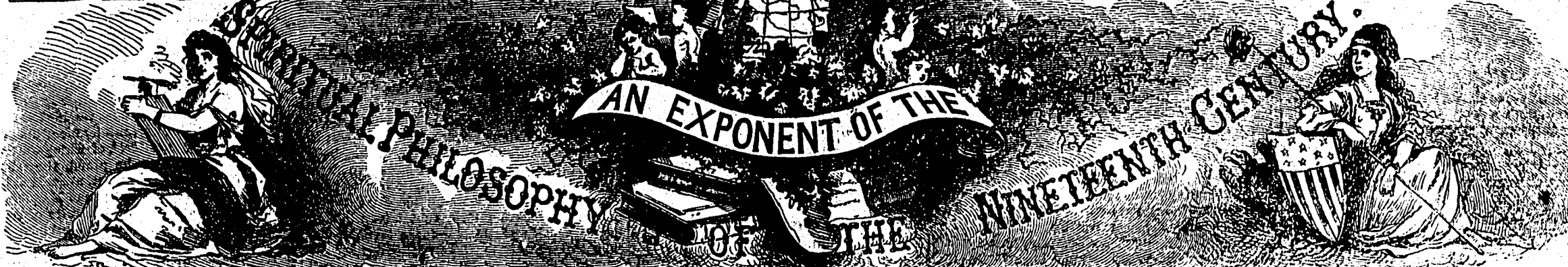


BANNER OF LIGHT.



VOL. LI.

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Anniversary Address.

The Future of Spiritual Civilization.

A Discourse delivered by
PROF. J. R. BUCHANAN,
At Everett Hall, Brooklyn, Sunday, April 2, 1882.
[Reported for the Banner of Light.]

We are celebrating to-day that development of Spiritualism which is not the first approach of the spirit-world to earth, nor the first communion of mortals and angels, but the wide extension of that communion which is like a sunrise. The gray light of the early dawn has been in the world through all recorded time, and for thousands of years the rising sun has been gilding the mountain-tops where the seer and the prophet dwelt, leaving the valleys in darkness; but now we rejoice that the sun has risen so high as to illumine the broad plains and stream into every household where the windows have not been closed and barred.

And what does this promise for humanity? The promise of this dawn is already known, and you have often sung the poetic prophecy:

"We shall know as we know,
Newmore to be called
In the dawning of the morning,
When the mists are rolled away."

As our spiritual senses are opened we shall see and feel the angels walking by our side. We shall be sustained by their spiritual strength, enlightened by their spiritual insight, relieved from gloom by their spiritual serenity, and guided by their intuitions into paths of pleasantness and peace.

Their heavenly home is our Father-land, and the myriad dwellers there are our fathers and mothers. From that grand ancestral home they look down upon their children here and long to elevate our lives. If we have not wickedly turned away we are in the position of the child at night, crawling and tottering until it recognizes its mother and finds a home in that mother's arms. But there are myriads who, like the prodigal son, have turned away from their paternal home to wander in darkness, crime, disease and misery, to whom this revelation comes as the signal of recall to their Heavenly Father's home, out of disease, despair and crime into the reality of a higher life—out of the gloom and corruption of the grave into splendor of incorruptible immortality; out of discord and strife into eternal harmony and peace.

Like an Aeolian harp, the voice of the spirit-world is heard in all lands: "Come, ye that are weak and weary and oppressed, into the joys of your eternal home!"

But this mighty change is not merely the spiritualizing of our lives from the interior. As the sun not only warms us but surrounds us with flowers and food, so will the spiritual sun that illumines our souls and warms all hearts, surround our lives with practical, material blessings, and thus illustrate the old spiritual promise, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

1st. It will dissolve the old fabric of superstition and bigotry, as the summer sun dissolves the polar icebergs. The iron-clad power that built the dungeons of the Inquisition, and murdered the lovers of truth by the million, until John Milton exclaimed, "How long, oh Lord, how long?" will vanish as the howling wolves disappear with the night.

As the theological iceberg melts, its flowing waters will sustain the flowers in a richer bloom; and as the churches thaw, a rich stream of spiritual life will come from their interior to enrich the spirituality of society.

2d. The old fabric of medical despotism, iron-bound by oath and consolidated by avarice, iron-buried by materialism and atheism, will be buried like an Egyptian mummy in its sarcophagus, in the garden that will be cultivated above its grave. The colleges that cultivate

materialistic ignorance to-day, and defy the experimental science of the soul, will pass into oblivion in company with the colleges that once taught Aristotelian philosophy, and defied the revelations of Galileo and his telescope. A new order of colleges will come into being, in which the entire man will be studied and understood; in which physiology will be really the science of life, and not the mere science of mechanism and chemistry, and the new art of healing will make all earth and heaven tributary to its use—numerable chemical inventions and discoveries, ten thousand flower-bearing plants, a hundred imponderable fluids now unknown, and all the potentialities of the human constitution on earth, and the grand spiritual powers in the realm of causes and the realm of wisdom.

The nineteenth century is the pivotal century of human progress. The germs of the brilliant civilization of the future are planted in this century. *Night and day are in conflict now.* That collegiate conspiracy against human progress, organized in the Allopathic or Old School medical profession, with its trade-union societies and colleges, is striving everywhere to fetter free thought and free speech. The battle is now in progress in this State, and to-morrow I go for the third time to confront the enemies of progress before a committee of the State Legislature, that they may not steal a march on us again as they did in 1880, when they procured a tyrannical law, of which we are seeking the repeal—a law so unjust and so contemptible that juries and attorneys are unwilling to enforce it. In California and Kansas they procured prohibitory laws, but they overreached themselves by demanding too much, and the laws were pronounced unconstitutional. In Colorado the law was paralyzed by the fact that the members of their Health Board were afraid to enforce it on account of their own record. In Missouri the Legislature dismissed their petition. In Connecticut they were unsuccessful. In Massachusetts they were contemptuously dismissed, and even in Germany they have lost their monopoly, and the healing profession is free. If we do not emancipate our citizens at this Legislature, we shall keep up the agitation until that law is repealed, for it stands in the way of progress, hindering the advent of that bright coming day in the far future of spiritual civilization when human life will be on a higher plane, above the plane of disease, insanity and crime, and the few whom accident or exposure shall make victims will find a hundred friends rallying to the novel spectacle and eager to lift them at once out of their affliction.

In that glorious civilization to which we are approaching, hospitals and almshouses will be unknown, jails and State prisons a tradition of the past, and armies, forts and cannons will be curious antiquities like the bones of the Ichthyosaurs and the Mammoth. Do you doubt this? Do you believe that war, misery and pestilence are a part of the eternal order of nature? Then your souls are not yet bathed in the sunshine of that spiritual dispensation which is just beginning to be known.

But I believe it, and I know it, and I am sure also that there are thousands (especially among mothers) whose souls are attuned to this higher life, who long to see it realized.

3d. The third feature of Spiritual Civilization will be a boundless enlightenment and wisdom on earth, the recognition of which makes me impatient of the bigotry, stupidity and ignorance of to-day; and in speaking of ignorance I refer especially to the well-disciplined and organized classes of society, whose ignorance is generally so well fortified by stubborn bigotry that like a snow-covered soil they are impenetrable to sunlight.

Is there in all this great metropolis a single church, a single college, or a single scientific or religious society, in which the new experimental facts of psychic science, as developed by myself according to the rules of physiological investigation, or as demonstrated by hundreds of others in careful common sense inquiries, can be respectfully heard and investigated?

Is there a single prominent newspaper or magazine which does not exclude from its pages, in order to maintain the existing status of ignorance, a mass of experiments, investigations and science, more interesting and wonderful, and more important to mankind, than all that they publish?

The public do not suspect, and even this intelligent audience does not suspect how great the loss, because this mass of excluded and suppressed science has not been adequately made known. But the time is coming in which it will be made known, and in which, by the power of psychometry, every realm of science will be illuminated and expanded. Psychology, Ethics, Physiology, Geology, Astronomy, Botany, Zoology, Materia Medica, Chemistry, Ethnology, Pathology, Therapeutics, Etymology and Imponderable Dynamics, as they stand in our books to-day, will be regarded as the barbarian rudiments of that enlightened science which will be developed by psychometric methods.

As the science and nesclence of ancient Greece are to the science and nesclence of the nineteenth century, so are the science and nesclence of our books to-day to the bright science of the future; and I refer to this here, because the future development of science is a part of our Spiritual Civilization, utterly impossible until materialism shall have been conquered and buried by Spiritualism.

4th. In the coming civilization; that spiritualized Anthropology to which my life has been devoted will give us a perfect education—not a mere intellectual polish, but a full-orbed development of the soul, which by its moral power will rear up men and women fit for citizens of that kingdom of heaven on earth which is cer-

tainly coming to all nations, and which has been foretold not only by prophecy, but by the transient gleams of heaven that come into our lives, in moments of love and beside happiness, as the gleams of sunshine through the parted storm-clouds tell of the bright day that is coming. That of which we are capable in our better moments is a revelation of the good within, which will rule mankind when the stone of materialism is rolled away from this living sepulchre.

5th. "Never more to walk alone," is our spiritual destiny. Our beloved and revered ancestors shall walk by our side. The prophets and saints, the heroes and martyrs, the philosophers and philanthropists of all ages, shall be our companions; they shall help and teach us, not dimly by the faint glimmer of history, often false or distorted, but by presence, by words, by inspiration and by love. To me they are realities, and as clearly as I can recognize my early friend and my father's friend, Henry Clay, do I recognize the spiritual presence of George Washington, of Joan of Arc, of Gall and Harvey, of Baron Humboldt, of the grand philosopher, Pythagoras, and of the greatest of those martyrs and prophets whose lives are dimly seen through the pages of the Bible. To me they are realities, and to the spiritual civilization of the future the tomes of history and ancient monuments will be but secondary evidence concerning those who are living still, and competent to speak of their own times.

6th. In the coming psychometric era of spiritual civilization "we shall know as we are known," for psychometry will reveal all characters, whether in public or private life, bringing humble merit into quick recognition, sinking selfishness and fraud into merited obscurity, and arranging the harmonious relations of all congenial souls around the fireside of love, from which adjusted harmony a nobler humanity shall spring.

7th. And lastly, in the coming civilization we shall love as we are loved. Dwelling in the presence and sunshine of supernal love, in the spiritual society of those who are nearer to the realm of the divine, we shall feel like the worshippers of a grand temple who move in quiet reverence in the sacred sphere. And as at every evening hour we gather and sing the sacred songs of Heaven (and they are poor Spiritualists who do not by daily song attune their souls to the supernal life) we shall grow brighter and purer and more loving as we thus invite the angel presence, until by long companionship we are fitted to love our fellows as the angels love; and when the dread hour of death comes to darkened souls, it will come to us (and to some who are here it is coming very soon) as a triumphant hour—the hour of emancipation from dead matter, when we shall fly to our friends in realms of joy with larger powers and clearer views, only to come back and help our struggling brothers, as the martyrs of all ages are to-day helping us to the higher life and brighter civilization that is coming.

In cultivating Spiritualism we realize the highest aspiration that stimulates ambitious souls, the aspiration to a higher life and better circle of society—the circle of wealth, refinement, genius and eminence. For this men toil here with labor and anxiety; but as Spiritualists we may gain access to a higher society than New York, London or Paris can offer—the choice society of the myriads of all lands and all ages—not as they were on earth, with their infirmities, their contests, and perhaps their crimes, but elevated in wisdom by centuries of acquirement; washed white in the fountains of eternal life and love, and banded together in wide-reaching harmony—with all the love, all the heroisms and all the wisdom harmoniously combined which illustrate the divinity in man.

To all this we may have free access, and in proportion as we faithfully cultivate our Spiritualism shall we be rewarded by absorbing into our own lives the atmosphere of this Heaven, realizing in ourselves the heavenly life on earth, and aiding in the advent of that spiritual civilization which is coming.

Power and Mission of Modern Spiritualism.

It is common to ridicule Modern Spiritualism—and there is much that is ridiculous among some persons calling themselves Spiritualists—but it can be demonstrated that this system has done more to check skepticism and inspire faith in the immortal life than all the Orthodox churches put together. When such men as Dr. William Crookes, F. R. S., made immortal by his scientific discoveries, and Alfred R. Wallace, F. R. S., who shares scientific honors with Darwin, and college and university professors not a few in all countries, and thousands of the most intelligent men in all ranks and professions, have declared, after the most crucial tests, their faith in the claim that the doctrine of a future life has in this day been demonstrated by proofs palpable, it will not do to dismiss this absorbingly interesting subject with a sneer. There are hundreds of people to-day who believe in a future life upon the evidence of Modern Spiritualism, who could not believe if they had no other evidence than that furnished by the Orthodox pulpit and those who think that there is no good reason for faith in immortality outside of a special written revelation.—Richard B. Westbrook, D.D., LL.B., in "The Bible—Whence and What?"

