he's a partisan; he seems like some leader; but I get a great deal of death around him, a great many spirits. He don't seem sick, but I'd not be surprised if he's a spirit himself before long. Perhaps he will not liveslong. He brings me into restless, turbulent scenes. I do n't feel happy. It's all anxiety and conflict, as if I were going to be besieged. I think the man is exceedingly shrewd, but at the same time not diplomatic. He wants to ar-rive at some great position, but mostly for self-aggrandizement.

aggrandizement.

Ive at some great position, but mostly for self-aggrandizement. He is not near, not like one of us; he seems distant. His organism now is only acting out his true character. It has been slumbering a long period, now he is acting out the full meas-ure of his designs; I call them iniquitous. I do n't like the man. I thought at first he was philan-thropic, but he is not. He would lend himself to secret manœuvres and intrigues. He does not value human life, he is despotic and cruel. Has he got any negro blood in him? he seems like Indian or negro; he is not Anglo Saxon, he has a mingling of nationalities. He has a taint of negro and Indian character; he is stealthy. He has a following, but those who follow him are being misled. He has magnetic influence and tactics—he buys them by promises. No intelligent, civilized people would follow him. He would hold out great promises to his follow-ers.

He seems a military man. His career is not for a principle so much as policy and self-aggrandizement. He is in a plot; he seems the originator of some great plot; some of the im-portant actors in it are not known. It was for

Spiritualist Camp-Meeting At Queen City Park, Burlington, Vt., August 21st to Sep-tember 11th, 1882. Able and talented speakers and medi-ums have been and are to be secured. A good Choir and a Band of Music will be in attendance. A stock company of twe thousand dollars (8,600) has been formed for the pur-pose of forming a permanent and annual camp-meeting, and this very fine park has been purchased by the company for that purpose. Circulars and harge posters will soon be issued giving list of speakers and mediums and fuil details. Parties wishing to secure lots for tents or cottages may address the Chairman of the Committee on Grounds and Tonts, Du. S. N. GOULD, West Randolph, Vt. O, G. BUGDER, See'y. East Barnard, Vt., July 21, 1682.

Michigan State Association—Annual Camp-Meeting. The fourth annual camp-meeting of the Michigan State Association of Spiritualists and Liberalists will be held on the Fair Ground at Lansing, commencing on Friday, August 25th, and closing September 4th. Owing to other engagements the Secretary will be unable to give his per-sonal attention to the meeting, and Miss J. R. Lane, 312 Woodward avenue. Detroit, has been appointed Corre-sponding Secretary for the occasion. In view of this meeting, the appointment for a camp-meeting at Ionia in August has been canceled. S. B. MCCHACKEN, Secretary. Detroit, July 23d, 1882.

Camp-Meeting at Eina, Me. The Spiritualists of Eastern Maine will hold their Annual Camp-Meeting at Eina, Penobscot Co., in Daniel Buswell's Grove, commencing August 25th, and continuing ten day, ending Sunday, Sept. 3d, 1882. Dr. H. B. Storer, J. Frank Baxter, Miss Jennie B. Hagan and others are expected. A cordial invitation is extended tonll. Since our last Camp-Meeting there has been erected on the grounds a large and commodious partition, and many improvements have been made. Per Order.

The Mantua Association of Spiritualists

The Manifus Association of Npiriumissa Will hold its Yearly Meeting on Sunday, Aug. 6th, in At-watar's Grove, at Mantua Station, O. Basket Picule at noon. Dr. J. M. Peebles will be the orator of the lay; home talent as usual, with good music. Everybody invited. D. M. KING, Secretary.

Grove Meeting. The Spiritualists of Paulding County, O., and vicinity, will hold their Annual Grove-Meeting in Daulel Went-worth's grove, north of Antwerp, on the 19th and 20th of August. R. B. CHAMPION, Secretary.

From the First Spiritualist Society of Omro, Wisconsin, To the Spiritualists and Liberalists everywhere: We are in need of about \$250 to pay our 'infletitedness and finish the interior of our hull, which has cost nearly \$3,000. Knowing that ''where the treasure is, 'or, in other words, the power of psychology, we would ask the friends through out the country to send INMEDIATELY. Such sums as they feel able to give, to either Wm. R. Pettengill or myself, as we desire to remove the indelucedness previous to the first Soptember next, when our quarterly meeting of the North-ern Wisconsin Spiritual Conference commonces. A. F. Ackerley, the noted materializing medium, is engaged for our next quarterly meeting, September 1st, 2d and 3d. All domations will be thankfully received, and acknowl-edged in whatever Spiritual to pay you may designate. J. H. HILL, Pres. WM. R. PETTENGILL, M. J. O. PHILLIPE, Sec. Trustees of First Spiritual Society of Omro, Wis. Omro, Wis., July 21st, 1882.

Passed to Spirit-Life:

From Boston, July 20th, Mr. John F. Briggs, aged 30

From Boston, July 20th, Mr. John F. Briggs, aged 30 years 2 months and 19 days. The passing away of our brother has been sadly felt by his mother, brother and sisters, as well as the large circle of friends who knew him as a true man in every relation in life. He carly in life chose the profession of law, but after attending the law-school two terms was obliged, on account of his health, to relinquist the desire so dear to him, and for the last few years added his sister, Mrs. E. E. Rowell. In mercantile business, when his health would per-ing this year by those with whom he associated has year in form, but will this year in spirit. Funeral services were held at his late home, No. 2 Uhambers street, on Sunday, July 23d, when his remains were removed to Weymouth and tenderly laid to rest by the side of those who in spirit-life he has rejoined, and with whom he will watch over those who so faithfully cared for him in the many years of earthly sufferings. The CURRIER. sufferings. 71 Leverett street.

[Obituary Notices not exceeding twenty lines publishes [oftuary horize not exceeding to my inter putter gratuitously. When they exceed this number, ivenily osnie for each additional line, payable in advance, is re-guired. Ten words make a line. No postry admitted under this heading.]

IN EXILE.

"Since that day till now our life is one unbroken para-dise. We live a true brotherly life. Every evening after supper we take a seat under the mighty oak and sing our songs."-Extract from a letter of a Russian refugee in Texas.

Terms. Twilight is here, soft breezes bow the grass, Day's sounds of various toil break slowly off. The yoke-freed oxen low, the patient ass Dips his dry noariths in the cool, deep trough. Up from the prairie the tanned herdsmen pass With frothy pails, guiding with volces rough Their udder-lightened kine. Fresh smells of earth The rich, black furrows of the glebe send forth.

After the Southern day of heavy toll, How good to lie, with limbs relaxed, brows bare To evening's fan, and watch the snoke wreaths coll Up from one's pipestem through the rayless air. So deem these unused tillers of the soll, Who, stretched beneath the shadowing oak-tree,

stare Peacefully on the star-unfolding skles, And name their life unbroken paradise.

The hounded stag that has escaped the pack, And pants at case within a thick-leaved dell; The unimprisoned bird that finds the track Through sun-bathed space to where his fellows dwell; The martyr, granted respite from the rack, The death-doomed victim pardoned from his cell— Such only know the joy these calles gain— Life's sharpest rapture is surcease of pain.

Strange faces theirs, wherethrough the Orient sun Gleams from the eyes and glows athwart the skin, Grave lines of studious thought and purpose run From curi-crowned forehead to dark bearded chin. And over all the scal is stamped thereon Of anguish branded by a world of sin. In fire and blood through ages on their name, Their seal of glory and the Gentiles' shame.

Freedom to love the law that Moses brought, To sing the songs of David, and to think The thoughts of Gabirol to Spinoza taught; Freedom to dig the common earth, to drink The universal air-for this they sought Refuge o'er wave and continent, to link Egypt with Texas in their mystic chain, And truth's perpetual lamp forbid to wane.

Hark 1 through the quiet evening air their song Floats for th with wild, sweet rhythm and glad refrain; They sing the conquest of the spirit strong, The soil that wrests the victory from pain; The noble joys of manhood that belong To comrades and to brothers. In their strain Rustle of paims and Eastern streams one hears, And the broad prairie melts in the mist of tears. —[Emma Lazarus.

Incidents Indicative of Spirit Agencies.