Many a sad sight is to be seen in London, says the *St. James Gazette*, but few are more melancholy than the spectacle of those poor, broken-down creatures who are hired to saunter in the gutters of our great metropolis with advertisement boards on their backs. Their hopeless, famished faces, their listless gait, their tattered garments often drenched with rain, and the thought of the precious pittance which a hungry child or two may be waiting at home to share, are too much for sober contemplation; and more distressing than all, perhaps, is the look of shame about these poor wretches.

He says it first who says it best.—James Russell Lowell.

Spiritual Phenomena.

A Promise Fulfilled.

To the Editor of the Banner of Light:

In 1801 I was born in Catawissa, Columbia Co., Pa. My parents were Friend Quakers, in which faith I was reared to manhood (at Mt. Pleasant, Ohio). I presume I inherited a proclivity to skepticism in about everything, especially relating to the Bible and the holdings of Orthodox denominations. I lived at Mt. Pleasant, and was present at the yearly meeting of Friends when the division occurred—my parents preferring the Hicksites to the assumed orthodox branch.

For many years I was intimately acquainted with Rev. Cornelius Springer, of the Protestant Methodist Church. Those who knew him best, when on earth, knew that he was a man of unusual strength of mind and general intelligence, connected with great will-power and firmness. I was an abolitionist from birth, but he, rather than have his church agitated or divided, excused, palliated and justified the system of human slavery from the pulpit, but more especially through the *Western Recorder*, their church paper, which he edited many years. Whenever we met together this clergyman and myself generally argued on points of difference of opinions; he rigidly orthodox, and I an innovating liberal—hence we were never close friends in anything further than respect for each other's intelligence and candor.

Our house was a convenient stopping-place for Mr. Springer and his wife on going to and from her father's—they often staying over night with us. A year or two or more before his death, after we had measured arms mentally until bedtime, I proposed to him that we now make a contract, viz.: that whichever of us first reached the other shore of life should endeavor to return and communicate with the other yet in the mortal. "Will you, Brother Springer," I said, "agree to do so?" He remained silent for a while, then drew a long deep breath and replied loudly and distinctly, "I will!" His wife being a talented and firmly-fixed Orthodox licensed preacher of their church, "looked daggers" at him, which I saw he felt. She informed me afterward that when they left my house on the way to her father's (viz.: Rev. Israel Thrap, of that church) she gave her husband a sharp reproof for thus countenancing my wicked and untenable whims on the subject of Spiritualism—told him his duty was to have reproved me sharply, instead of bargaining with me.

A year or two or more passed by. I moved from there to this place, and had forgotten my contract with Bro. Springer, until one night (when in bed, as usual), I turned over, with face to the front of the bed, and there stood Bro. Springer in full stature, in the same dress and personal appearance as of old, and as distinctly seen by me. (It seemed my corporeal eyes did the seeing.)

In astonishment, and yet rejoicing, I said: "Why, Bro. Springer, I did not know but that you had by this time reached the spirit-world!" The form answered, "I have!"

"But," I replied, "I see you here; when did you get there?"

He answered: "Just now."

I asked: "How did you find it there—about as you expected?"

He answered: "More as you said."

"Are you happy?"

He replied: "Yes, indeed."

At that I lost conscious evidence of his presence, but how or why I cannot state. I spoke to my wife and narrated to her my interview with Bro. Springer, and said that I presumed he had just then died. We talked of the matter at the breakfast-table freely, and through the day with several persons—the impression being so vivid upon my mind. If requisite, I am willing to file a legal affidavit of the truth of the foregoing.

JOSEPH S. BURN.

Leesville, O.

Conclusive Seances.

To the Editor of the Banner of Light:

Let us as a body protect our mediums, especially those who, without asking publicity or money for their time, give freely of their divine gifts to suffering humanity. Such a medium is Mr. Knight Perkins of this place—a stranger to me. I met him accidentally one evening in the parlor of a mutual friend. A circle was proposed; seven persons sat round the table. After singing, and the usual chattering of familiar spirits, the medium rose up and said: "There are two spirits present, not sufficiently materialized for me to describe, but I will give their names." Pointing to a young lady, he said: "One says his name is Freddie"—her brother—"and," pointing to me, "the other says her name is Hattie Hamner"—a cousin. I then held a slate with him under the table—no pencil on it—for a few minutes; then he put the slate in the centre of the table, took his coat off, threw it over it, stretched his arms out, sang a verse, took up the coat, pushed the slate to me, and on it was written: "Hattie Hamner." Now I have been familiar with every phase of mediumship, especially with Henry Slade's slate-writing, for twenty years; but I never saw anything as good as this; given, too, without money and without price. He has a cabinet in his home, and is developing, also, into an excellent physical medium. The most satisfactory part of his mediumship is that the room is sufficiently lighted to see well everybody and everything.

Though I am not favorably impressed with dark circles, I must speak of one in Chicago, which I enjoyed, and which I must make known for the benefit of visitors, as the medium does

not, though she devotes Tuesday and Friday evenings to the public. A chair is set in the middle of the room, and a circle formed round it, with the chairs as close as possible together. The medium, Miss Ada Turk, (of 609 West Madison street,) sits in the central chair, with long-armed cotton mittens drawn over her hands and sewed by some one in the circle to her. After singing, a sweet, child-like voice speaks to us, making the most appropriate remarks, to each stranger present; sometimes tender and sympathetic, sometimes humorous. Soon spirit hands touch us and caress us on face and head, and when asked give their names and relationship, and send messages to absent friends. I could hear sisters, brothers, husbands, wives and children, converse with other parties in the circle, while at the same time "Little Lulu" was talking aloud to others, and to the medium, who seems to enjoy the circle as much as any one, for she is perfectly conscious during the whole evening.

I was a stranger visiting the city for a few days, and had never met this family; but during the evening I was touched by many spirits, their names given; the last was very demonstrative. I said: "Who is it?" With the face up close to mine he said: "William. I am so glad you are here, Ma, darling," the name he always called me. I said, "Darling William, this is too good to be true. I wish the boys were here; send them a message." He immediately said: "Tell Willie to be a good and true boy, as I always taught him to be. Tell Charlie I send him my caresses as of old." These messages were perfectly characteristic of his feelings to the boys when he went away nine years ago. No wonder ministers of the Gospel are taking bold steps out of the creeds, and teach, rather, humanity and true brotherhood, when nature's laws so positively inculcate immortality and progression after death.

SARAH E. WEYBURN.

Kalamazoo, Mich.

To the Spiritualistic Public:

Having in my possession a correct though not a literal translation of Allan Kardec's most valuable work, "Genesis," I desire to have it published immediately; but having consulted with Messrs. Colby & Rich, they have advised me to secure five hundred subscribers before they bring out the work. The price of the book, when published, will be \$1.50. It will be a handsome volume of between 400 and 500 closely-printed pages. It has been thoroughly revised by my spirit-guides through my mediumship, and has received the sanction of a brilliant French scholar, who endorses it as a wonderfully good free translation. As not a few of the French sentences were highly idiomatic, it was found necessary to reconstruct many of them entirely, but in no one instance has there been any departure from the original statements, alterations having been confined to the wording of sentences not easily translatable into good English.

Messrs. Colby & Rich have made with me highly satisfactory terms, releasing me from all responsibility.

I appeal to my friends all over the country, and to students of the Spiritual Philosophy, to notify Messrs. Colby & Rich at once, by mail or otherwise, as to the number of copies (if any) for which they are willing to subscribe. The parties making application in advance will be entitled, when the book is brought out, to receive it at \$1.25 per copy. After the five hundred names have been obtained, the book will not be sold at less than \$1.50 per copy.

I also wish to state that twenty-six lectures delivered through my mediumship will appear in good binding for \$1.00, as soon as one hundred and fifty subscribers have sent their names to Messrs. Colby & Rich. The book will be sent to such subscribers, on its publication, at ninety cents per copy. After the one hundred and fifty names have been obtained the price will be \$1.00 per copy. As these lectures have been electrified at great expense to the publishers, I make an appeal to my friends everywhere to subscribe for these discourses, for whose appearance in book-form so many have expressed a desire.

I am on the eve of departure for England, and wish to assure my friends that no act of theirs can be a greater kindness and compliment to me than their application, to Messrs. Colby & Rich, as subscribers in advance for both volumes, which they may thus secure, upon their issuance from the press, at \$2.15—a material reduction from the price after publication. There are surely five hundred persons in the United States who will precipitate the publication of so inestimable a work as Allan Kardec's "GENESIS." It would be cheap at \$5, and is one of the brightest gems of spiritual literature.

Owing to various circumstances I request that no one will write to me about these volumes except through the "Banner," in which paper, with the consent of the editors, I will answer any open letter they print.

Trusting to the kindly cooperation of my numerous friends, and wishing all every spiritual and temporal blessing, I remain the friend and co-worker of all interested in the elevation of humanity.

W. J. COVILLE.

Preaching seems to have lost its old-fashioned effectiveness; the churches are less sought on the Sabbath; the religious field shows a large percentage of tares, indicative that spiritual influence is not so powerful for good as in the days gone by. Now whether this falling off, or perhaps decline is the better term, is owing to defective seed or a feeble soil, is not our province to determine; but that it is a fact, who will deny? Perhaps another version of the New Testament might prove an effective antidote.—*Boston Evening Star.*

For the Banner of Light.
QUESTION.

Which is more beautiful, the rising or the setting sun. Or human life ending or just begun?
The glory of the heaven in west and east
Alike proclaim that man is Nature's priest.
On either side at death as well as birth
Incense of hope and beauty, love and worth.
Lo! both are beautiful, for birth and death are one,
The garment only changed with change of sun,
The spirit sun which draws the soul above
Through dawn and sunset, birth and death to Love.
Lucerne, Switzerland. A. J. C.

Banner Correspondence.

Massachusetts.

BOSTON.—Alonso Danforth, Corresponding Secretary of the Children's Progressive Lyceum No. 1, writes: "Believing at this particular time that many of our friends, both in the country, at the seashore, and various Camp-Meetings, as the days are hastening toward fall, are thinking of our Lyceum and the work to be done in the future, I will say that through our efficient Chairman of Directors, Paine Hall has been secured for next season. It is understood that many improvements will take place before our regular sessions in September. Arrangements have been made for holding our usual Christmas Festival, also Anniversary celebration, and our Leaders' Assemblies through the fall and winter in Paine Memorial Building.

Since the adjournment of the Lyceum the Leaders' meetings have been continued, the last one being held at the home of our worthy Conductor, D. N. Ford, August 6th, at Mattapan. There, on one of the finest days of summer, we met and had a royal good time. As many know, our Conductor passes his time among the monuments that mark the last resting-place of the bodies of loved ones. On this occasion, we were his living and tangible company, but we did not partake of the usual solemnity of such a place; we thought only of the mortal part, consequently were as joyous as the spirit would be to throw away the garment of mortality and wing its flight upward.

It is hoped that our efforts for the future will be aided by many helping hands. Let our lecturers on Spiritualism urge upon parents the necessity of giving their children the benefit of the truth; impressing it on their plastic minds so that in years to come they will be qualified to take our places in the work of enlightening others. Let Lyceums spring into being in every section; let the young be taught to carry our banner of knowledge and progression as standard-bearers of the future.

A new society was organized July 23d; a society for the cultivation and exercise of the musical and literary abilities of the younger members of the Lyceum. The 'Lyceum Manual' being out of print, a new one prepared by a committee appointed by the Leaders of the Lyceum, will be in use by us early in September."

ONSET.—C. P. P. writes: "I wish to speak of the Fact Meetings, which, under the management of Mr. L. Whitlock, of Providence, R. I., are still growing in favor, and will be of much benefit to investigators in our beautiful philosophy. Many interesting facts have been given by Mr. Wheeler, Mrs. Hattie Mason, of Troy, Mr. N. S. Greenleaf, Mrs. Henley, and others, showing the power of the unseen forces; also tests in psychometry by A. W. S. Rothermel, of Brooklyn, N. Y., illustrating the law of soul-reading, which he did by taking from the audience letters which he psychometrized to their entire satisfaction. Accounts of these will be given in the magazine, *Facts*, in September."

Kansas.

OSWEGO.—N. M. Purviance writes: "Spiritualism is gaining here slowly, but surely. One comforting thought is that when a man comprehends and endorses the new philosophy, he never backslides. It is only a matter of time, and not a long time, when this beautiful State will rid itself of the incubus of the church, with all its hideous litter of dogmas and superstitions. The churches here are now conducted as club-rooms more than as places for serious, religious thought. We have three thousand inhabitants, and out of this number the Presbyterian Church has an average attendance upon the sermons of about twenty-five, while some of the others run still lower. They are waiting for an influx of religious immigrants from 'Back Home' to fill their empty seats; but a large majority of the immigrants are found, upon arrival, to have caught the contagion somewhere of Free Thought and disbelief in church creeds. They are waiting for something to turn up, and in the meantime the lesson of Spiritualism is working among them and decimating their ranks. Whilst they are awaiting increased strength in an augmentation of numbers, they are surely growing weaker.

We are not organized here, but number, in and around this town, probably two hundred, with a dozen mediums more or less developed. Mrs. H. T. Stearns was with us for two months lately, and was well received. We do not need lecturers here so much as physical manifestations of some kind."

Colorado.

GOLDEN.—N. G. Sayles writes that the editorial in the *Banner of Light* of June 17th, relating to the qualifications of attendants upon materialization séances, presents the correct and only rule that should govern them, and should be adopted by all mediums for that phase of spirit-phenomena. He says: "Strict adherence to such a course would work no hardship to honest, well-meaning people, while it would serve to protect them from the discomfort and annoyance of inharmonious conditions, by keeping at a distance those who seek only to create mischief. It should be advocated by all true and honest persons."

DENVER.—Frank Ottarson writes: "One word for the dear *Banner of Light*. The MESSAGE DEPARTMENT and the correspondence from all parts of the country are indeed a feast; and the thought often comes to me: Do other readers realize the wide measure of good the *Banner* is doing, in shedding light for all throughout this country and in Europe? Long may it continue to wave, till many millions more shall find by looking closely on its folds those mystic words 'Truth and Immortality.'"

Minnesota.

ST. PAUL.—W. J. Olds expresses his great satisfaction with the article of Thomas Lees upon Local Organization, and remarks that individual cleanliness, purity of life and strict regard to the laws of nature, are of paramount importance for the formation of good society. Attention should be given to heredity, and to this end he recommends the *Alpha*, published

at Washington, D. C., believing that if the doctrines therein taught are lived up to, they will do much toward furthering the cause of Spiritualism.

WASIOJA.—Charles Darling writes: "Your issue of July 8th, 1882, contains correspondence from J. H. Crawford, in which he says: 'The Wesleyan Methodist Seminary is located here. Its officers suspend students for believing in infidel ideas of any sort.' Now I believe your correspondent to be an honest and truthful man, but he has been misinformed on this subject. As one of its officers, although a Universalist in belief, I have authority to state what the cause of the suspension referred to by your correspondent really was: Not for belief in but for 'propagating infidelity.' I believe this is the way the Professor puts it. A student is not questioned about his or her belief, but is restricted from promulgating doctrines contrary to the ideas of the denomination. I believe this school to be no more sectarian than any other denominational institution, and I desire to have this point made clear to your numerous readers."

New York.

I. A. FARGEVILLE.—Mrs. B. F. Rood writes: "The *Banner of Light* has been a welcome visitor to our house since it first started. Although I am getting old and not able to read very much myself, I have taken it so many years I feel that I cannot do without its bright pages."

SARATOGA SPRINGS.—A. S. Hayward writes: "A lady residing in the vicinity of Boston was called, some time since, to part with a dear brother, by what, in common with the world in general, she termed death. She was an evangelical church-member; her departed brother had not 'experienced religion,' but was kind and devoted. She could not reconcile her views of the other life, and her religion, and feel satisfied concerning the state her brother was in, according to the declarations of the creed, therefore her religion, instead of being a comfort and consolation, proved to be as something to be applied to natural life and humane sentiments—one of the most perplexing problems that she ever had to meet. She, in great grief, visited the grave of her departed relative daily, but found no consolation.

Finally, she called upon a family of Spiritualists, and informed them of her great sorrow, and wished to know what they thought the condition of her brother was. They informed her that if her religious views were correct, there was but one condition for her brother, and that she knew what that was for the unconverted; but they did not believe in her religious views; they then called her attention to the philosophy of Spiritualism, giving her to understand that her brother was not to suffer eternal punishment for not seeing things as she did. Having confidence in the family she became quite intimate with them, and read their spiritual literature. Soon a gradual change came over her, and she did not visit her brother's grave so often, and finally accepted the spiritual philosophy. It proved to be a great comfort to her in her sad affliction. The spiritual family consisted of a father and two daughters; and not long since the father and one of the daughters were called to the spirit-life by incurable disease; the remaining daughter and the young lady have become closely united, the latter stopping with the former by night to relieve her sense of loneliness.

Recently, as the two ladies were alone in the house, they heard what they supposed to be the slamming of a door; they became alarmed, and while in their fright the lady saw the father of the daughter, as distinctly as she ever saw him in earth-life; he was standing by the daughter's side. She did not dare to speak of it to her until morning, for fear it would surprise or frighten her; but it had no serious effect, as she had been accustomed to having such teachings, and to have them demonstrated through such a source was quite convincing to both of them."

NORWICH.—Jessie N. Goodell writes: "God and the angels bless you for the noble work of your heart and hands in sustaining all worthy mediums."

Oregon.

PHENIX.—John Beeson, writing in regard to what Col. Olcott and Madam Blavatsky have achieved toward public recognition in India, and the results flowing from their efforts there, remarks in conclusion that while such fruit has been garnered by two laborers in that far-off field, the millions of Spiritualists and disciples of free thought in America have failed to compass the full measure of what they might accomplish in their own country for the following reasons:

"Because as a people (with some noble exceptions), they passively if not positively trample upon the rights of their nearest neighbors, the Indian race, from which they have derived their country, and the corn which they consume, and from which Randolph and Jefferson, two of the signers of the Declaration of Independence, descended. Because they withhold from the larger portion of the people, the mothers, sisters, wives and daughters, their natural and equal rights. You declaim against sectarian dogmas, the Sunday law and God-in-the-Constitution, but you have no practical plank in your platform for women, and no door but that of the church has been opened for the Indians to step into civilized life. Spiritualists, in particular, owe a debt of gratitude as well as justice to the race from which they derive so much magnetism for healing and for development."

Wisconsin.

RACINE.—Roswell Packard writes: "I have been a subscriber to the *Banner of Light* almost from its first number, and am thankful for the light and comfort I have received from its perusal. I am sure that none can carefully read it without being made better. It not only inspires freedom of thought, but brings us in contact with the greatest, best and most liberal minds of the age."

Illinois.

AURORA.—Mrs. M. M. Pratt writes: "I hail with pleasure the weekly visits of your invaluable paper, the *Banner of Light*, and truly indeed it beareth light to many an otherwise darkened household. May it wave until superstition and tyranny are purged from our land, and truth and knowledge reign supreme. I like Mr. Colville's lecture on 'An Improved Social Order,' and have been writing and talking the same thing for years.

I find it hard to come before the public when there are so many more brilliant lights in the galaxy of Spiritualism, so have kept my dimmer light for the benefit of personal friends, with now and then a lecture at grove-meetings,

picnics, and occasionally in a hall. Last fall I gave several poems from the rostrum in Chicago, to precede Col. Kelso's noted lectures on 'Deity Analyzed'; and the 4th of July, an oration at Bristol, Ill., with an original poem and song. I have also been treating the sick by magnetized paper, and by laying on of hands, with marked success."

PEORIA.—A correspondent writes: "The Peoria Progressive Association, of which J. G. Phenix is President, holds regular meetings every Sunday at 10 A. M. and 8 P. M., at Workmen's Hall, corner Adams and Fulton streets. Speakers and mediums desiring to visit Peoria under the auspices of the Society will address Robert Bolton, Corresponding Secretary, 1808 N. Adams street."

Vermont.

QUEECHY.—Kate Flint writes: "H. W. Beecher said in one of his sermons: 'The soul is an instrument of more mysterious forces and more remarkable phenomena than any philosophy ever yet enumerated. If it lies open to the touch of God's hand it can bring forth more melodies and harmonies than the imagination ever conceived. If it is ruffled and obscured by passions, or overlaid by ideas drawn from sensuous sources, a man may carry it all his life long and not know what is in him. As a drunken man may inherit his father's mansion, and be too drunk all his life to know anything about it except the size of the wine cellar and the kitchen, so a man may have in his soul the wonders of God, and all his life long they may be unrevealed to him, and he may not know what is the secret, hidden power that is in him. Even when men know it, it is often a kingdom of silence, unrevealed and unrevealing to them.'"

"Thank God for a man that can vocalize such thoughts. The heaven of our divine Philosophy is working. I care not where the bread is baked, if souls eat it; if it but cast out the devils of bigotry and superstition, the offspring of ignorance."

Gabriel has blown a blast near here which has brought many dead souls out of their windings-sheets. The trumpet used was H. O. Wright, of Bartonville, Vt., a healer. It is a fact that by the laying on of hands a young lady was made well, as already stated in the *Banner of Light* and other papers. Cannot Spiritualists claim to be in the apostolic succession? The mills of God grind faster than they did a century ago, but there is so much grain to grind they cannot be speeded slow."

HYDE PARK.—Mrs. Charles Crane writes: "With the exception of one year the *Banner of Light* has been a weekly visitor at our house since '58, and a very welcome one, too."

California.

SANTA MONICA.—Gilman Clark writes that this is the principal watering-place in Southern California, and the resort of all who wish and are able to enjoy the invigorating breezes and waters of the Pacific Ocean. The climate, cool in summer and warm in winter, is very healthy and enjoyable. He looks forward to the time when, Truth, Wisdom and Love ruling upon the earth, mankind shall live as brethren, and happiness be in the possession of all.

MARIPOSA.—Frances Lord Swadley writes: "The soil here must be receptive for spiritual seed, if the lack of churches is any criterion, for there is but one church-spire in this county-seat, and that lone star points to the Catholic's heaven, whose portals, standing open for the egress of saints, should materially lessen the gulf between Roman Catholicism and a more comprehensive and enlightened Spiritualism."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "I would fain express to you my deep gratitude for the labors of love to humanity so clearly manifest on every page and column of the ever glorious *Banner of Light*—a light increasing in brilliancy commensurate with the spirit-power now being ushered into the world of mortal life. Well indeed and in truth it may be called the 'exponent of the Spiritual Philosophy,' the day-star of which has risen, and its dawning is everywhere seen and felt. May angels from the highest realms of light ever bless the *Banner*."

New Hampshire.

KEENE.—We have received from the proper authority the appended notice: "At the Semi-Annual Meeting of the 'Cheshire County Spiritualist Association' held in this place July 31st, '82, the following officers were elected: President, Joshua W. Chamberlain; Vice-Presidents, Elbridge Clarke, John H. Rogers, Justus Fisher, Moses Fisher, Mrs. Geo. A. Shephardson; Secretary, N. B. Harrington; Treasurer, Mrs. M. A. Davis; Auditor, Fred K. Pratt."

Tennessee.

NASHVILLE.—Henry Bustard writes: "Knowing the great benefit derived spiritually by a continued reading of the *Banner of Light*, it seems strange to me how comparatively few, considering the number of Spiritualists there are at Nashville, subscribe for it, or any other paper deserving of spiritual patronage. Many of those persons buy other papers that misrepresent our Philosophy."

Additional Magazines for August.

THE TELEPHONE, conducted by Mrs. Stephen W. Morgan and Mrs. Leon Bailey, presents in its current number a fine array of original articles, compelling stories, poems and sketches, and a pleasing miscellany of shorter contributions. Published at 76 Vine street, Indianapolis, Ind.

THE SPIRITUAL MESSENGER, conducted by Wm. W. Payne, Director of Carleton College Observatory, cannot fail in the variety and instructive character of its pages to enlist the patronage of all scientists, especially those engaged in astronomical studies. The August number in its 'Editorial Notes' furnishes many items of information concerning what is being done at various observatories in this and other countries. Published at Carleton College, Northfield, Minn.