To the Editor of the Banner of Light :

Allow me to narrate some facts and manifestations of spirit-power which have occurred by and through the mediumship or spiritual gifts of a highly respectable lady living a retired life in Boston. I have obtained the consent of the lady and her husband to make them public. with the understanding that their names shall not be printed at this time-not that they are ashamed to speak of it to their friends, but there are obvious reasons why they do not care to be made public in the matter-though I will assure your readers that the parties are perfectly reliable, as well as being highly connect-od with some of the old as well as of the present residents of Boston. Abundant proof can be obtained outside of their testimony of the truthfulness of what they state, if required. For convenience, I will call their names Mr. and Mrs. Blank. The facts are as follows :

Just before President Lincoln was assassinated Mrs. B., while passing through a severe sickness, and under the care of a prominent physician of Boston, in a semi conscious trance or dream, related what she saw spiritually in the Green Room at the White House. Said she. "I see a fine subtle net being woven for the purpose of catching some one, and it looks so high that it does not seem to be for any one but President Lincoln." She had previously seen in vision a shaft representing a monument, and on its four sides was the name of Booth, in large letters. These scones were publicly stated, and taken down by her attending physician, (who the most positive proof of the ability of spirits had fired the fatal ball. Mrs. B. then seemed to become exhausted, and to be laboring hard, like a person on a chase, until Booth was captured ; and before the news of his capture arrived in Boston, she had described minutely the entire transaction, which soon afterward was verified to the letter by telegraph. This seems to be a late day to make this statement. but I have not a doubt of its truthfulness. The doctor who took down the statement desired to have it made public at the time it occurred. but until this time the lady and her husband have never been willing to have them printed, even if the names were not used. Another singular experience the lady has passed through, that of finding foreign books, that were out of the trade. She was the owner of several copies of an author's works, and desired the balance of his productions. She sent to one of the principal publishing-houses in New York, and was informed that they could not be found in the city. Not satisfied with the report, she and her husband visited New York, and personally looked for them. She called upon the publisher she had written to, and he said they could not be obtained. Mrs. B. asked another person in the store if she might examine the stock? He gave her to understand that he knew what books there were in the stock, but allowed her to go behind the counter; she then and there placed her hand upon the book she was in search of, to the astonishment of the firm, they declaring that they did not know how the book came into their possession. She took the book, paying the importer's price and duties, \$23,00, and subsequently asked for another book, which they stated was not in their stock, but allowing her again to go behind the counter, she put her hand upon the book and brought it forth. She took this book also, paying \$13,00 for it. There was no mark upon the book, nor mention of it in the catalogue, and it was a great mystery to the firm how the two books came in their stock. Mrs. B. had three similar experiences to the preceding, with Boston bookstores. She called at one of the most prominent bookstores in Boston, and asked for a certain book; she was informed that it was out of print, and that they had not had a copy for years ! "But," said Mrs. B., "I think you have a copy, and if you will open the bundle of books on the shelf," point-ing to the bundle, "you will find a copy." They did so, and to their astonishment and her delight, they brought forth the book desired. There is much more connected with this bookhunting and finding, but this must suffice, as I do not want to use too much of your space. At another time the gift of painting came upon her in a degree which surprised some of our best artists that saw her work. This did not remain long, but she has anticipations that it will return in larger degree in the near future. At another time, by a mistake of another person, her life was in great danger, but by and through her spiritual gifts, the mistake was discovered, and her earth-life saved. Some seven years ago she removed an old-fashioned bureau that had five locked drawers full of linen. The key would not unlock the drawers; they sent for an expert locksmith, and he informed them that he could not open the drawers without disfiguring the bureau. They declined to have that done, and waited some three

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by clo ion out out to.

nally, Mr. B. thought of what his spirit brotherin-law had promised him, which was this: "When in trouble call upon me for aid." Ile made the request, and the key unlocked the five drawers without a particle of difficulty.

Within a few days another most singular transaction occurred. Mrs. B. left her home without taking the night-key, and when she returned, was obliged to go to her husband's place of business to get his key to enter the house. On arriving home with his key, and entering the rooms, she put his key upon the table with her own, and subsequently being called to go into a neighbor's, left both keys upon the table. On returning, she found she was locked out of her rooms again, and no way to gain an entrance. She borrowed a large number of keys, but none of them fitted the lock. When her husband returned, he tried his skill in opening the door, but did not succeed ; also tried a skeleton key with no better success. Finally, he thought of the promise of the spirit brotherin-law, and asked his aid, and as quick as the request was made, Mrs. B. found one of the keys in her lap ready for Mr. B. to open the door. She had searched herself at three different times, and declares the key could not have been made. The shock and astonishment being so great to both of them, they were willing that the facts should be made public.

Neither of them can explain the strange manifestations, except that spirits have the power at times to pass material substance through material things; for instance, pass the key out of the closed room to Mrs. B. In finding the books Mrs. B. does not doubt that she was assisted in so doing by a dear spirit-relative, and that the spirit of her brother was the one that aided them in unlocking the bureau drawers' and door. I write these (what I consider) facts, for the purpose of showing that there are many wonderful manifestations taking place, of a spiritual nature, that go beyond the comprehension of the finite mind, thus showing that it is wisdom to accept facts, even if we cannot understand the modus operandi in which they are performed.

The more I see of these spiritual manifestations the less I feel to blame persons for not accepting or seeing them, as I do, in all their significance. The parties connected with the incidents related in this statement, are all wellknown citizens, and above and beyond sensational reports, fraud and deception. Mr. B. is a thirty-five years' member of a well-known firm that has been in existence for fifty years, and, as there is no money involved in Mrs. B.'s mediumship, she being in a pecuniary position where she is not obliged to take a fee or make merchandise of her gifts, those that know the facts cannot help having unbounded confidence in her statements respecting the exercise of them.

Since writing this report I called upon Mrs. B. and read it to her, and she declares it to be true, and that much more of a mysterious nature has transpired. A. S. HAYWARD. Boston, Mass., July 19th, 1882.

Materializations and Dematerializations in England.

Miss Wood, who has been well known in England for the past nine years as a very successful medium, has recently held scances at Darlington, the manifestations at one of which, as reported by a correspondent of the Medium and Daybreak, were of a nature that afforded is still living in the material form,) hours be- to make themselves visible to mortals. There fore the sad telegraphic news came that Booth were about a dozen spectators present, and the medium was at her own request securely tied to the chair on which she was seated. The scance continued nearly two hours, during which time the light was sufficient for a person of ordinary eyesight to readily distinguish the time by a lady's watch. The first to appear was "Pocka," well known to attendants as for many years one of the chief controls of Miss Wood. Continuing the report, the correspondent, D. Richmond, of 4 North Eastern Terrace, Parkgate, Darlington, says: "In a few moments after she (Pocka) retired, In a few moments after she (Pocka) retired, a middle-sized sister spirit appeared and again retired; but on reippearing she advanced to-ward my right hand sitter, to whom she ex-tended her hand. She then stood about three feet from us, in full sight of all the sitters, and gradually elongated nearly two feet in height, and in bulk and proportion; and reduced herand in bulk and proportion; and reduced her-self again, under the most special attention and astonishment of all present. She then retired, and in a few moments a taller sister spirit ap-peared. The drapery of these spirits was most profuse and of a most splendid character. This latter spirit stood in sight of all, and also elon-gated to (we think) quite seven feet in height. The spirit then diminished the same as the pre-rious of the seven feet in height. The spirit then diminished the same as the pre-views one, but, after a pause, she continued to diminish until there remained nothing but a huge heap of drapery on the floor; and after an-other pause of a few moments, the drapery be-gan to dissolve away until there was not a speck of it to be seen. During this creative operation I was exhort-ing all present to endergor to realize the fact ing all present to endeavor to realize the fact, at the same time observing that Darwinianism was not necessary, in view of what we had seen, to which every one present freely assent-ed; but this was not all. As our remarks subed; but this was not all. As our remarks sub-sided, which occupied about three minutes, the drapery began to be re-created—a luminous substance in the first place, which rapidly in-oreased until the entire heap of drapery in all its former magnificence was reproduced in ma-terial substantiality; and next, the material or physiological body or person, in which the liv-ing immortal spirit manifested itself most graciously, and then retired IN ENTIRETY into the cabinet, where the medium was sitting in the cabinet, where the medium was sitting in the cabinet, where the medium was sitting in deep trance tied to her chair. Whilst we were all again expressing our-selves in unbounded raptures of criticism, ad-miration and wonder, out came a good-sized male spirit in rich drapery, who is called 'Benny,' a Scotchman. There was nothing very marked for me to record. He retired, and out here steat melo switt anneared a massive very marked for me to record. He retired, and another stout male spirit appeared—a massive physiology of momentary creation: he took a gentleman's hat from the mantel-shelf and handed it to my right hand sitter, and soon re-tired; and in a few more moments there was nothing in the cabinet but the medium and 'l'ocka' speaking through her."

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E Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW about her person previous to the request being | ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM "; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.



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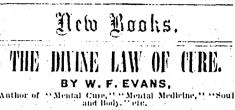
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Pearls.

10

And quoted oles, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever.

WHAT WE DO. Nature's fair table-book, our tender souls, We serawl all o'er with old and empty rules. Stale memorandums of the schools. Swift.

Custom may lead a man into many errors, but it justifies none....Fielding.

PAIN AND PATIENCE. Sense of pleasure we may well Spare out of life perhaps, and not replue; But pain is perfect misery, the worst Of evils; and, excessive, overturns -{Millon All patience.

Success does not consist in making blunders, but in not making the same one a second time.

> TREASURE NOT UP A WRONG. And if we do but watch the hour, There never yet was human power Which could evade, if unforgiven, The patient search and vigil long Of him who freasures up a wrong, — "Ryron: " Mazeppa,"

Cheerfulness should be encouraged. The world is full of people who volunteer to look sad and feel mel ancholy.

UTTERANCE.

Int what avail inadequate words to touch The innermost of Truth? Shall I essay, Blinded and weak, to point and lead the way Or grasp a theme for angels overmuch? Yet if it be that something not my own, Some shadow of the Thought to which our scheme And creeds and rituals are uncertain dreams, Is even to my'unworthiness made known, I may not hide what yet I searcely dare

To utter, lest on doubtful lips of mine The real seem false, the fitness less divine, So through the pauses of an inward prayer I own the faith which seems the simple truth At evening time, as in the dawn of youth.