NOTES, QUERIES AND ANSWERS, for Teachers, Pupils, Practical and Professional Men, edited by N. B. Webster, will, by its issue for August, impress all into whose hands it may come with the fact that it is a desirable acquisition to our list of monthly periodicals. A single item gives it likely to be of more value to a person than the sum total of many years' subscription. Published by S. C. & L. M. Gould, Manchester, N. H.

DYE'S GOVERNMENT COUNTERFEIT DETECTOR, in the number just received, gives detailed descriptions of new counterfeiters, and other important information for business men. Office, 1338 Chestnut street, Philadelphia, Pa.

The Concord School of Philosophy is referred to by the New Orleans *Picayune* as a "brain picnic."

Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

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

Revue Spirite, Paris, for July. The first article which graces the present issue is on the most important subject which can occupy the attention of any nation, i. e., "Education"—education in its relation, as here learnedly elucidated by Mme. Rosen, in a lecture at Seignelay, to ancient dogmas and modern philosophy. In a simple parenthetical introduction Mme R. presents in a succinct form that beautiful and nearly modern sentiment—there is no death. "That which we have till now called death," she says, "is a simple evolution of elements which abandon one form to reappear in another—transformations infinite, providential, of which the universe is an eternal laboratory: material transformations, intellectual and moral transformations, transformations everywhere and always. That which was alchemy becomes chemistry; from astrology astronomy is born; steam, which supplants the horse and the wind, will not long wait to find itself supplanted by electricity," etc. . . . "Happily the instinct of good subsists in humanity; but how far is it not obliterated in our day notions of morality are overturned; one finds to be good that which is bad, and bad that which is good. Loyalty is called stupidity (sottise), duplicity smartness. Vice has the wisdom of the serpent, while virtue is only the remains of an old prejudice.

"Voilà, see what the *statu quo*, director of souls, has made of the conscience; let us see what that conscience has made of civilization. Look around you, my friends; you see industry and commerce in full activity; the arts reach the apogee of their glory; nature is rendering up her closest secrets to the explorer; the most refined luxury exercises in all directions its fascinating prestige; the device *republicaine* affirms upon all our monuments three social principles, which, if in practice, would constitute of themselves a general renovation; but . . . look you further; sound the trenchant depths of this false (*mensonge*, lying) civilization. You start back with horror! The children of the workmen die annually by the hundreds of thousands in all France by the hands of ignorant or brutal nurses, while the unfortunate mothers, held in chains by their poverty, cannot even go to give a last kiss on the forehead of these poor little martyrs. . . . Those who survive have later the chance of being butchered on the field of battle; the farmer works through hunger, cold, sickness, discouragements, between the hospital and the common burying-ground; prostitution in all stages, with diamonds, rich silks and laces, dazzles the woman too pure to have wherewith to clothe herself, since the price of her labor is shamefully little," etc., etc. "I leave you to complete this tableau of our condition, this fallacious civilization, . . . to view that moral vertigo, which, in a thirst for pleasure, envelops so many of our youth of both sexes." . . . "This progress will not save humanity."

"As the nations of antiquity have perished, we shall perish of a factitious civilization"; yet the writer sees in an abnegation of self and a universal brotherhood, where intelligence guided by principles of justice and the dictates of conscience prevails, a scintillation of hope, the dawn of a day the good angel-world may hail with delight. In her own words, further on: "I believe in human reëxaltation, *révélement*, because we have at our disposition the renovating element, *par excellence*—the INFANT, the CHILD! I believe, in fact, in the final harmony of our globe, for we see the new days where woman has acquired her rights, so long withheld, conquered before the law, the dignity of wife, mother, of a human person, and, far from strangling her children in the coils of a superstition, initiates them in the first elements of truth, which is also of liberty; for the veritable social enfranchisement will not be reached except through light, both intellectual and moral. . . . Lyeurgas, Calvin, the Pere Girard, and, in another sphere, the Ignace de Loyola, have demonstrated what can be produced in a nation by public instruction directed *logiquement* toward a determined end." . . . The work accomplished in Fribourg, Switzerland, by a Franciscan, who preached good things and practiced them, is brought forward as a further example of what may be done by the effort of a single person. "No public instruction existed in Fribourg. He resolved to gather together all the poor children who, in the absence of their parents, wandered the streets, idle and often vicious. Aided by a spontaneous subscription he brought these little ones to a place suitable for the instruction he wished to give them. Thus every day numerous little ones followed an admirable course of instruction under this Pere Girard, who introduced in his institution sentiments of *obligance*, of mutual affection and rights. . . . and Fribourg gathers now the fruits of this noble devotion." . . . An appeal is then made to woman, who rests in an "intellectual servitude which fatally delivers us," says Mme. R., "to social slavery." . . . There can hardly be a doubt, I think, that in woman's high moral status, adorning her cultured intellect, rests the elevation of our race.

A society, a religious free-thought association, has been formed in Paris, which has in view the attendance, in a body, on the obsequies of any one of its members. I understand that the services of the society are to be proffered to the dying, and all its offices are to be gratuitous. Its influence will doubtless be wide-spread and of no little moment, awakening much attention where otherwise our cause might be wholly disregarded.

As some have supposed that Spiritualism is slumbering in France, it might be well to give here the names of those who are lecturing in the provinces to very intelligent assemblies. Mons. Leymarie has made an extensive tour and been warmly received; Mme. Rosen, Messrs. Leon Denis, Verdard, François Valles and others are in the list of speakers noted in the *Revue*. "Spiritualism—its past, present and future"; Mons. Chaigneau's "Studies and Observations" in respect to Spiritualism; a notice of the death of Garibaldi; criticisms on new books and several minor items following the above, should have a more extended notice if space permitted. The "Bulletin," also, with Mons. Eugène Nus's article on "Fatality, Liberty, Conscience," and M. Fauvety's "Immortal Soul," I leave with regret, as these contributions would interest the readers of the *Banner*.

BELGIUM.

Le Messenger, of Liege, of 15th June, is the only one I have in hand. It announces the

publication of a new journal in Geneva entitled *Light and Liberty*. It has for its object "the emancipation of souls by making known to each one his duty, his privileges and his glory; the development of the spirit by education or mutual instruction, familiar and fraternal, each one being made to feel in this respect the most perfect liberty; also the most perfect of franchise from every spiritual yoke, from all pagan formalities, Jew, Christian and other." Thus the field is broadening and a glorious dawning seems tinging the plains of superstition, bigotry, intolerance; but with this new *Lumière et Liberté*, of which the Swiss people have reason to be proud, they should not for a moment forget what, above, has been recorded from the eloquent pen of Mme. Rosen, that a high moral sense, the dignity of virtue must stand at the helm of all commendable progress.

"Un Collaborateur Spirituel" contributes to the present *Message* one of his ever thoughtful productions, but which cannot well be abridged. "One naturally desires to know," he says, "why he exists; why God, who is goodness itself, should permit of such things as are found in the way of his creatures. One asks why incessant temptations, which occasion so many falls, and cause so much scandal, induce men to follow paths not indicated by wisdom or reason. To this question the response is: 'Life is a continual exercise, a constant activity, material (evident or hidden), moral, intellectual.' These diverse capacities find before them these obstacles which it is necessary to conquer if one would feel the plenitude of his powers. Once conquered, they become of themselves, by a happy transformation, useful auxiliaries," etc. . . . "Nothing, in fact, that God permits is, if properly apprehended, either useless or hurtful." . . . "We were not created to destroy each other like wild beasts, but to love and to aid and to mutually serve one another. The teachings of Jesus have not yet been applied. . . . Moral misery is still united to the misère matérielle."

"God in Creation" is here continued by M. René Caillet; and "Spiritualism in Antiquity" by Dr. Wahn. In the latter I find: "Here are some maxims, taken at random, from the sacred books of India, where, if woman to-day occupies a place less honorable than in the Vedic epoch, it is owing to Brahmanic and priestly influence, which have changed the primitive state of the Orient. . . . Man is the force, woman the beauty. . . . It is reason which controls, but it is wisdom which tempers. . . . He who contemns woman undervalues his mother. He who is cursed by a woman is cursed of God. The tears of a woman draw fire from heaven upon him who causes them. Unfortunate is he who laughs at woman's sufferings; God will laugh at his prayers. It was by the prayer of a woman that the Creator pardoned man; cursed is he who forgets it." (Alluding to an episode of Adima et Heva in the Indian Genesis.) Referring to what is inherited by a daughter, and to which gifts are added by her brothers, the writer says: "The Mosaic law was far from being so favorable to woman."

The discourse delivered by M. Vanderyst before the "Liberal Circle" of Spa should be here given in full, but space forbids even short extracts. In one paragraph the writer quotes "the great philosopher, M. Ch. Fauvety, who says in a letter to the *Fluide Libéral*, that Spiritualism is but a belief in the soul's immortality or in a persistence in the personality *humaine* after what we call death, or more correctly termed the dissolution of the terrestrial organism, . . . and more, basing the faith of this immortality henceforth on the facts of observation and experience," etc. I ought to add that the *Message* is now more beautifully printed (the last article named being in a specially handsome type), than any of the foreign journals that I have to review.

The *Moniteur*, of Brussels. This has also wonderfully improved, and comes now in large, clean-cut type, altogether admirable. Mr. De Turck is the author of the first article that illumines its pages, and though it treats of "What God cannot Do," every seeming paradox presented is well handled. "God cannot," he says, "suppress one of the three angles of a triangle. . . . God in his creation of human beings, free, progressive and independent of him, cannot liberate him from the effects of that which we call evil." . . . "The problem of the existence of what is bad, of suffering in creation, has been placed before human intelligence for many ages. It seems to imply an inexplicable contradiction in a single personality creative and all powerful. Religious legislators in their perplexity found only one solution—the coexistence of two powers, the one of good, the other of evil. It is still on the coexistence of these two principles that the religions of today are based. The invention may have been ingenious, humanity has at least been contented with it notwithstanding the difficulty of determining the limit of action of the two powers. The celestial power, or that of good, which is admitted to be all-powerful, leaves to the infernal power an inexplicable latitude, impinging largely upon the good, tempting man to fall into the domain and the power of evil. . . . This infernal spirit-tempter, of which a personality has been made, is not only about us but in us. . . . This system of two powers or two principles is repudiated by reason. . . . But in the religions of the day there exists but one sole response—mystery: the ways of God are inscrutable." . . . The Spiritualist sees in these momentary trials and corrections only those agents which lift him to his highest ideal of perfection, and which incessantly draw him nearer to his Creator.

The *Moniteur* notices, under the heading of "Progress in Naples," the great good that is accruing from the labors of a liberal society there called the "Propagande de Science Populaire—Lumière et Vérité." The founder of said society, Sr. Domenico Jaccarino, says: "Instruction and education are the unique means by which prejudices and superstition can be properly combated; the only ones that can change the conditions of modern society and contribute to its grandeur and felicity. It is too true that Italy finds itself under the supreme necessity of educating the people, to give them instruction both sound and moral, for ignorance and its accompanying vices are the greatest enemies of civil progress. Education alone can ameliorate the condition of our people and cause them to abjure the inveterate superstitions which they have inherited from their ancestors. Thus a 'Propagande of Popular Science' like ours can become a source of civilization, a veritable and efficient cause of progress," etc.

In four separate paragraphs the *Moniteur* quotes the *Banner of Light*.

SPAIN.

La Luz Del Porvenir, of Barcelona. I have in hand four numbers (up to June 8th) of this

supremely excellent little weekly. As usual, its distinguished editress, Mme. Amalia Domingo y Soler, contributes the larger portion of its contents: "We take Example"; "The Last Song"; "Civil Internments," and "Studies in Natural History," are all interesting and from her prolific pen. Under "Hasta Luego," she says: "We are about to terminate the third year of our paper's existence, and through the coming year we resolve to continue our dialogue with you. We have had three years of correspondences, and have given expression to our sentiments, our readers being invisible friends; for the writer much resembles the spirits whom we know exist, surround us, and even direct our thoughts," etc. Amid many beautiful thoughts, which my pen cannot do justice to, wherein she refers to the women who read spiritual papers and are made more unhappy than happy, and to the rich, who are too much occupied with dress, plays, etc., to give any thought to the poor with whom Mme. D. y S. sympathizes, she says: "La Luz del Porvenir in the hands of a woman enslaved by the caprices of fashion is a flower without perfume." "We love woman much, for she is profoundly desgraciada—in a humiliating position. . . . A common adage says: 'Woman is only a large child'; this contains a greater truth than at first is apparent; for a childish spirit is really hers, because all are children who have lived without knowing for what they were born; and of this woman is profoundly ignorant." . . . A page or so further on she speaks of "women who are truly religious, but shut their eyes and see nothing beyond the will of their confessors, and if necessary, leave their families and shut themselves in cloisters and live a life as useless as it is possible for a spirit to endure," etc.—loving and tender and noble words in almost every sentence. Mme. Sanz contributes also to La Luz much that I would like to translate if time and space permitted.