Banner Correspondence.

-[Whittler.

New York.

"1 joined the Methodist church when I was seventeen, and 1 am now seventy-three years tambourine and bells were played all round the old. When a youth I would be sitting reading and praying in my bed-room after all my folks had gone to bed, and there would come a noise as of the running of some one, sounding as heavy as the tread of a horse, from my parents' face as he whistled near by. Miss Warren's bedside up to my room door. 1 at first thought blank book lay on the table, also a slate. In it was my father running for me to go for a the book we found, in a bold, clear hand, 'Hapdoctor, my mother having been taken sick. py are we to-night,' and on the slate, 'We re-Judge of my astonishment to find them fast joice .- George Dix.' Other manifestations ocasleep. I could not help going in two or three nights, but soon found it best not to do so, as ding us all good night. my mother would only give me a talking to for h being up so late. I finally made a point of tion Miss Warren was controlled by the spirit going to bed every night when the noise came. 1 spent half an hour each noon in my closet alone in reading and prayer. At length 1 got quite miserable over the impression that I must ness, power and beauty, which was gratefully preach; but whether it was the Holy Ghost or the Devil that gave me this impression I was at parted for the night, feeling thankful to both a loss to find out. So one noon I prayed that if spirits and mortals for the good time we had it was God I might open my Bible at some particular place to convince me of it. On opening the book the first words that met my eyes at Lake Pleasant, in hopes to win enough to were: 'The spirit of the Lord is upon me, for the Lord has anointed me to preach glad tidings to the poor and the opening of the prison to noble woman and a good medium, and I hope if them that are bound.' This was very satisfactory till Sunday came, for then, when I heard friends of suffering humanity will see that she the man preach, I thought it was impossible for me to do that, and it must be the Devil filling me with pride.

We are treated to kind and loving words from our fathers, mothers, sisters, brothers, husbands, wives and children who have crossed death's mystic river, all controlling and seeming to give their thoughts with ease and accuracy; while in our meetings, which we have held once a week, and sometimes oftener, we listen with rapt attention to the joyous words of returning spirits. At these public meetings she is often controlled by her whose memory we in Vermont hold doubly dear-Mrs. Nellie J. Kenyon. We are also favored with visits from the powerful, almost world-renowned spirit, George Dix, the controlling spirit of the | in vain.' If anything in language can be more materializing circles given by William and Horatio Eddy and Mrs. Huntoon. He (Dix) | He is 'anxious that the true and genuine phetells us that Miss Warren is to be his mediumthat he shall gradually leave the business in which he has been engaged, and devote his energies to the task of elevating himself to the higher spheres in spirit-life by uplifting hu-

manity. For a distance of four miles up and down this historic stream (Twenty Mile Stream) the outspoken Spiritualists number fully one-half the population ; and, as an unbeliever, Wm. Smith, Esq., admitted to me, they number some of the best people in the town. We have just parted with Mrs. Mary E. Huntoon, who gave us three séances. She was accompanied by Miss Minnie Clark, musical and test-medium, of Worcester, Mass. We enjoyed the séances very much, especially the last one given at the home of Miss Warren, on Thursday evening, June 29th. Spirit George Dix seemed almost beside himself with joy, and, conditions being right, he wrote his name with his own materialized hand in a book held over Mrs. Huntooh's head while Mr. Ozro Spaulding held her hands; also spirits Sarah Tower and George Cheney wrote their name

in the same book held by F. C. Warren. After many of our friends, among whom I will mention Mrs. Kenyon and Miss Sprague, had appeared to us, Dix said he would give us a dark séance, so he told us how to manage : to put the instruments on a table, tie Silas Warren, and sit him at one end of the table, and he would tie his medium and she sit at the other end; so, all being ready, the light was turned out, and soon the voice of Dix in the room with us said : 'Well, here I am again,' and, quickly tying Mrs. Huntoon, he called for a light, so HORNELLSVILLE .- J. Greenhow writes : that we could see she was tied all right ; then we were in total darkness. Soon the guitar. room, over our heads. Miss Clark had an extra hand to help her play the violin, which did not improve her skillful playing. Little Silas Warren said he felt Dix's warm breath on his curred, and the scance was closed by Dix bid-

After a short time spent in social conversaof Mrs. Eddy, mother of our much loved Mrs. Huntoon, and, standing by her side, she addressed to her daughter a poem of great tenderreceived by the poor overworked medium. We enjoyed. Mrs. Huntoon goes to Onset Bay Camp-Meeting, and will hold séances there and clear off the mortgage from her little home up among the Green Hills of Vermont. She is a she lives to go to these camp-meetings the does not spend her time and strength in vain. May angels guard and bless her and all who

are engaged in the noble cause we love so well."

LIGHT. BANNER OF

ed and sought to have others adopt, is capable of working more ways than one. If correct, it should be applicable to all, therefore let it be applied to himself; and whenever in the future he stands up to give a lecture, let a man of strong will-power arise before him and with violent gesticulations denounce him as an 'impostor,' a ' fraud,' a ' deceiver,' for this, as Mr. W.'s letter claims, is the only true method of investigating Spiritualism. Having denounced our medium, he has the effrontery to say that his having done so is an evidence that 'the services and mission of his guides have not been replete with Jesuitism I have yet to learn it. nomena shall not be discredited by the many base imitations being foisted on the public as of spirit origin.' Herein the truth comes to the surface, inasmuch as his denunciation shows itself to be of mundane origin assisted by mischievous, ignorant and willful spirits. They

would destroy genuine mediumship by first making it discreditable through their own acts. He and his followers bring about false representations, and then charge them upon the weak, unconscious medium, however honest. truthful and sincere that medium may be.

He says: 'Perish the ism and all isms if they are to be established at the expense of truth and principles.' This is a two-edged sword therefore, the less he has to say about willful blindness and false representations, the better for him and those acting with him to carry out his plans.' But he makes one sensible remark : The facts of Spiritualism to be of any value must be scientific and demonstrable as a means of carrying conviction to the heads and hearts of honest skepticism."

This is true: and it behooves all opposers to stand out of the way of the progressive car of Spiritualism, for it will move steadily on, and all obstacles to its advance will be crushed by its facts."

New Jersey.

VINELAND,-A. C. Cotton writes: "The dear Benner comes to us laden with its precious freight, among which is the cheering news of the giving away of Orthodox bulwarks on every hand. After Orthodoxy, what? Let us by the help of good angels try to build something in its place that shall contain no trace of Adamic fall or blood atonement. I hope we shall not he so prejudiced as to refuse good timbers, even if we do find here and there one in the Orthodox structure. W. J. Colville's lectures were well received here. One man, who disbelieved in a future life, said to me after the lecture that he had made the best explanation of a future life he had ever heard. The man has since passed on to realize a future life, of which he had not full evidence. Mrs. Anderson, from New York, was our last speaker from abroad. She gave us some good lectures, which interest-

ed all in attendance. We have sustained conference, meetings Sundays, which have been quite interesting. The last subject for discussion was 'Church or Ecclesiastical Polity in Relation to Civil Government.' The discussion was participated in by the President, A. C. Cotton, C. B. Campbell, Bro. Soule, and others. We came to the conclusion that we retain our liberty at the price of eternal vigilance. We adjourned our meetings until the first Sunday in September. We have organized a Liberal League, of which O. II. Ingalls is the President. We hope to have Prof. Henry Kiddle, of New York, as a speaker early in the fall. If there are other speakers who have a desire to visit us we will be glad to correspond with them.

Mrs. Julia M. Carpenter spent a few days at Vineland, and was my guest a part of the time, and to my personal knowledge gave some of the clearest diagnoses of cases of disease, and some of the best tests, through clarivoyance, that I ever witnessed. Long may she be of use

the Secretary and Superintendent, A. A. Whee-lock, of Ballston Spa, made the announcements. Referring briefly to the past history of the Lake George Camp-Meeting Association—its organi-zation and successful operation thus far—he presented the brighter and more hopeful pros-pects of the present and future condition of the Association assuring these present that or Association, assuring those present that ar-rangements have been made which will place the organization upon a sound financial basis, and furnish means sufficient, with sale of lots, for which a good and clear title will be given, to make such further, permanent improve-ments as may be necessary in making this natural summer resort for spiritual and mental culture second to none in the world, and, therefore, in keeping with all that Nature has so lavishly provided amid the charming and match-less scenery where this camp-ground is located. Those desiring to purchase lots can secure them twenty-five per cent. less than the regular price if purchased during this camp-meeting, For information apply to the Secretary on the grounds, and secure a desirable lot at reduced ates. The meeting closed with music by the choir.

A most substantial dinner was provided in the pleasant dining-hall on the grounds, by Mr. John Hammond, who well understands how to preside successfully over that delicate and usu-

The afternoon session was opened with mu-sic, after which the President introduced Mrs. Parker, of England, who read a fine address upon the "Science of Spiritualism." The address bristled with sharp criticisms upon vari-ous ideas and forms of religion, which were placed in strong contrast with what Spiritual-ism reveals, when understood as a science and as the true religion of mankind. The address as well received and appreciated by those who listened.