Revista de Estudios Psicológicos, also of Barcelona, for June. This is a handsome monthly magazine of thirty pages. Its first article is on our "Line of Conduct," given through the mediumship of — P., in which our perverse line of conduct inspired by our passions is portrayed, while an Emersonian view of thought runs along the "camino of the fatal abyss of negation." "Behold the Man" is another lengthy article through the same mediumship; also, the "Impressions of a Spirit." Don Navarro Murillo lends his able pen also to these pages, and under the heading of "The Imperious Necessity of a Harmonious Life," refers to the necessity of a moral regeneration, "the first force that invites us to a superior harmonious condition," etc. Each of these articles occupies several pages of this monthly, and cannot be briefly presented here. Referring to the editor of *El Buen Sentido*, of Lerida, whose paper was suppressed through the influence of the Catholics, a writer here says: "Eloquent, severe, energetic in battling for a just cause against the corruption of the church ultramontana," etc. In a notice of a conference at the Academy of St. Tomas de Aquino the *Faro de Sevilla* remarks on the logical force of some argument, "destroying with clear reasoning all the arguments that the Magistral of Malaga presents against Spiritualism"; he having said, it would seem, that "one cannot be a Christian and a Spiritualist at the same time"; that one should not confound the spirits of the defunct with Satan, who is the author of all the spiritual manifestations." . . . The *Gaceta*, of Tortosa, is also thrusting its lance at the Ultramontanist.

"*El Espiritista Catalán*" is a new paper in Barcelona, which is to be the exponent of the spiritual circles and groups of that region. *El Faro*, of Seville. This is a little paper of eight pages, cutting with a keen blade right and left where any of the Catholics have sway. In an article on the schools *latinas*, in which lies our power to free human intelligence from its oppressors, it says: "It is not strange that this ignoble war (against the schools not under the priests) is carried on by the Ultramontanists." "Our Country," and the "Mission of Jesus," in *El Faro* are worthy of a more extended notice. *La Luz de los Espectos*, of Havana, Cuba. I have before me two numbers, fifteen and sixteen, of this progressive periodical. In one of its minor items I find: "Spiritualism advances. It is indubitable that Spiritualism is spreading with astonishing rapidity, every day adding to the number of its adepts." The able discourse recently pronounced before the Havana Society of Spiritualists, is continued in the *La Luz* in hand. Don Carlos de Luna of New Orleans contributes an article in support of our cause. This is followed by a relation by Mr. Wallace of his séances with Katy King; and many minor items of no little pith and beauty.

SOUTH AMERICA.
Revista Espiritista, of Caracas. This new periodical, devoted to psychological studies, though having only six printed pages, is well worthy of studied attention. Re-incarnation, to which several columns are given in the two numbers in hand, is treated with learned ability; and though the large majority, I think, of American readers would not assent to the writer's deductions and assumptions, it may be well to make a few extracts from his articles on this subject: "The law of re-incarnation," he says, "had for Jesus an admirable sacred approval, *sancionamiento*, of which no one can doubt who carries within himself the majestic seal of the law of God. We see through the dusty mantle of our prejudices, 'preoccupations,' all the time taken to follow the slow steps, the paladins of civilization; to disinter Jesus from the dust of this time and his 'expiations,' which in effect lead to the belief that he had existed to all eternity. . . . The law of re-incarnation rests approved in the pages of the Bible. . . . We will cite the words of Isaiah and Malachi, who refer to the re-incarnation of Elias, . . . which is also proved by many verses of the Evangelists, . . . a law which God has established from the beginning for all the people of earth. . . . and is a natural law, . . . with a solemn affirmation invested in the words of Jesus to Nicodemus."

The above is followed by a communication from a spirit to the "Society of Christian Spiritualists," of Venezuela—repeating, with an earnest appeal for the triumph of the spirit over the flesh, "Pray that ye may not enter into temptation." Several quotations are made from Kardec's "Book of Mediums." The *Revista*, of Caracas, is a strong light amid much spiritual darkness.

The *Revista Espiritista*, of Montevideo, is filled with able articles from the pen of its editor, Don J. de Espada. His "Spiritualists are not Spiritualism," with his stated fact that "diverse are the workmen in the vineyard of the Lord," confirm the observations many of us have made. Many a well-intentioned Spiritualist has done great harm to our noble cause,

which, in sublime precepts and hallowed obligations, is not surpassed by any religion upon earth. "Dissertation Espiritista," from the "Angel Guardian," announces that the time is propitious, and seed is sown from which, by judicious culture, we may expect the fruits in due season. "Spiritualism before the Anglican Council," and some statements regarding the marvelous deeds of the *fakirs* of India, follow. In the latter is related the fact that for one hundred days a *fakir* was sealed up in a stone coffin and subsequently resuscitated—thirty-two hours of manipulation being found necessary to produce this result.

ITALY.
Annali Dello Spiritismo, Turin. "The Grand Mystery," by M. Eugene Nus, is to be given to the readers of this old and valued magazine—eight pages of it being in the present issue. The nebulous state of things, and the problem of the formation of our world, are considered in these first chapters. Following this, "The religious movement since the Reformation" is taken up, Luther's work is considered, also persecutions and burnings for not believing in the Trinity, etc. Several communications from the spirits, an extract from the *Medium and Day-break* concerning spiritual manifestations near Birmingham, with several minor items, make up the rest of the number in hand.

La Nuova Epoca, of Florence, is a neat monthly of fifteen pages. This is, to me, a new magazine, though from its title page we are to infer that it has existed for eight or nine years. Its first article is on the "Life and Writings of Swedenborg." It is gratifying to see that this great Swedish Spiritualist and his learned and instructive works are being more and more brought to public attention. On further examination I find the whole pamphlet is devoted to Swedenborg, and on the last page of its cover is a list of his books—at least some seven or eight of them are named.

I should have noticed above the "*Revista de Sociedade Academica*," of Rio de Janeiro. The one before me, however, is not of a recent date, and I will only say of it that it has an article on the "Education of Woman," a letter from Mons. Leymarie, and "The Times," which enables the writer to introduce such men as Sir Humphrey Davy, Raynaud, of the French Institute, Channing, Flammario, et al.

From Buda-Pest I have also *Reformtrende Blitter*, a neat brochure of thirty-one pages. I cannot translate its contents.

Licht, Mehr Licht, published in Paris, should have appeared with the French periodicals, noticed above. It is crowded with material that must interest the German reader.

"*Der Sprechsaal*, of Leipzig, is in excellent form, and I believe is destined to become the popular exponent of our cause in Germany. I cannot do justice to any one of its numerous articles. *La Chaine Magnetique*, Paris, though devoted to the subject which its name imports, and which should invite the attention of all (instead of being spurned by) scientific men, is, nevertheless, in its intelligent administration not averse to, if not actively advocating our faith. Its rough portraits of the most noted adepts of Magnetism form a marked feature of the magazine, though in execution they are not prepossessing. I am pleased to see in the number in hand a likeness of Mons. Alphonse Cahagnet, whose work on Spiritualism was one of the first I encountered in my search for the truths of our grand cause.

The following from the *Spiritual Age* of July 3d, 1882, has lost none of its pungency or point by the near quarter of a century that has elapsed since its first appearance. Its applicability is as apparent now as then, if anything more so, as more facts in the history of the church are now on record in illustration of its truth:

"The attacks of the Church upon Spiritualism remind one of the challenge said to have been sent by an officer in the British navy, to a Yankee, giving him of course the choice of weapons. The Yankee accepted the challenge, choosing a *threshing flail* as the weapon to be used on the occasion. The Briton, upon being informed of the Yankee's choice, inquired of the messenger what kind of a weapon a *threshing flail* was. Upon being informed that it was of that character that he was not skilled in the use of it, he was quite as likely to knock out his own brains as his antagonist's, he wisely abandoned the duel and apologized to the Yankee. Would not a similar be the wisest course for the Church? For whenever and wherever she has taken up the flail (and that is often) to smite out the brains of Spiritualism, she has invariably knocked herself in the head."

Abou-Keer, or Aboukir, as it is more commonly spelled, is a small village, situated on the shore of the Mediterranean, about fifteen miles northeast from Alexandria. Coming before the public as it has recently, in connection with the war in the East, the place recalls more important events in the history of the past century than half its size and importance would indicate. It was here, on the first of August, 84 years ago, that Nelson fought his famous battle of the Nile against the French under Admiral Bruys, utterly defeating them, and thereby gaining for himself the title of Baron Nelson of the Nile. In this battle the French fleet, forming a curved line, occupied a strong position in Aboukir Bay. Nelson determined to attack the French on both sides, and with this end in view sent part of his fleet between the enemy and the shore. The battle began at about two o'clock in the afternoon and lasted till midnight. After a desperate struggle the French fleet was entirely overcome. During the fight the French vessel *L'Orient* caught fire; on her deck was the admiral's son, Casablanca, whose fate is recorded in a poem of the same name. "This battle proved the material turning point of the future course of the war in Egypt, as it prevented Napoleon from transporting the guns from the fleet and carrying the war into Syria; in fact put an end to the further advance of the French in the Orient. At this place, nearly three years later, in March, 1801, Sir Ralph Abercromby disembarked his troops in the face of an opposing force, which act is ranked among the most daring and brilliant exploits of the English army."

To our unregenerate mind it seems as though the progress making in some of the Pagan religions in this enlightened nineteenth century should be calculated to disturb the complacency of some of the orthodox Christians. It cannot be satisfactory to them to reflect that of all creeds Christianity is making the slowest advance; that Christian missionaries possess the least influence, and gather into the fold the smallest number of converts. It is needless to attempt an explanation. The fact is patent. The Mormon missionaries, according to their numbers, make comparatively many more proselytes than those of the Christian faith. But the Arabian missionaries of the Mohammedan faith appear to be the most indefatigable workers, and the growth of that religion in Africa and India during the present century has been remarkable. Mohammedan missionaries are rapidly converting the Pagan tribes of the "Dark Continent," and Abyssinia is about the only African country not penetrated by it. There are nearly fifty million Mohammedans in British India; and there is every probability that the nearly two hundred millions of population will ultimately be largely converted to that faith.—*Evening Star*, Boston.

A Question Before the English Parliament.

THE VACCINE DISASTER IN ALGIERS.

To the Editor of the Banner of Light:

The information which Mr. Bennerhasset failed to elicit from the President of the Local Government Board last August as to this unfortunate affair, and which Mr. Hopwood again applied for in the House of Commons a fortnight ago, but which the chiefs of the Military Vaccination Department in France have persistently and religiously refused to disclose, has just reached me. It is contained in a communication, with all the circumstances of detail, from Dr. P. A. Desjardin, to the editor of *La Science Libre*, published at Nice, France, and more than confirms the tragic features of the case published in the *Paris Journal d'Hygiene*. From this narrative, it appears that on the 30th of December, 1880, the recruits in the Fourth Regiment of Zouaves were conducted to the *Hopital du Zou*, Algiers, to be vaccinated according to the regulations of the service. Two military surgeons operated, the vaccine being extracted from a couple of infants under two years old, apparently in excellent health, in whom the lymph appeared to be genuine and normal. Those vaccinated from one child displayed no special incident calling for remark; but the fifty-eight youths—says this medical authority, who writes from personal observation—who were vaccinated from the Spanish child, developed in a few weeks all the characteristics of syphilis. The marks on the arm were disquieting, and the ulcerations were so threatening that the infected youths were, some ten weeks after the operation, sent to hospital. In a month all but six were dismissed, but they were soon compelled to return, as it was discovered that the terrible disease had infected their constitution. Dr. Desjardin further says: "Some had ulcers; others affections of the palate; some showed discoloration of the skin; affections of the teeth, gums and joints, also presented themselves to my observation, in addition to the usual symptoms of this dangerous and disgusting malady. I also noticed decay of the hair, eyebrows and lashes!" Then follows a list of the names and regimental numbers of these unfortunate young men, whose health and future prospects have been fatally blighted by this State-enforced operation.

While, on the one hand, the testimony of some of the highest medical authorities of Europe and America is adduced to show the disastrous consequences of the Jennerian practices on both infantile and adult humanity, the leading statisticians of Europe—Herr G. F. Köhl, Member Extraordinary of the Royal Statistical Commission in Bavaria, and Dr. A. Vogt, Professor of Hygiene and Medicine, Berne University—maintain, on the other, that scientific evidence is altogether wanting to justify the supposition that vaccination has any effect in averting or mitigating smallpox. The whole subject 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. I am, sir, yours faithfully,

WILLIAM TENN.
7 Albert Road, Regent's Park,
London, July 23d, 1882.

To the Liberal-Minded.

As the "*Banner of Light Establishment*" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

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 cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

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In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the *Banner of Light*, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel.

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Author's Dedication to Mr. William Crookes, F. R. S.

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as this was Mr. Darwin's. To the last he was

E. W. Wallis, the recusant medium who so badly abused the confidence of American Spiritualists, has commenced business in London, Eng., as a stationer. So *London Light* informs its readers.

Onset Bay Notes.

The programme of the past week has been fully carried out, with the exception of Mrs. Sarah A. Wiley's lecture, she being unavoidably detained at home by sickness in her family. Giles B. Stebbins illustrated "Religious Progress" on Tuesday; Dr. H. B. Storers spoke upon "Angel Ministry" on Wednesday; Mrs. Sarah A. Byrnes upon "What is the Manner or Method of Inspiration?" on Thursday; and Giles B. Stebbins gave his second lecture on Saturday, subject: "The Power of the Human Will, and the present direction of its energy."

The Conferences of the week, although attended by smaller audiences, maintained their interest, and may justly be considered as valuable in entertaining and instructing their participants as the lectures from the platform.

Prof. J. W. Cadwell came on the grounds during the week, and gave amusing and instructive illustrations of mesmerism at the auditorium on Thursday afternoon. His new book just out, "How to Mesmerize," is the best practical handbook of that interesting science yet published, and sells rapidly. His recent contributions to the *Banner of Light* have introduced him anew to the general public as a careful observer of phenomena and a practical philosopher. His class on Saturday evening, at Maj. Griffith's Hall, was well attended by those who have a practical interest in the subject.

A correspondent of the *New Bedford Standard* reveals the "true inwardness" of Onset in these just remarks:

"And right here let me say that one of the chief charms of this beautiful place is the spirit of hospitality and open-heartedness everywhere prevalent. The people do not seem to possess any of the exclusiveness found in too many watering places, and do not look upon all transient ones with an eye of suspicion, as if they had come for the purpose of doing them personal injury in wishing to share in the beauties of nature or the healthful properties of sea and air. The greatest freedom consistent with a due regard for the privileges of others exists, and a stranger landing here feels instantly the homelike influences surrounding him."

Mrs. Chamberlain, formerly known in Boston as Miss M. A. Houghton, who has gained much distinction in England during the last three years as a healing and trance medium, has just returned to the United States for recuperation, and will be the guest of Dr. I. F. Greenleaf, at Onset, for a few weeks, and then to her return to London. Her American friends will be pleased to know that her remarkable spiritual gifts have found due appreciation in the city of her adoption.

At the benefit entertainment given Miss Jennie B. Hagan on Tuesday evening, Mr. Joseph D. Stiles was invited to yield to his controls, and the result was a truly grand poem, local in its allusions to the Indians, who once lived in the forests and upon the shores where we are now assembled, and retracing the grander life of their present home-land. The poem was said to be inspired by King Philip, and was worthy of the progress made by him since leaving the scenes of mortal life. He then came under the influence of his familiar guide "Swift Arrow," who, with the greatest rapidity, called out the names of the spirits who passed before him, giving places of residence and circumstances of death, and their association with persons in the audience, all of which were recognized, and received with astonishment and enthusiasm.

A pillar of cloud by day and of fire by night, distinctly seen across the Bay, indicates the ravages of the Sandwich fire. It has been burning for two weeks and still continues. Fraternal greetings were telegraphed from Onset camp to Neshaminy, Niantic and Lake Pleasant, and cordial responses received from the officers of each meeting. "How good and how pleasant a thing it is for brethren to dwell together in unity."

Onset is honored by the presence of several persons distinguished in the spiritual movement, among whom we note Prof. S. B. Brittan; Luther Colby, editor *Banner of Light*; John C. Bundy, editor of the *Religio-Philosophical Journal*, and wife; Giles B. Stebbins, of Michigan; E. S. Wheeler, of Philadelphia; Charles Bright, of Australia; and many others from various parts of the country.

On Friday the Association tendered the free use of their extensive grounds to the Friends' Day School, Bible School, and Howard Chapel Bible School. The latter, arriving here on the steamer *Monohansett* from the above city, upon their second annual excursion to this place. The party numbered 600, many of whom had the pleasure of visiting Onset for the first time. The cottagers did everything they could to make the visit of the little ones a day of pleasure while guests of the Association. The day's amusements consisted, as usual on such occasions, of singing and music and games, while not a few took advantage of a ride upon the waters of Onset, cruising up the picturesque stream.

After lunch at ten o'clock the little ones indulged in many sports, their sweet voices ringing throughout the grove, interspersed with enlivening music by the band.

These societies comprise some of the most prosperous and wealthy families of New Bedford, and the schools are considered the most flourishing of any religious organizations in the city. The *Monohansett*, with her precious freight, stemmed out of the beautiful bay at 3 o'clock for home. The excursion was a decided success, and one long to be remembered by all those who participated in its enjoyments.

Moses Dow, Esq., of the Waverley House, Charlestown, has just presented the Onset Bay Grove Association with all the appurtenances of a bowling saloon of six alleys, originally costing \$2,400. In recent alterations of the Waverley House it was decided to take out the alleys, and a handsome offer was made for them by the proprietors of the Boston Casino; but at the suggestion of E. Gerry Brown, Mr. Dow decided to present them to the Association, which flourishes under the auspices of a cause dear to his heart. The alleys have arrived at Onset, and will be put in place for use the coming season. The Board of Directors showed their appreciation of this generous gift by an appropriate vote of thanks.

On Monday evening Mr. Joseph D. Stiles held a reception at the auditorium, Griffith's Hall proving too small for the audience. Numerous tests were given and recognized, and Miss Hagan improvised poems.

THE FIFTH SUNDAY.

Five beautiful Sundays in succession have favored the sessions of the camp this year. And on this last day the excursion train from the Cape, from Boston, from New Bedford and Westport, brought the largest number of passengers of the season. The *Monohansett* also came loaded, and the throngs of people scattered about the grove. The Middleboro' Band woke the harmonies on their arrival, and called together a large audience at the auditorium.

Mr. Charles Bright, of Australia, delivered the morning address upon "Death and the After-Life in the Light of Science." It was a philosophical and eloquent address, and was received with general satisfaction. Mr. B. was followed by Joseph D. Stiles, controlled by "Swift Arrow," who gave twenty-six tests, all but four recognized, and Miss Hagan improvised a poem.

In the afternoon Dr. H. B. Storer delivered the address upon "The Influence of Spiritualism upon Practical Life." Mr. Stiles gave forty-seven tests, which called out great enthusiasm. His gifts astonished all. Miss Hagan improvised a fine poem upon "Our Closing Meeting."

At the conclusion of the regular address, Ed. S. Wheeler, who, coming to Onset partially recovered from a brief but severe illness, had a second attack here, made a few graceful and pertinent remarks, and ended the series of meetings for 1882 with a practical benediction.

Mr. Wheeler said that his principal object was to report himself not only still alive in the body, but almost or quite fit for duty; actually in better condition than when he delivered his lecture on the 16th ult. He considered the climatic and other influences of Onset a potent constitutional alterative tonic, which had carried him through an unavoidable crisis, the consequence of overwork for some time past.

The speaker prophesied a great future for Onset, which, like Spiritualism, could not be destroyed even by the errors of those concerned in the matter. The giant minds of former New

England generations superintended the course of events. To the great agonizing questions of this ultra-material age, Harvard College made answer by the representation of a resurrected aesthetic Greek drama; to which satisfactory conclusion Andover added the demand of Prof. Phelps for the resuscitation of the devil! Onset and Lake Pleasant were now the true schools of New England thought and growth, the present centers of progress and wisdom.

In a very feeling manner the speaker returned thanks for the numerous acts of kindness received during the dangerous suffering of the preceding week, to which intelligent kindness he owed his physical life at the moment. Onset was a good place to be sick in, but a point where dying was made extremely difficult. Should he be absent on some future occasion, deaf to the call of those who catered to the mental and spiritual demands of the place, might be understood that he was really in the road heavenward and unwilling to be lured back by the charms of Onset, or even the fraternal sympathy and love which makes a paradise of earth.

"Whatever may befall me," said he, "it becomes the duty of all to faithfully support those in charge of the material and spiritual interests of Onset and like enterprises. Evils are admitted; criticism is in order; progress is certain. Think of what has been done, study and work for the future, be just to those who have served you, and finally accept the gratitude I cannot express, and allow me to say most sincerely farewell, farewell!"

In the evening, Mr. Heath, the blind medium, and Mr. Sargent, the one-armed medium, had a benefit at the Pavilion, which netted them a handsome sum. The exercises were quite varied, the contribution of a poem by Achaia W. Sprague, through Mr. Stiles, and the tests given by him forming the attraction. Subsequent to the whole, the success of the present season has been phenomenal, surpassing expectations in all respects except the catering, which has failed to meet the needs of the place. Undoubtedly the failures of the present year will insure adequate preparation for the next season.

At the close of the meeting it was announced that another meeting would be held next Sunday, August 20th, at which Mr. Charles Bright, of Australia, will deliver the address. Subject: A reply to the orthodox question, "What do you give us in its place?" and "The Elephant and the Partridges, or Priestcraft and Progress."

The *Monohansett* will bring an excursion party from New Bedford, and the excursion tickets from Boston to Onset and return are good until November 1st. Cars leave Boston on Sunday morning at 7:30 and return from Onset at 6:31 p. m.

The Neshaminy Falls (Pa.) Camp-Meeting.

To the Editor of the *Banner of Light*:

The last week has been an unusually pleasant one; showers just enough to make the ground comfortable and the weather all that could be desired. Everything has passed pleasantly and everybody is very happy.

Tuesday, the 8th, Mr. French attempted to give another address, but a thunder-storm scattered his audience after about fifteen minutes, and we thus lost what he intended to say upon "Death and the After-Life."

Wednesday p. m. he spoke again upon "The Strange and Remarkable History of Modern Spiritualism." He traced its struggles from Hydesville to the present time, and said that every truth in the science of modern Spiritualism had been discovered by the medium of the spirit. He traced some of its trials that came from within; spoke of the attempts at leadership, paid a glowing tribute to mediums and made a strong plea for the protection of all who have proved themselves worthy of our confidence and respect. He then passed to the philosophy of Spiritualism, giving us one of his most eloquent and beautiful perorations upon Death and Heaven.

Thursday p. m. Capt. H. H. Brown gave an address upon "Inspiration," in which he from the history of Egypt, Greece, Rome, and the Middle Ages, from oracle, temple, mosque and modern science, from pulpit, platform and political stump, from poet, literary orators, actors and singers, attempted to prove the universality of inspiration, and gave many an anecdote to sustain his position.

He claimed general inspiration as a spiritual influx to be common to all men; revered the different methods of inducing the condition of inspiration, and held all intellectual mediums to be only messengers of the operator, a spirit. In closing, he said the purest form of inspiration is in feeling; if we feel holily, purely and truly, then we shall think and act the same, and our lives will be beautiful.

Friday Mrs. Anna Middlebrook-Twiss gave an address upon "The Religion of Spiritualism, and its Adaptability to Human Needs," in an able and eloquent manner, winning golden opinions on this her first appearance. Saturday afternoon Mrs. Twiss again addressed us on the subject of "The Religion of Future Life, and some of the Philosophy which has grown out of that Proof." She said: "The tendency of the human soul is upward. Future life is proven to man to-day by external facts, and there is no proof of it in theology. The Bible is a record of spiritual facts similar to those of Modern Spiritualism. It is inspired, but inspiration then, as now, partook of the imperfections of the instrument through which it flowed. The greatest mistake the churches ever made was when they rejected the phenomena of Modern Spiritualism, for they cannot verify what truths they had, and to expose their errors."