The President then asked any one present to submit any question they chose regarding Spir-itualism, and some one of the speakers would answer them. No questions being asked, after a few appropriate remarks by the President, the audience sang "The Sweet By-and-by," which closed the exercises of the successful opening of the first day of the camp-meeting at ake George in 1882.

Lake George in 1882. "Campers" are coming on the grounds, tents are being put up, and the prospect is far bet-ter than ever before for a pleasant and success-ful camp-meeting. The Banner of Light, Re-ligio Philosophical Journal and Mind and Mat-ter were distributed freely, and will no doubt have envent and extention readers in this care have earnest and attentive readers in this sec-

1997 The Harbinger of Light reports that Professor Denton's tour through New Zealand has been a highly successful one; wherever he has lectured he has had good audiences, and the leading papers gave highly favorable reports. At Christchurch he lectured to large assemblages for a month ; last advices from him were from Wellington, whence, after calling at some minor towns, he would proceed to Auckland. He is expected in Melbourne about the first of August, to fulfill an engagement with the Vic-

ET The staid Banner of Light has increased its eight to twelve pages without adding to the subscription... It is outspoken, manly and brave in the holy crusade against vaccination; and will live on prospering till poisoned quills tastes. Many another, not excepting the writer of this notice, could follow his example with manifest advantage. We owe him many ac-knowledgments; he has never withheld from us the kind word.—The Medical Tribune, New

SPIRITUALIST MEETINGS.

BEVERLY, MANS. - The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall, Unaries Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited. OHICAGO, ILL. - The Progressive Lyccum meets in Union Park Hall, on Madison street, near Usion Court, of

AUGUST 5, 1882.

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tion as a result. Come to Lake George and see the finest natural camp-ground in the world. A. A. WHEELOCK, Sec'y and Gen'l Supt. Lake George, N. Y., July 24th, 1882. torian Association of Spiritualists.

and other diablery of modern medicine are heard of no more forever. Many of the papers and lectures which it publishes as having been given in the trance or ecstatic condition, would be regarded as of a superior character intel-lectually if the speakers had prepared them in study. The editor has the true professional tact; he understands the readers for whom he caters, and adapts his work to their views and thetas.

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Indianapolis, Ind. P. STOCKBRIDGE, 15 East Columbia street, Fort

I went on awhile, still getting more misera-ble on the preaching question. I then prayed that if it was the will of God that I should preach, some perfect stranger should tell me so: then I would be satisfied. It was customary for the class to meet at our house. One evening a stranger from Birmingham came, and after class-meeting he said. 'Brother Greenhow, I am a stranger in Liverpool, and would like you to show me the way to Everton.' As soon as we got out he said, 'I called you out to tell you you must preach; and I want to give you a little advice: Have your mind well stored with Scripture, but take no thought what you will say.' This answered very well till Sunday came, and while hearing the man preach I made up my mind it was impossible for me to do that, and it must be the Devil that was after me

I still got more uneasy and restless on the question. One day while at prayer it came into my mind that if I was to preach I should have been appointed and know nothing about it: have neither text nor sermon, and if it was not the will of God, that I might be utterly confounded. A few Sundays after, when it had entirely left my mind, we were sitting in church. No preacher came, and we were wondering how it was, when one of the class-leaders came to me and said: 'Brother Greenhow. did n't you know you were to preach to-day? I answered negatively. He continued: 'Brother Story was appointed at the leaders' meeting to tell you. I suppose we will have to have a prayer-meeting now.' I at once said: 'No; I will preach.' And I arose from my seat and went into the pulpit. The exercises reached the last verse of the second hymn before I got a text, when these words came to my mind: 'As the Lord liveth, and as thy soul liveth, there is but a step between me and death." There, that 's the text, thought I; but how am I going to find it now? Well, there is but one way to do: I must tell them that if they read their Bibles as they ought to they would find my text without my telling them where it was. I opened the Bible; it was upside down; on turning it round the first words I saw were those of my text. I knew not a word I said. and after I got through I was ashamed to come out of the pulpit, and thought I would sit down until the congregation had all gone out; but instead of going out, they came singing up to the communion with penitents; so, having to leave the pulpit, I nudged a person to follow me, and slipped into the vestry. I inquired what I had said, when he assured me they never heard such a sermon before. I was then appointed to preach every Sunday evening."

Vermont.

PROCTORSVILLE.-Luther O. Weeks, writing under date of July 2d, says: "For a few months past the Spiritualists of this place have been unusually active. Private circles have been held until one medium has been developed, and has stepped grandly forth upon the public platform, and we are told by our spiritfriends-that others-will soon follow. The rapidity with which Miss Alice Warren has de-

Massachùsetts.

CHELSEA .- Mrs. Fannie Wilder writes that Dr. Dresser, of 210 Broadway, Chelsea, has been very successful in his practice as a magnetic healer, and mentions one instance of many that she can furnish in support of her statement. Mr. George W. Dow had been ill for over two years. He was obliged to use crutches, and his health was completely broken down, with but little, if any, prospect of recovery; the regular school doctors having failed to help him, had finally given him up. Two weeks treatment by Dr. Dresser effected a radical change ; a few weeks later he was able to dispense with the use of crutches, and is now on the way to perfect health. Our correspondent highly recommends Dr. Dresser to the sick and suffering.

EAST PRINCETON .- A correspondent says It is always well to notice the old. It costs but little for the young to show those who are growing old that they have not forgotten them. At the residence of Mr. J. H. Stuart, of East Princeton, Mass., on Friday, July 21st, a large company was convened for the purpose of noticing the seventy-ninth birthday of 'Aunt Clerimond M. Jewett,' of West Boylston, one of the oldest Spiritualists in this section. The afternoon was spent in agreeable conversation. and, as the evening shadows approached, the company sat down to a sumptuous feast prepared by Mr. and Mrs. Stuart and Mr. and Mrs. Temple. After justice had been done to those things so essential to the comfort and sustenance of the inner man, Mr. George A. Fuller, of Dover, Mass., made a few remarks appropri ate to the occasion, presenting, in behalf of those present, some more substantial tokens of friendship. 'Aunt Clerimond,' although perfectly surprised, responded briefly in wellchosen words, and the exercises of the afternoon were brought to a happy close by the company rendering in a very telling manuer 'Auld Lang Syne.' The party then dispersed, wishing 'Aunt Clerimond' many happy years of usefulness on the mortal side of existence."

Connecticut.

NEW HAVEN .-- E. P. Goodsell writes: "Previous to his leaving this country, Mr. E. W. Wallis published under date of April 29th what was styled a 'Ringing Letter of Farewell,' in which he undertook the task of casting doubt and suspicion upon American mediums, more especially those in whose presence materialized forms have appeared. Having been received with unvarying kindness throughout the country, in return therefor he proceeds to charge with fraudulent practices one of the best and most reliable mediums among us. Results of conditions made by the sitters at the séance he unjustly charges against the medium. If Mr. Wallis had a desire to see the truth prevail, he would have met the problem in a manly way by asking the doubters and the seekers after fraud the question : 'What do you gain by such investigation as that of denouncing the only instrument through whom the light of truth can veloped is, to say the least, simply wonderful | come to those present?' The rule he has adopt-

to convince of future life, and assist in curing the sick."

BRICK CHURCH.-Hannah A. Woodard writes that in her opinion mankind have a sixth sense, and that is a sense of understanding the truth. After an experience of eighty years in this life, and an investigation of the phenomena of Spiritualism from their advent among us, she continues to find something new in the revelations presented to her by those who come from the world of spirits. "Spiritualism," she says. "is opening the way for a higher and nobler science than earth has ever known."

Missouri.

ST. LOUIS.-A. H. Goff, Secretary, writes "The following officers have been elected by the Harmonial Society of Spiritualists of this city : President, Geo. E. Williams ; Vice President, Mary A. Whittier; Recording and Corresponding Secretary, A. H. Goff; Treasurer, Mary J. Fernis. The Society has adjourned to the first Thursday in October, on account of the extreme hot weather. If lecturers, trancespeakers, mediums or Spiritualists, passing through our city, en route for other points, will call upon the Secretary at his residence, 1925 Olive street, they will be hospitably entertained, without money and without price, for the good of the cause."

Kansas.

GARDNER .- Mrs. H. T. Stearns writes concerning the interest felt in Kansas on the subject of Spiritualism, and says people come twenty and twenty-five miles to hear the lectures delivered monthly before the First Society of Spiritualists of Franklyn County, near Wellsville, and in the Park at Spring Hill, Johnson County. She is to speak in the former place the second Sunday in each month for six months; and Sunday, August 20th, she speaks twice in the latter place.

Lake George Camp-Meeting.

To the Editor of the Banner of Light: The Sunday services at Lake George Camp-Meeting were commenced yesterday, according to published announcement. The weather was most propitious, it being one of the pleasantest days of the season, which, with the cool, refreshing breezes upon the summit of old Fort Gage, wafted over the clear waters of this beau-Gage, watted over the clear waters of this beau-tiful lake, from these grand mountains, togeth-er with its ever enchanting scenery, served to make the occasion not only enjoyable but mem-orable to all who participated. Although the audience was not large there was a growing in-terest manifested not only by those who are "piching their tents" for the season, but all in

The forenoon exercises were opened by singing, after which a sound and practical address was delivered by Henry J. Newton, President of the Association, abounding with thoughtful suggestions as to the present status of Spiritu-alism; its importance and growth; the great need of organized, earnest coöperation to prac tically illustrate the sublime truths which true spiritual and mental freedom, with an intelli-gent understanding of Spiritualism, scientifi-cally demonstrated and proven, will yet confer upon humanity. At the close of President Newton's address

Treasurer, Mrs. intrison and others will speak and give tests. The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpre-tationsin Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Ea-ton Macriany etary.

ton, Secrétary. **CLEVELAND, OHIO.**—The First Religious Society of Progressive Spiritualists meets frregularly in Weisger-ber's Hall, corner Prospect and Brownell streets, at 7% P. M. Thomas Lees, President; Tillie H. Lees, Sccretary, The Children's Progressive Lyceuus meets in the same place at 10% A. M. Wm. Z. Hatcher, Conductor; Mrs. Elia Wil-liamson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

arcet. **CEDAR RAPIDS, IOWA.**—First Society of Chris-tan Spiritualists meets overy Sunday, at 7½ r. M., at Enes Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Eues, President; Mirs, Namile V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer, President; Dr. Hamilton Warren, Secretary and Treasurer, Secretary and Treasurer, Secretary and Treasurer, Comparison of the Secretary and Treasurer, Secretary Secretary and Treasurer, Secretary and Treasurer, Secretary Secretary and Treasurer, Secretary Secretary Secretary and Treasurer, Secretary President; Dr. Hamilton Warren, Secretary and Treasurer.
 HANSON, MASS, -Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer,
 INDIANAPOLIS, AND. - The First Society of Truth-Seckers meets for religious service every Sunday at 226 and 75 p. M. J. R. Buell, President; S. D. Buell, Secretary, The First Society of Spiritualists meets Sunday and Wednesday evenings. In Palace Hall. W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treasurer, Urer.

TEOMINSTER, MASS.-Meetingsare held overy other Sanday in Allen's Hall, at 2 and 6½ o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fan-nie Wilder, Corresponding Secretary.

nie Wilder, Corresponding Secretary. LOS ANGELES, CAL.—The First Splritual Society meets every Sunday at 2P. br. at Good Templar's Hall, Main street. All cordially invited, especially strangers. Presi-dent, J. Tilley, Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasuror, F. Lindguist.

MILWAUKEE, WIS.-Spiritualist meetings are held at Boynton's Indevery Sunday evening at 7%. Mrs. L. M. Spencer, regular speaker.

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12 and 7/5 F. a. NEW BURY PORT, MASS.—The First Spiritual So-lety holds meetings every Sanday at Temple of Honor Hall is State street, at 2% and 7% P. M. Vice President, J. W. Ricker; Socretary, R. E. Braun; Treasurer, Moses A.

Plummer, **PORTLAND, ME.**—The People's Spiritual Meeting is hold each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 21/2 and 72/0 o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

Lincoin street. **PHILADELPHIA. PA.**—The Second Association of Spiritualists holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Charles W. Yard, Secretary.

NALEM, MASS.—Conference or lectures every Sunday t Pratie Hall, corner of Essex and Liberty streets, at 3 and 7 p. M. S. G. Hooper, President.

sau / P. M. S. G. Hooper, President. SAN FRANCISCO, OAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for lectures and séance in the evening. The Dilldren's Progressive Lyceum meets in the same hall at 10 A. M.

 10 A. M.
 VINELAND, N. J.-Meetings are held every Sunday morning and evening. A. C. Cotton, Freeident; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, lecording Secretary; Busan Cornell, Corresponding Secre-tary; Mrs. Portia Gage, Treasurer. Children's Progressive Lyceum meets at 125 p. M. Charles E. Greene, Conductor.
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July 29.

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Aug. 7.

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Part First contains the weekly lectures delivered by GEORGE CHAINEY, in Paine Hall, Boston, Part Second contains a Radical Romance, published in

Parts, Parts Third contains a short story devoted to the education of our children in liberal sentiments and principles, Bend your address for a sample copy. Jan. 14.

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Boston Investigator, THE oldest reform fournal in publication. Price, 63,00 a year, 11,60 for six months, 8 cents per single copy. Now is your time to subcribe for a live paper, which dis-cusses all subjects connected with the happiness of mankind. Address J. F. MENDUM. Investigator Office, Paine Memorial, Boston, Mass.

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Scientific Astrology,

NATURAL LAW.

NATURAL LAW. ""Mile universe is governed by law," were words fitly apoken by the humortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the treatic-board of the Solar System by the hand of Nature and the inspiration of Omnilic power. Nothing in the universe over did or ever will happen by chance. The events of life can be determined, and, if the artist be competion, with remarkable accuracy. To con-vince skeptles, and thereby make business for myself, 1 will make the following propositions, viz.: Twill give a porsonal test and proof of the science to whom-sover will seed me their sex, place and date of birth (pfo-fue hour of the day), and Socents, money or postage stamps. Will write briefly in answer to two questions for whom-sover will seed me the same data as above and §2. I will write briefly in answer to five questions for whom-sover will seed me the same data as above and §2. I will write briefly in answer to five questions for whom-sover will seed me the same data as above and §2. I will write an outline nativity for whomsever will seed mo their nationality, sex, place and due of birth (ptoing hour of the day) and soce and due of birth (ptoing hour of the day) and soce and date of birth (string hour of the schup) and by seas and gain; Marriage, its time and condition, together with other matters of impor-tance. The most sonality may of lee, viz. Sickness, its character and condition of the native, with the principal events and changes in the highway of life, viz. Sickness, its character and condition to to seast the public pool. I whilet a test of the science. Mere seas sonal field, Boston, Mass. PRIOE REDUCED. THE WRITING PLANCHETTE.

Which should be in the handsof every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of cating and one hundred answers to questions which most people are anxions to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self. feedlo babes and definite which renot nurse their children will find full directions for feeding them, and so will mothers who have deficate children, and hvallds who wish to know the best foods.

Supermittendent of Schools, New York City. The following area the chapter headings: Introduction; Natrative of Facts; Narrative of Facts continued, with Va-rious Specimens of Spirit Communications; Communica-tions from Various Spirits; Communications from the Illus-trious of Earth; Spirits of the Lower Spheres; The Short-Lived on Earth; Various Communications; Communica-tions Clerical, Sacred, and Biblical; Importance of the Spirit Writings; Appendix; Index. Cloth, Price 9, 56, possage free. For sale by COLBY & RICH. THE WRITING PLANCHETTE. THE WRITING PLANCHETTE, SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been atlained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing modiumshir should avail themesives of these "Planchettes," which may be consulted on all questions, as also for communica-tions from deceased relatives of triends. The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. PLANCHETTE, with Pentagraph Wheels, 60 cente, secure-ity racked in a hor, and sent by mall, postage free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.-Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES cannot besent through the mills, but must be forwarded by express only, at the purchaser's expense. For sale by COLBY & RICH.

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BANNER OF LIGHT.

Banner of Fight.

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BRIEF PARAGRAPHS.

THE EGYPTIAN MUDDLE. The shrewd Arabi Bey Thought it best not to stay, As things looked exceedingly skittish; He ran up a white flag, Oulckly mounted his nag When he heard the guns of the British.

While the English troops file On the banks of the Nile, Arabi sends up a very loud wall; But John Bull replies, With a wink of his eyes, "You have trod on the Lion's grand tall !"

-[DIGBY.

The weather hereabouts last week was exceedingly warm, the vanes indicating the wind southwest all the time. The beaches around Boston were consequently thronged with visitors.

The last stage of the steal-process by which the Utes were driven out of Colorado has just been consummated in the passage of the act opening to settlement that part of the reservation occupied by the Uncompangres and White River Indians. But the settlers by no means waited for this legislation of Congress. On the very day while the Utes were sorrowfully turning their backs on their homes, some of the frontiersmen rushed across the border and began staking out what they called their claims !

Mme. Patti will reside quietly in Wales, says an exchange, previous to her trip across the Atlantic. After which she will probably spout.

The Chicago Times says an accomplished whittler intends to make a fac-simile of the American Navy, with ex-Secretary Robeson, we suppose, as figure-head !

One man in Texas has a pasture-field of four hundred thousand acres. Five hundred thousand feet of posts and ninety tons of wire fence it. The proprietor is an Irishman. Nobody objects to his being "a landlord."

The Free Church Assembly of Scotland, socalled, objects to "admiring the works of Nature on the Sabbath day." What a splendid Free Church !

Arabi Pasha recently gave orders to have the life of Napoleon I. translated into Arabic, say-ing to his friends: "Napoleon is my model: I will do what he did-nay, I will do more. I will found an Arabian Empire." - He professes to have familiar interviews with Mohammed. One day, a month ago, while on his way to the mosque, he suddenly stopped and stared wildly at the air, as if seeing a vision. Then he stamped upon the ground, and cried out that a gun was buried underneath the spot. Excavations were afterwards made, and, surely enough, a gun was found at a depth of several

It will be seen by reference to Mr. J. A. Shelhamer's advertisement on our eleventh page that he heals by the laying on of handsotherwise known as "the magnetic treatment." Having tested him fully; we do not hesitate to pronounce judgment in his favor, or, in other words, recommend him to those "who may need a physician.'