Sunday, August 13th, was the finest day, taking all the circumstances into consideration, which we have had. The number of people was superior to any Sunday previous save one. From ten to twelve hundred teams were present from the country "round-about" Neshaminy, and large excursion trains came over the Railroad, and camp was in fine condition, and all seemed happy, and the best of order, as usual, prevailed.

Owing to the illness of Mr. Edward S. Wheeler, who was to have addressed us, Capt. H. H. Brown gave the morning address upon "Spiritualism as Science and as Religion." Spiritualism, he said, dealing with life universal, with the manifestation of spirit, must be as unlimited as spirit, infinity, time and God are unlimited. In the afternoon Mrs. Twiss spoke upon "The Gospel of the New Dispensation," and said: "If Spiritualism be, as we claim, a new revelation, it must of necessity make need for new methods of thought and life; must compel a change in all man's conception of God, future life, and all that appertains thereto. 'Shall we go to heaven when we die?' is the great question every soul under the old dispensation is asking. The new has answered it; and in answering it sent us to seek and find the presence of the supposed lost ones; and the gospel of the new is the gospel of Human Love."

A meeting was held at 8 o'clock in the evening. Capt. Brown related "The Ferry of Galilway." Mr. Samuel Wheeler, of Philadelphia, made a few remarks, and then a beautiful Indian spirit, "Hoolah," the control of Mrs. M. A. Gladden, of Philadelphia, gave a short but beautiful address, and Mrs. Twiss closed the meeting with a pleasant narrative of personal experiences.

ITEMS.

The Fancy Dress Party of Thursday netted quite a sum to the funds of the Association.

Many new faces are seen in camp this week. Among them, Mr. and Mrs. A. M. Leavorth of New Bedford, Conn.; and Mrs. M. Newcomb, a well-known and public-spirited Spiritualist of Baltimore.

Miss Lena D. Wittkorn is succeeding admirably in her position as leader of our singing, and adds much to the pleasure of our meetings and the success of our conferences by her art.

We are glad to report that Mrs. H. B. Champlin, whose ill health hastened the return of her husband, the former excellent and worthy President of this Association, from California, has so much improved that she has passed several days in camp with us.

A. B. French bears with him to Niantic, Lake Pleasant and Cassadaga, the best wishes of Neshaminy.

We were cheered on Tuesday by the receipt by telegraph of greetings from Onset Bay. Neshaminy received them with pleasure, and sent her best wishes in return.

On Thursday there was a large Baptist picnic

on the ground, and the camp hall was filled with its members, consequently the usual conference was suspended, and Capt. Brown gave an address from the words "Shall we Meet Beyond the River?" and at its close several descriptions of spirit-presence were given by the mediums. These were subsequently recognized by the visitors.

Mrs. Jennie Philadelpha, assisted by Friday evening in the hall, which was well attended.

Mr. Smith, President of the Worcester, Mass., Society of Spiritualists, sojourned with us over Sunday.

Would it not be well for the Executive Committees of the different camps to visit each other's meetings and compare notes? There is opportunity for improvement in them all. It is important to take that golden mean which spiritual, intellectual, social and physical culture can each have its proper place. I perceive the tendency of our camp, as of all which I have attended, is to let amusements become the prime object and spiritual culture have the least attention. The reaction from theological restraint has a tendency to carry us that way. I believe the future camp will have less of dancing and other amusements; less of discursive lectures; more of earnest gatherings and more of the education. Camps and Spiritualists learn from Cassadaga Camp, and institute a regular course of week-day lectures upon spiritual studies? The difficulty in the way is, that the masses will only pay for what they want, and that is the superficial, and the camp which furnishes what they need must not depend upon them for the financial aid, but must have the means to give if necessary without money that which will develop the need of culture into a want of it. I am sure that you must pay their way. I can see little hope of improvement. I suggest a meeting of camp-meeting officials during the winter to discuss the best methods of culture at our camps and a plan of general work at them.

Mr. B. T. DuBoise has returned with his family to his tent near the Pavilion, from a week's sojourn at Onset, and brings good reports from our sister camp. Would it not be pleasant if a series of excursions could next year be arranged between the different camps? Mrs. Shumway has a quilt almost completed which she has been piecing in camp. Why not have a public quilting in the Pavilion and a good social time, sister?

Several of our young people have left us for the city. There is not the proportion of young folks among the campers which the Massachusetts camps have, therefore less of frolic. Young men and women, you do not know what you miss. We old folks need you to stimulate us.

Neshaminy was never fairer or had on its bosom happier crowds than yesterday, and the retreats on its banks for a mile were filled with happy groups. Every day it unfolds new beauties for us. There is rare bathing in its waters, and the Island is the favorite resort for swimming parties.

Blackberries are plenty, and stained hands no rarity in camp.

The sympathy of the camp goes out to our brother Ed. Wheeler, and we hope yet to have his eloquence from our platform.

Everybody is happy, health of camp good and all moving on finely. Yours truly,

H. H. BROWN,

Chairman of Neshaminy Meetings.

August 14th, 1882.

Niantic (Ct.) Camp-Meeting.

To the Editor of the *Banner of Light*:

Among the many Camp-Meetings which have sprung up of late in all parts of the country, none is more worthy of mention than that now in session at Niantic, Conn. The grounds are charmingly situated about eight miles from New London, a large and thriving seaport, about midway between New York and Boston, readily accessible by land and water from both cities. This is only the second year that the existence of this delightful resort, but there are already about forty tents and thirty cottages on the grounds. The pavilion is a beautiful structure; it combines a hotel capable of accommodating comfortably about eighty guests, a splendid dance hall, skating rink, refreshment room and auditorium, which, if filled with seats, would easily accommodate between two and three thousand persons. The speakers' stand is delightfully situated in a pleasant grove which forms a fine auditorium, provided with seats for about fifteen hundred persons. On Sundays these are all filled. On week-days the audience, though smaller, is always ample, intelligent and appreciative.

During the week commencing Tuesday, August 8th, and ending Monday, August 14th, the speaker who has most frequently occupied the rostrum, W. J. Colville, has given six powerful discourses under influence of his guides; one each afternoon of August 8th, 9th, 10th, 11th and 12th, and the last Sunday morning, August 13th. The subjects chosen for his varied and important, on three occasions selected by the audience and on the other three by the controlling spirits. "Winona's" poems, given at the close of the speeches, have been universally admired. A very pleasant series of evening meetings have also been held in various cottages. Mr. Colville's guides held receptions, which were fully attended, on Tuesday, Wednesday and Thursday, August 8th, 9th and 10th, at 8 p. m., when they answered very ably a large number of important questions. On Friday, August 11th, a charming impromptu gathering was held in Mr. Hayden's cottage in celebration of his birthday. This gentleman is a most earnest worker and devoted Spiritualist, and richly deserves the kindly greetings and handsome gold-headed cane presented to him on the occasion. "Winona" was selected to make the presentation speech, which she did most happily, in a fine and appropriate poetic improvisation. Mr. Hayden's acknowledgments were given in the most earnest and whole-souled manner, whom all campers and visitors are deeply indebted for his indefatigable exertions in their behalf. Mr. A. B. French, of Clyde, Ohio, followed with beautiful, practical, soul-stirring, inspired words: he in turn was followed by other speakers, all of whom contributed liberally to a rich social and spiritual feast.

Mr. A. B. French delivered brilliant lectures under spirit-influence, Saturday evening and Sunday afternoon. On Sunday evening an interesting conference meeting was held, in which Mr. W. J. Colville and A. B. French with many others participated. On Monday, August 14th, both speakers took their reluctant departure, expressing themselves delighted with Niantic and heartily sorry to leave it. W. J. Colville on his way to Chicago, A. B. French to Lake Pleasant. While enumerating the entertainments at Niantic, the pleasant excursions of the steamer "Felix," the property of Captain Vars and Charles Fiske, Jr., must not be forgotten. The trips down the river are simply superb, and the gentlemen in charge of the steamer are universally admired for their skill and courteous attention to the comfort of all passengers. Quite a number of good mediums are on the grounds. Dr. Fiske, Mrs. Clark and others are worthy of most honorable mention as healers and clairvoyants. About three hundred persons have slept on the grounds nightly; many more have attended during the day. Rooms and board are first-class, at prices reasonable. Jennie B. Hagan commenced speaking Aug. 15th. Dr. J. M. Peabody Aug. 17th. As the Camp-Meeting has not much longer to run this year, those wishing to enjoy a rare spiritual and healthful treat can spend Sunday, Aug. 20th, in no better place than at Niantic. Nowhere has your correspondent seen more that is attractive and less that is discordant than in that pleasant spot.

Yours for truth,

P. Q. R.

The Postmaster-General has manifested an excellent quality of common sense and commendable regard for the rights of individuals and the supremacy of law, in announcing that he will make no ruling prohibiting the circulation of any books through the mails on the ground of obscenity, unless the publications have been decided to be of that character by the courts. We have had quite enough of freedom of the mails by the grace of Anthony Comstock and some red-tape official at Washington. This is a government of laws, not of men, in regard to reading and speaking, as in other matters.—*Boston Daily Herald*.

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.

"THE PSYCHOLOGICAL REVIEW" for the current month gives the conclusion of "Ghostly Visitors," Mrs. A. M. Howitt-Watts contributes "Thoughts Concerning the Mystical Death of the Insane," and Arthur Lillie Part II. of "Krishna and Christ." Following, John Wetherbee furnishes an interesting account of an experience with Charles E. Watkins, giving indubitable evidence of the truth of "Psychography" and the genuineness of Mr. Watkins' mediumship. In the department of "Contemporary Spiritual Opinion," the question of the thoroughness of the examinations of materialization mediums is brought up prefatory to a communication from Mr. A. E. Newton, in which he affirms that, so far as such examinations were made by himself and Mrs. Newton, on a specified occasion, it was impossible to have had them more thorough. The opinions of Mrs. Newton, based on what she clairvoyantly saw, given in this article, are worthy of consideration. Mr. Newton battles vigorously and nobly for the mediums. The remaining articles are, "Something Regarding the Law of Deterioration," Chapter VIII. of "The Great Kingsbury Puzzle," and "Notes and Comments."

We are glad to see that a "Society for psychical research" has been established, under the auspices of such men as Professors Sidgwick (Trinity College, Cambridge), Barrett (Royal College of Science, Dublin), and Balfour Stewart (Owen's College, Manchester), Dr. C. Lockhart Robertson, Richard H. Hutton, and Hon. Roden Noel. The Society proposes to investigate "Thought-reading," "Mesmerism," "Reichenbach's experiments," "Apparitions, Haunted houses, &c.," and the "Physical Phenomena" of Spiritualism. It will have plenty to do; and we heartily wish it all the patience, courage and pertinacity it will require; and all the success it deserves.—*The Truth Seeker* (August), Rev. John Page Hopps, editor, London, Eng.

Prof. Cadwell, the mesmerist, is now at Lake Pleasant, where he will remain till the close of the camping season.

Meetings at West Randolph, Vt.

To the Editor of the *Banner of Light*:

There was quite a large attendance at Liberal Hall, West Randolph, Vt., on Sunday, Aug. 13th, at all the sessions, to listen to the utterances of Mr. Geo. A. Fuller, of Dover, Mass., upon the subject of Spiritualism. In the morning he chose for his theme, "The Evidences of Immortality." He prefaced his remarks with an extract from Ralph Waldo Emerson's Essay on Immortality, and discoursed at considerable length, presenting the evidences offered by philosophical thinkers of ancient and modern times upon this theme, and concluding with those evidences presented by Modern Spiritualism, which alone conclusively demonstrate the continuity of life. In the afternoon the speaker chose for his subject, "The Progressive Element in Christianity," and in the evening, "Mental, Moral and Spiritual Culture."

Mr. Fuller will lecture next Sunday, Aug. 20th, at Essex Junction, Vt., and from the 21st until the 11th of September will be at the Lake Champlain Camp-Meeting at Queen City Park, Burlington, Vt.

Items from Queen City Park.

To the Editor of the *Banner of Light*:

A visit to Queen City Park, Burlington, Vt., reveals the fact that preparations are being made for a large gathering of Spiritualists on the shores of Lake Champlain. Fourteen men have been hard at work here during the past two weeks. Streets and avenues have been surveyed, laid out and constructed. A large restaurant and lodging-building is nearly completed. The dance pavilion has been enlarged; a speakers' stand and auditorium are in process of construction; carpenters are busy at work on the cottages; a large stable for horses has been erected and much other work is being done in order to get the grounds in readiness for campers by Aug. 21st. There are lively times at the Park, but not as lively as we expect in a few weeks. The prospects are that we shall have a very interesting and successful meeting here. G. A. F.