There would not be many aspirants for the "regular medical profession" if the custom of the Spokane Indians generally prevailed. A telegram to the Chicago Times states that a white physician being called to attend a son of one of that tribe, the boy dying, the father shot the doctor dead and then ran away.

Lake Pleasant (Mass.) Camp-Meeting. Lake Pleasant Camp-Ground, July 30th .-- The regular sessions of this famous meeting were formally opened to-day. The weather was all that one could desire-a cool breeze rendering life in the woods very agreeable. From this time throngs of people will arrive daily. The number of prominent Spiritualists present is large, while mediums of every conceivable phase of manifestation are on hand to exercise their gifts, in order that unbelievers may become convinced of the cardinal truth of Spiritualism.

President Beals and other officers of the Association were kept busy greeting new arrivals and consulting each other as to the machinery of the meeting.

At 10:30 A. M. Mr. W. J. Colville delivered a very able address on the interesting topic of What Has the Rostrum at Lake Pleasant Camp-meeting to Contribute to the Thought of the World?" Mr. Colville's discourse was a remarkable production. He defined Spiritual-ism, and pointed out the special work of the Spiritualist platform. The address was atten-tively listened to, and created a profound impression

In the afternoon Mrs. Sarah A. Byrnes delivered an earnest and practical discourse on the general theme of Spiritualism. This lady is a on the Spiritualist platform for many years. Mr. E. W. Emerson gave public tests at the conclusion of Mrs. Byrnes's lecture, and many spirits were recognized.

THE OPENING REMARKS.

PRESIDENT BEALS'S SPEECH OF WELCOME. I welcome you to Lake Pleasant, my dear friends. Progress has been our watchword friends. Progress has been our watchword since these meetings were inaugurated. The first two years the only buildings upon the camp grounds were the dépôt, the restaurant, and the band stand. Only a few seats were in the grove, and these were of the roughest and most primitive style. The past eight years have witnessed constant improvements, and those who have come here after an absence of those who have come here after an absence of several years express themselves as astonished with the growth and change everywhere ap-parent. The Lake Pleasant camp-meeting has become a great power in the world, and through it other camp-meetings, to the number of eight or nine, have been established in various parts of the country. I do not say this as a boast, but as an actual fact which proves the exten-sive growth of this Association and the expan-sion of its ideas and truths. This camp-meet-ing has had with it in past years people from

sion of its ideas and truths. This camp-meet-ing has had with it in past years people from every State in the Union, and there are now here many from the far Pacific slope. In fact this camp-ground is known everywhere, and I hope that it will continue to increase in growth, and that its influence, like the seed of the flow-ering plant, will take root and spring up in other soil. Let us exercise a general spirit of love and charity toward each other, and es-pecially among mediums of every class.

THE REGULAR ADDRESSES.

MR. W. J. COLVILLE. The topic selected for us refers to the con-tribution which it is possible for the Spiritualist rostrum to make to the thought of the world. Spiritualism is a science, a philosophy and a re-Spiritualism is a science, a philosophy and a re-ligion. Toward its phenomena the platform should ever point as the most certain means of enlightening the scientific world. Before all things, Spiritualism is a revelation ; it shows us the unseen world as it is ; it proves that man's nature is not necessarily changed by the death of the body, or in any given space of time ; it assures us that neither spirits nor mediums are infallible, or possessed of infinite knowledge. Investigators should be taught the necessity of complying with the required conditions, ap-proaching a sensitive in a spirit that is neither credulous nor incredulous, but simply open to conviction. Whatever results are obtained should be carefully thought out, and conclusions

conviction. Whatever results are obtained should be carefully thought out, and conclusions should be based upon logical deductions upon phenomena observed. The sconer we get rid of the theory of a dominating satanic influence the better for us and all humanity. Even admitting its existence, and attributing to it some power, the powers of goodness are stronger, and all spirits gain influence over us by reason of their sympathy with our aspirations. It is for us to destroy the devil of sensuality, pride and big-otry in ourselves, never dreading an outside tempter.

tempter.

alone. The church is but an institution of growth. Many of you come from it before hav-ing attained your full growth, and you have taken up Spiritualism as a form or a measure to perfect your development. All media are es-sential, and we cannot afford to lose our di-versity of mediumship. The success of this camp meeting is depend-

versity of mediumship. The success of this camp-meeting is depend-ent not upon the Association, or its officers, but upon the media. In our investigation of Spirit-alism we must accept it particle by particle, and fact by fact. Let us take care of the facts our diad will ease for the truth. Sniritualism and God will care for the truth. Spiritualism is a sort of galvanizing principle, very beautiful in its general form, but it needs to be put to actual use in order to establish its utility.

GENERAL MISCELLANY.

CAMP CHIPS.

Sunday was a beautiful day. The West is well represented. Lake Pleasant invites you, dear reader. The meeting will be a glorious success. Wanted: The Newburyport delegation. Numerous "investigators" have arrived. Bargains: Several nice cottages are for sale. B. O. Sanborn, of Lynn, Mass., has arrived. Mrs. Pascoe is happy in her beautiful cottage. The camp is orderly and the prospects are bright

W. H. Babbitt and family are on Montague Dr. C. C. York, one of the old guard, is on

hand A fact: Dear reader, you are wanted at Lake

Pleasant Mary Eddy Huntoon will hold séances during the meeting.

The people appreciate Capt. Russell's Sunday

Inquiries are made for Mr. and Mrs. Rogers, of Troy. N. Y. f Troy, N. Y. Dr. B. W. Noxon, of Saratoga Springs, N. Y.,

Capt. Rhody, of the Lake steamer, is popular with excursionists. Chief of Police Galloupe is the right man in

the right place. Mrs. Mary Andrews will hold scances during

the meeting. Capt. John Roansville, of Boston, Mass., has a fine tent.

The Todd girls, of Lynn., Mass., are missed

by many friends. E. W. Emerson receives calls from societies to give public tests.

Mrs. Cushman, the musical medium, is giving bits of the searces. Distinguished visitors from New London,

Conn., are expected. T. W. Coburn has been very efficient in his

duty as acting clerk. Mr. and Mrs. Austin, veteran campers, are re-

ceiving many calls. J. F. Arnold, Esq., and wife, are enjoying life

in their new cottage. Mrs. Hattie C. Mason, of Troy, N. Y., medium

A pleasant duty: Subscribing for the Banner of Light. Step right up. Mr. M. H. Fletcher has both eyes on business

relating to Lake Pleasant.

A splendid sight : The grand audiences in front of the speakers' stand. Mr. Colville had a reception on Sunday night,

which was largely attended. Prominent Philadelphians are expected on the grounds at an early day.

Good singing by Mr. Bacon and his colleagues is heard from the platform. Dr. Davenport, father of the Davenport Broth-ers, is a regular camper here.

Mrs. Fred Galloupe and Mrs. Hopkins are de-lighted with Lake Pleasant.

D. B. Gerry and family are on hand to listen to the lectures and visit the mediums. Capt. Russell and his corps of musicians were

warmly welcomed on July 29th. Dr. Ross and family, of Troy, N. Y., have for-tified themselves on the "bluff." The Seaman cottage on the "new area" is popular with transient visitors.

Mrs. Dr. Parker, of London, has a fine suite of

Ars. Dr. Parker, of London, has a nne suite of rooms in a cottage near the hotel. When the Cincinnati friends arrive there will be a grand banquet at the hotel. The ticket-seller and the telegraph operator at the Lake are affable gentlemen. Messrs. Slade, Watkins, Phillips and other mediums are expected next week. To Superintendent Al-ANS, of the Fitchburg line: Come and see us some fine day.

To Superintential Alvass, of the Friending line: Come and see us some fine day.
 T. A. Bland, manager of the National Press
 Association, is inspecting the camp.
 Honry Goddard, of Orange, Mass., was highly

pleased with the lectures on Sunday Waiting: The writer-for five hundred new itualist Camp-Meetings realize how useful the Spiritualist papers are to such gatherings? Arthur Hodges and his colleague, "Charles," are cosily housed. Mr. H. is a reliable medium, and his scances are uniformly well attended. Fitchburg railway brakemen, on express trains, should sing out in loud and clear tones: 'Miller's Falls-change cars for Lake Pleasantl

Station agent Billings is full of, business pertaining to the camp. Since the last meeting Mr. B. has entered the matrimonial state. Happy man. A message :

A message : "Send regards to all the other camp-meetings," whispered President Beals to the ever-present Banner reporter. The reporter smiled assent.

Mr. Perkins, who has charge of the tents, is very busy. His estimable wife is greatly missed. May her dear spirit brood over the meeting

with a holy influence. Lecturers have a chance to visit with their professional brethren during camp-meetings. Public workers in a cause should not be

runne workers in a traise should not be strangers to each other. Police Headquarters: Deputy U. S. Marshal Fred Galloupe has charge of the police force this year. He has fitted up a nice room for the gentlemen of the press.

Mr. Colville truly remarked on Sunday morning that it was the perversions of spiritual gifts which were denounced in the Bible; not the

normal exercise of mediumship. __Dr. Towne, the famous healer, is at the camp He has not lost any flesh since last year, and it will be impossible for wind, or friend, or foe, to stir him from his foundations.

Elisha Morse, of Minneapolis, Minn., is visit-ing Lake Pleasant. Mr. Morse has engaged Mr. W. J. Colville to attend the State Convention in Minnesota the last of August.

The officials at the Lake gave the Banner re-porter a cordial welcome. Thanks, gentlemen. We have advertised Lake Pleasant throughout West to the best of our ability.

Dr. Buffum is smilling at old acquaintances, who most heartily reciprocate his courteous greetings. The doctor has had six elegant summer suits made for the camp-meeting season. To the West: Delegations to Lake Pleasant will receive a cordial welcome. Come on; bring the old folks and the children. There is Plenty of room-accommodations are ample. Ever present: The restless man is here; also

Ever present: The restless man is here; also the enthusiast; also the growler—what would a meeting be without their presence 1 But hap-py, congenial souls are the rule at Lake Pleas-ant, just as sure as you live. The sale of Carrie Twing's book, "Contrasts in Spirit-Life," has reached a sale of two thou-sand copies since Jan. 21st. Another edition of her first work, "The Experiences of Samuel Bowles in Spirit-Life," is demanded. Thanks : Several hundred people have given

Thanks: Several hundred people have given valuable hints to the writer as to the best way of writing a report of a camp-meeting. The future may be congratulated that the number of would-be journalists is astonishingly large. of would-be journalists is astonishingly large. What visiting Spiritualist journalists expect: An influx of new subscribers. Noble MEN I Which means the new subscribers as well as the visiting newspaper brethren. No thanks, please. \$3,00 per annum is the price of the Ban-ner of Light. Exceedingly cheap for so large a

The following persons are requested to report at Lake Pleasant at once: O. P. Kellogg, Brad Tuttle, Mrs. Skidmore, Ida Lang, Maria Baker, Gertie Haynes, Mrs. E. P. Head, Dr. E. S. Walk-er, Dr. H. B. Storer, Geo. A. Bacon, Thos. Dow-ling and five thousand other prominent Spirit-

ualists. Police headquarters: The new building just

Police headquarters: The new building just over the railroad bridge is the police headquar-ters. The construction of this building was a move in the right direction. The campers feel very secure under the present efficient admin-istration of the police, with Chief Fred Galloupe as the general in command. "Daisy Dell," at the Highlands, the summer home of Mr. and Mrs. W. H. Young, of Haver-hill, Mass., has been newly painted in bright colors, rendering it one of the neatest and co-slest cottages upon the grounds. Mr. Young has been connected with the secular press for several years. He is a courteous gentleman.

has been connected with the secular press for several years. He is a courteous genileman. The Lake Pleasant Siftings is the title of the camp paper, and W. H. Spear, an accomplished journalist and special correspondent of the Boston Herald, is editor. Mr. Spear has many friends among the campers. He is a 'versatile writer, and has the true journalistic scent for news. He ought to be on a Spiritualist journal. The Lake Pleasant Siftings truly remarks that at the camp there may be found "some of the profound thinkers of the age. Metaphysics are discussed with a freedom and force that would cause the outsider to believe he had been magically transported to a region inhabit-ed by a legion of Platos, Socrateses and Aris-totles." Brother Spear has evidently beem con-versing with some of the brethren.

AUGUST 5, 1882.

SECULAR PRESS BUREAU,

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE

AMERICAN SPIRITUALIST ALLIANCE, No. 61 Inving Place, NEW YORK CITY. S. B. BRITTAN, Chairman Burgau Com.; HENRY J. NEWTON, Treasurer; NELSON OROSS, Secretary; HENRY KIDDLE, Cor. Secretary. Corresponding members of this Bureau and friends of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals—adverse to the interests of Spirit-ualism—which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise aid in the work by their counsel and advice. The friends of this Betterfield with the secular and wish well of this Secular Places BurEau—who would see the good work go on and prosper on a laiger scale of usefulness, are respecifully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invifed to contribute as they may be able to of the Bureau may be commensurate with the import-ance of its objects. Until further notice all ilterary communications, ex-cerpts, etc., intended for consideration by the Bureau can be addressed in care of NELSON CBOSS, Secretary, 266 Broadway, office No. 11. Funds for the support of the Bureau should be for-warded to MESSIES. COLBY & RICH, 9 Montgomery Place, Boston, Mass.

Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882.

105 Miss Ida L. Spalding, a thoroughly competent phonographic writer and a worthy young lady, desires to make engagements to furnish verbalim reports of lectures (Sunday or otherwise). Any person employing her, will, we feel confident from personal experience, be fully satisfied with the results of her labors. She can be addressed care Banner of Light. tf

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JAMES PYLE, New York. May 13.-26teowis KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION.

No other discase is so prevalent in this country as onstipation, and no remedy has ever equalled the elebrated Kidney-Wort as a cure. Whatever the auso, however obstinate the case, this remedy will vercome it.

PILLES. This distressing complaint with Constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles yean when physicians and medicines have before alided. AG If you have either of these troubles PRICE \$1. | USE | Druggists Sell - W UN I COLD MEDAL. PARIS, 1878. **BAKER'S** Warranted absolutely BAKER'S BAKER'S pure Cocea, from which

BAKER'S

excess of oil has been re-

Miss M. A. Houghton, the American trance and healing medium, long known in London for the many cures effected through her instrumentality, is on her way to this country. Previous to her departure from England a social athering of friends met in London, at which adulresses were delivered and a presentation made to Miss 11. Subsequently being influenced by her controls, it was stated by them that their medium would return in the autumn, bringing with her elements acquired during her tour, which would enable the spirits to achieve much which hitherto they had been unable to accomplish.

The Sultan of Turk ey favors a temporary occupation of Er, pt by the English. Tempora-ry? When did England over yield power over a foot of territory she ever got hold of unless it was wrenched from her?

It is said that the Rev. Leonard Woolsey Bacon of Norwich, Ct., recently took part in a tub-race! What next?

By the marriage of the Duke of Westminster, which occurred at Holkham, Eng., on Saturday last, one of the richest men in the world became, in a sense, his own father, the bride being the Hon. Catherine Cavendish, the sister of his own daughter's husband.

Oh ! that in England there might be	
A duty on hypoerisy!	
A tax on humbug, an excise	
On solemn plausibilities;	· .
A stamp on everything that's canted !	
No millions more, if these were grante	u, .
Henceforward would be raised or want -[Henry]	ea. Luttrell.

England do n't want the elephant Jumbo returned. They have a much larger one in Egypt. His name is Arabi.

Within a few days wheat has declined ten cents a bushel, and beef fifty cents a hundred. This is good news, for the price of each has been too high for the good of the country.

Congress will adjourn, it is said, the present week.

This Government is willing to act as arbitrator on the Mexican' boundary dispute between Mexico and Guatemala, on certain conditions-not otherwise.

The death-rate last week in New York City was terrible-1217 deaths-a larger number than has occurred in any single week before for ten years.

Gen. Grant thinks we had better pay the Japanese indemnity fund, which our Government illegally collected some years ago from that country, on the score of justice and morality. It has been decided, we believe, to pay the principal, but there is a question regarding the interest that has accumulated.

REWARD TO ENTERPRISE.-Four years ago James Pyle of New York first introduced his celebrated Pearline to the public, and now the name of Pearline is everywhere a household word, and millions upon millions of packages are annually consumed by our intelligent housekeepers.

The great work of Spiritualism is constructive. Iconoclastic efforts belong properly to those who have no positive affirmation wherewith to rebut error. But if Spiritualism be anything, it must error. But if Spiritualism be anything, it must be a revelation of some positive facts in nature. The simple statement of these facts, and as far as possible their relation, explanation and logi-cal sequence, should be the stock in trade of the spiritualistic orator. For if we can but prove that something is absolutely true, that which opposes it is at once deprived of a foundation. We learn of the spiritual universe just as we learn of the material, by strict investigation of the laws of nature. Religious beliefs are purely in-tuitive. The gods who appeared among men of old were like unto the human spirits who man-ifest in these days. The error of the Church is the limiting of revelation to directly divine, or else satanic agency. Mediumship is a purely matural gift. Mediums are neither better nor worse than other people, but are usually more

worse than other people, but are usually more sonsitive. A religion of good deeds, words and thoughts should be taught as the only true worship of God, and the only true road to future happi-ness. The utmost latitude should be given to every honest thought, word and effort: but every doctrine should be judged by the effect it produces upon society, entirely independent of

its authorship. Lake Pleasant Spiritualism has been styled "an abomination unto the Lord," by a neigh-boring Congregational minister. This "abom-inable thing" is an endeavor to cultivate the entire nature of man by making the best and interest sequences to bis more and intelentire nature of man by making the best and most powerful appeals to his moral and intel-lectual faculties, by teaching him to acknowl-edge the existence of a God of perfect justice, whose laws decree that happiness to the indi-vidual alone springs from doing good unto others. It points every human soul to a pro-gressive life beyond death. It assures us that we are all children of God; that God is love, and that true religion consists solely in being as solicitous for our meichbor's welfare as for our and that true religion consists solely in being as solicitous for our neighbor's welfare as for our own. It appeals to the Bibles and best think-ers of all ages, and finds itself in harmony with the deepest and most helpful sayings of them all. It invites candid investigation, and asks of no man more than sincerity in his effort to perform faithfully whatever he feels to be his duty. With components indulged at this duty. All the amusements indulged at this meeting are sanctioned by the Scriptures, inmeeting are sanctioned by the Scriptures, in-cluding dancing, which was always connected with the religious rites of ancient Israel. There is not a single word in the alleged teachings of Jesus that can be quoted as the slightest re-proof to anything encouraged at Lake Pleas-ant, for the entire effect of this convoca-tion is the preparation of man for the realiza-tion of his immortality, by furnishing him the means of benefiting himself in all ways by the combined influences of nature, philosophy, science, art, religion and elevating social con-verse with his fellow-beings in and out of the body.

The lecturer, did not select any given theme, but propounded numerous questions in relation to Spiritualism and its progress. She discussed the utility of Spiritualism at considerable length, and held that all we possess of enlightenment in science and art has its origin in Spir-itualism. The office and possibilities of medi-umship were logically discussed, and the media of thirty years ago were contrasted with those of thirty years ago were contrasted with those of to-day, to show the vast progress that has been made. If we understood the law under-lying mediumship we would have a better me-diumship than now exists. If truth is valuable it is rendered doubly so by honest investiga-tion. The great trouble is, we are too sensi-tive to criticism, when criticism is in reality a benefit, in that it spurs us on to a more perfect development. It is our duty as students of Spiritualism to look at the facts and laws that govern it; by so doing we shall gain a broader and higher usefulness. The great question of Spiritualism is not the treating of it as an "ism"

ubscribers to the Banner of Light

The Eddy Brothers are propared to give ex-hibitions of their powers as mediums. Mr. H. H. Lee, of Cal., has rooms at the ho-tel. He is highly pleased with the meeting. Mr. Geer, of Stoneham, one of the Directors

of the Association, is an earnest Spiritualist. Prof. Worthen and wife, of Illinois, are appreciative listeners to what is said from the plat-

Harvey Lyman and his wife are present. Mr. Lyman makes things lively with the bag-

gage. Mrs. Fales, of Virginia, an excellent medi-um, is ready to receive callers on Montague Pleasant : To observe the greetings of friends

who have not seen each other since the last

Mediums: It is impossible at this writing to give an entire list of all the mediums on the ground.

ground. Carrie Twing, the famous writing medium, ar-rived July 29th and can be seen at Mr. Budington's tent.

Buy the Lake Pleasant Siftings every Sunday morning. This is the best paper ever published

The hotel is well patronized; and the same may be said of Mr. Steadman's Grand Cafe on the Lake shore. Mrs. John W. Wheeler arrived July 29th. She

has received many visits from prominent camp-ers on the grounds. Camp headquarters: At Mr. M. V. Lincoln's on the "bluff." Go and register when you ar-

on the "bluff." Go and register when you ar-rive, my good friend. N. S. Henry, the old-time guardian of the grounds during the winter, has a cottage on Montague street. Dr. D. C. Dake, of New York City, the noted healer, has rooms on Broadway. He is a very successful physician. Mr. and Mrs. James Wilson, of Bridgeport, Conn., old-time Spiritualists, are regular attend-ants at Lake Pleasant.

Conn., old-time Spiritualists, are regular attend-ants at Lake Pleasant. Mr. Reynolds and wife, of Troy, N. Y., are among the delegation from that city. Mrs. R. is an excellent medium. Mr. Benjamin Tilden has survived the strug-gle of life since last season. He is in search of a second-hand clothier. Dr. Joseph Beals, President of the Associa-tion, said "How do you do ?" about one thou-sand times on Sunday.

Dr. Joseph Beals, President of the Associa-tion, said "How do you do?" about one thou-sand times on Sunday. At camp-meeting one forgets sorrow, pain and the struggles incident to life. Come and see for yourself, gentle reader. There are plenty of accommodations for all comers. You can take your choice—the hotel, tents or rooms in cottages. To A. B. French: Many people are anxiously awaiting your coming; your fame as an orator and thinker has preceded you. Mrs. Lincoln's voice has been heard on the "bluff." She vociferated a cordial welcome to the Banner courier. Thanks. Passengers from the West to Lake Pleasant should ask for excursion tickets via Troy and Boston R. R. and Fitchburg lines. Dr. Manzo Johnson, the wonderful physician, is thronged with callers at his tent on Montague avenue, near the head of the park. Mr. Tozier and family, of Brooklyn, N. Y., are tenting on Broadway. Mr. T. is a promi-nent business man in New York City. O. J. Willard, of Mayville, N. Y., is here, ao-companied by his wife. Mrs. W. has recently been developed as an artistic medium. Henry Budington welcomes reporters to the pavilion in frontof his tent. Mr. B. has his own peculiar ideas about matters and things. Mr. Burlingame and family, of Somersville, Conn., occupy their tent on Broadway. Miss Burlingame **6** family are frequently referred to by many friends at the Jake. Query: Do the managers of the various Spir-

The Niantic (Conn.) Camp-Ground.

The Niantle (Coan.) Comp-Ground. There are signs of growth and prosperity at Niantic. Last summer the initial steps were taken in the direction of a camp-meeting at this point. The grounds are six miles from New Londen, on the Shore Railroad. There is a water front to the territory on three sides, and the spot is admirably adapted for a camp-ground. The lot contains forty acres. Over twenty-five cottages have been built; also five thousand dollar pavilion. The grounds are paid for, and the indications are that a prosperous settlement will be built up at this point. Mr. E. R. Whiting, of New Haven, Conn., is President of the Association : Mr. Robinson, of Bristol, Conn., holds the office of Vice President; J. E. Hayden, of Willimantic, Conn., is Treasurer. Perpetual leases will be given to the owners of lots. The Association is a chartered body under the haves of the State. a chartered body under the laws of the State. The officials have worked with untiring assiduity, and they are to be congratulated on the success which has attended their efforts.

THE CAMP-MEETING.

Though only in the second year of its career Though only in the second year of its career Niantic presents an attractive programme for a camp-meeting. Services commenced on July 16th, with an address from Mrs. Fannie Davis Smith. Mrs. A. M. Twiss has also spoken to the people. The list of speakers is as fol-lows from this date: Aug. 4th to 7th, George H. Geer; Aug. 8th to 13th, W. J. Colville; Aug. 13th, A. B. French; Aug. 15th to 22d, Miss J. B. Hagan; Aug. 17th to 21st Dr. J. M. Peebles. On Sundays the attendance is large and the On Sundays the attendance is large and the utmost attention is given to the utterances

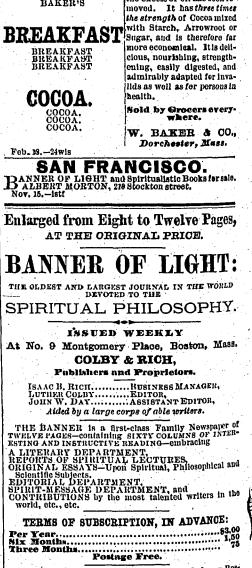
from the platform. Parties desiring a pleasant and profitable time should visit the Niantic meeting. Lots are in the market, varying from twenty five to fifty dollars. The aim of the managers is to have a well-ordered ground which shall reflect credit upon the cause of Spiritualism.

NIANTIC NOTES.

Mr. and Mrs. Sisson, of New London, are fre-quent visitors to the camp....E. M. Lyman owns an elegant cottage which commands a fine view of the surrounding country....E. R. Whiting, the President of the Association, is a reterrouted and an estimatic methods. Which is, the Freshent of the Association, is a veteran Spiritualist and an estimable man. His word is as good as gold... J. E. Hayden is a ceaseless worker. He owns a splendid resi-dence in Willimantic where he dispenses a gen-erous hospitality. It is rumored that Mr. Hay-den will provide a home for the next preacher for the Willimantic Society, but he is too busy to talk showt the matter new as his whole for the William antic Society, but he is to busy to talk about the matter now, as his whole working force is centered on the Niantic project. Miss May Hayden is expecting to visit Lake Pleasant in August., ... D. A. Lyman is full of zeal for the Niantic movement. He is an in-telligent Spiritualist.... A. D. Bill has charge of the transfer line to the dépôt.... Opportuni-ties for boating and fishing are numerous at Niantic.... Mrs. Lydia Lawrence is happy at her cottage home by the sea; her pretty grand-children make things lively as the days come and go.... Mr. Puffer, of Stafford, Conn., is in-quired after by members of the Williams family. And the same may be said of Mary Gerould.... Roller skating in the pavillon is a popular pastime; also dancing.... E. M. Ly-man is a prominent worker here. His advice relative to the management of the camp is worth heeding.... Success to Niantic. CEPHAS.

The work abroad for the protection of animals is on the increase. Sec. 15

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body. MRS. SARAH A. BYRNES,