It is but justice to the *Banner of Light* to say that it decided that it could not be Henry Slade who was at Belleville, Ont., upon the ground that it knew him to be a genuine medium, while the Slade who was there confessed himself to be fraudulent. It afterward claimed that Slade acknowledged he had used fraud to avoid going to prison. It is perhaps true that a man will sometimes confess to what he has not been guilty of to be spared the infliction of torture and of imprisonment, but this is an awkward plea at best. It is humiliating for a man to confess to an untruth to avoid imprisonment. It is far better to be guilty of no untruth, and to confess to none, prison or no prison.—*The Truth Seeker*, August 12th.

Movements of Lecturers and Mediums.

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

Mrs. M. W. Leslie, inspirational speaker, can be addressed at 152 Castle street, Boston.

Dr. Fannie C. Dexter has left Newport, R. I., and may be found at No. 20 Albion street, Boston.

Katie B. Robinson left Boston Aug. 15th, and will be in Philadelphia the 21st.

Dr. Samuel Watson has of late delivered successful lectures in Bloomington and Chicago, Ill. He speaks again in the latter place next Sunday, at Martine's Hall.

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

Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 A. M. and 7 1/2 P. M. Free and open to all. Conference meetings also held Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex Street (at right).—Spiritual meetings are held at this hall every Sunday, at 10 A. M. and 7 1/2 P. M.; also every Thursday, 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 invited to take part in the exercises. Prescott Robinson, Chairman.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society.—Mrs. O. Hyatt, permanent speaker—holds services at Everett Hall, 283 Fulton street, between Smith street and Gallatin Place, every Sunday, at 10 A. M. and 7 1/2 P. M. Seats free to all. Children's Progressive Lyceum meets at 2 o'clock every Sunday evening. Mrs. A. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 21st street, at 7 1/2. Charles H. Miller, President; W. H. Combs, Secretary.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 3rd street, at 10 A. M. and 7 1/2 P. M. Henry J. Newton, President; Henry Van Oilder, Secretary.

The Independent Association of Spiritualists and Liberals hold public meetings every Sunday morning and evening at Frolicher Hall, 25 East 11th street. Speakers engaged: Mrs. Susie Willis Fletcher, formerly Mrs. J. William Fletcher, for December, who will give tests of spirit presence after each lecture. The *Banner of Light* is on sale at all our meetings. Alfred Welch, President.

RATES OF ADVERTISING.

Each line in a regular column costs for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eighth page. Special Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, headed matter, fifty cents per line. Payable in advance in all cases. 42 Electrotype or Cut will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

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

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

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.

<p>BAKER'S WARRANTED absolutely pure Cocoa, from which the excess of oil has been removed. It has three times the strength of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical. Its delicious, nourishing, strengthening, easily digested, and admirably adapted for invalids as well as for persons in health.</p> <p>COCOA. COCOA. COCOA.</p> <p>W. BAKER & CO., Dorchester, Mass.</p>	<p>GOLD MEDAL, PARIS, 1878.</p> <p>BREAKFAST BREAKFAST BREAKFAST BREAKFAST</p> <p>COCOA. COCOA. COCOA.</p>
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Feb. 18, -21wts

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IS A SURE CURE
For all diseases of the Kidneys and LIVER.

It has specific action on this most important organ, enabling it to throw off torpidity and irritation, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting its regular discharge.

MALARIA. If you are suffering from malarial fevers, or chills, are bilious, or constipated, Kidney-Wort will surely cure, and quickly and easily.

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KIDNEY-WORT

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T. B. Business and Medical Medium, 152 Castle street, Boston, Mass.
18w—Aug. 19.

MRS. J. C. EWELELL, Inspirational, Magnetic and Medical Medium, will be happy to receive her friends and patrons at Hotel Everett, cor. Florence and Washington streets, Suite 1, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M., Aug. 19.

PROF. BEARSE, Astrologer, 250 Meridian street, East Boston, Mass. Your whole life written; horoscope thrown free of charge. Reliable on Business, Domestic, Foreign, and all kinds of Social Affairs. Sent age, stamp and hour of birth if possible. Aug. 19.

WANTED—A working housekeeper in a family of two in Hartford, Conn. Address MRS. L. A. PASCOE, Lake Pleasant, Montague, Mass. Aug. 19.—19w

FULL AND COMPREHENSIVE

INSTRUCTIONS.

HOW TO MESMERIZE.

Ancient and Modern Miracles by Mesmerism.

ALSO

IS SPIRITUALISM TRUE?

BY PROF. J. W. CADWELL.

The Spiritual Rostrum.
A NEW NAME: OR, IS SPIRITUALISM THE FINALITY?

A Discourse Delivered through the Medium of Instrumentality of
MRS. CORA L. V. RICHMOND.

Whenever truth is enunciated in the world and is as vast as truth ever should be, it takes on the name best suited to its utterance, and straightway the human mind proceeds to curtail it, and the name which is given to that truth, be it Platonism or Christianity, or whatever else is recognized by humanity as the highest thing the mind of man limits the truth to its conception, and the truth suffers the depletion from infinitude to the finite mind. Therefore, forever it becomes necessary to the human comprehension that there shall be new names devised for the old-time splendors of the world. New interpretations, perhaps, are not often needed. But because a name has suffered contempt or scorn, or chiefly because it has become belittled by human comprehension, straightway the world declares that the thing which is not expressed in the name but in human comprehension of it is unworthy. You have not failed to know that Christianity has suffered by this process; that that which meant the largest, the ideal truth of the universe, has come to mean but the cloak of priest or king, sacerdotal robe, or the temple or ritual, or the prayer or form, or, worse still, has come to mean the crimes of human warfare and bloodshed. Are we to abandon a name given to the great truth of the world because of the use that the world will make of it? Shall we call light but a name because the sun may be clothed in a marshy meteor may be called by the same name? Is it not true that the light of the sun is still light, and that that which is less than the most perfect light is only relative and is comparatively shadow? But we do not abandon the highest name, and that which expresses the highest thing for any other term, since this alone can express what is meant. Perfect language will doubtless sometime be spoken in the world, when perfect thought has adapted itself to such perfection of word that there shall be no doubtful meaning to any term, and no doubtful thought to express in doubtful term. Truth thus far in the world suffers the cloudiness that is incident to human unfoldment, and the faculties will fain make the truth responsible for their lack of understanding and comprehension of it. Our stained window may be our favorite corner for viewing the sunlight, and we may insist upon it that the sun's rays are red, or yellow, or green, or of some color, according as our window is so stained; but the light itself shines on all the same, and is the light nevertheless. Great truths have been enunciated in certain forms of speech, have borne certain names throughout the history of the world. Could we call the religion of Christ by any other name than Christianity? Rather let us blot out the record of those who have falsely used this name for their work, and insist that Christianity is the divine truth, the splendid teaching, the pure and simple light that Christ gave. Rather let us reject as historical, or as being any portion of that which he taught, the history and lives of those who have sought for any purpose to betray the Christian thought into the lower level of human passion and human ambition. And must it not be true with that which Plato revealed to the world that it retains forever the divine image and stamp of his mind, and that without the name which gives it the significance of his method, there would be no meaning to the system of thought evolved by him, or presented by him, and that, while the same truth under another name might be the same in the absolute sense, the garment which it has worn is that which belittled it on its making its appearance in the world, and it is Platonism or nothing; that is, it belongs to a sphere or cycle of thought which, traced to him, culminates in his mind and regenerates the philosophies of the centuries.

The same may be true with the teachings of Buddha—divinely wise, perfectly human, filled through and through with the interludes of human and divine melody and harmony; Buddha embodying the great and wonderful struggle, the perfect passion of human life, the illustration of all that can bring to man the conception of the full-grown man overcome by the spirit of truth; and shall this pass in the world for any other title or name than that which it is? Shall we not bravely claim it and declare it to be the very thing that Buddha taught, while all that is less than this cannot be the light of his truth? And shall we not forever, in the expressions of truth that come to the world, remember that the form and symbolism and term of expression are adapted to the need of the hour and mean precisely the thing that is enunciated by them?

As Christianity meant Christ, as Christ meant the spirit of truth, and as truth revealed in Christianity meant the spirit more than a form of law, so a term has passed into modern phraseology; is, perhaps, breathed by careless tongues; is found upon the lips of idle advocates; may be syllabled by many who do not understand its meaning; may be lightly accepted by those who have only the smallest portion of its significance. Its name is Spiritualism. What does its name imply? Spirit is life; spirituality is the flowering-out, or blossoming-out, of existence, and the doctrine of the flowering-out of the spirit is implied in the word Spiritualism. Shall we abandon this title because somewhat is thought in the world of its insignificance, because there are those who declare that it means but a sound at the door, but a knock upon a table, but some tilting and rapping, but planchette, but a few tricks done in the dark? Or shall we adhere to the word as significant of that which is behind the knock at the door, behind the indication that is given by signs and signals and symbols, that is the real spirit of life itself?

We make no war with those who do not understand its meaning; we are not shocked nor ashamed nor chagrined at those who do not know the meaning of the word that they use. Much less can we be offended with those ignorant of the spirit of Spiritualism, who use the word idly, and bandy from tongue to tongue hateful appellations and slanderous thoughts concerning it. Can we not afford this? Is not truth so great, so wonderful in its all-pervading majesty, that he who has the light can afford to hear the man without saying, "It is dark here, or it is only twilight?" Sitting in the midst of its splendor, do we heed the idle boy upon the street, who declares that there is no light within our dwelling? And radiant as life becomes with its all-pervading promise and hope, can not Spiritualism afford not only to be misnamed by its enemies or opponents, but also

to be misappreciated by those who are its friends?

A language is found to begin with an alphabet, and an alphabet is as important to every language as numerals are to mathematics. We do not scorn the child that lisps bunglingly the one letter, or the whole of the letters of the alphabet, not knowing for what purpose these syllables are spoken, not even conjecturing that they form the component parts of words that the child uses every day. We wait for such time as between the lisping syllable "a" and "b," there comes a connection with the word, and the need that they see in daily life. We wait patiently forever to understand that not only do words spell the names of things, but speak the significance of ideas. And what revelation it is to the mind of the child to know that not only do letters spell words that mean things, but letters spell words that mean thoughts—invisible things, palpable and potent to move the world, but not consciously connected with the alphabet in the mind of the young child.

Who are these that are first lisping the syllables of the alphabet of immortal life? Who are those that are first learning their lessons of life at the shrine of truth, and do not know that by-and-by these letters shall be connected into words and sentences that will spell immortality; who do not understand the grave meaning of the sentences that are to be linked together to form eternal life; and who scarcely dream that that which they are now learning may be but the pastime of an hour?

Oh! it is beautiful and glorious to be able to understand that every misinterpretation is but a stage of interpretation; that every misstatement is but one step toward a statement—in other words, that those who do not know the meaning of Spiritualism have yet to take the steps, but will learn the lessons that finally spell the word to their understanding, and that the very fact of noticing it at all, or considering it to be in existence, however trifling the recognition of that existence, is one of the beginnings of alphabetical conception.

How are we then to dispose, say some, of those who abuse this word, and make it stand for that which it does not? Have no fear. The sunlight is not disturbed by the clouds that rise from earth, and we have never known a mountain to cease towering in its splendid height because of the mole-hill at its feet. Have no fear for truth. So matchless and all-pervading is its power, that that which passes in its name, and that which is called by its familiar and endearing term, does not disturb its height, its grandeur, or its depth, but only form, perhaps, a convenient screen or barrier between its light and the eyes as yet too dim for seeing.

Spiritualism means that which an analysis of its name portends. It does not mean this to all Spiritualists; those who are in the world at the present hour are not of course full-grown. They do not claim to be. If wise they do not seek to have the finality which can only be expressed by the permanent state of this life and in this world. Such crystallization in any degree of unfoldment that is now possible on the earth would be a crystallization into a form of less than truth, less than the spirit of Spiritualism implies. But let us analyze the word and see whether it will answer for that coming time, for that which everybody hopes this is but the beginning of, for the blossom of which this is the bud or tiny shoot, for the fruition of which this is but the seed-growing, for the harvest that should finally crown the earth with the glad thanksgiving.

There may be new names; there have already been many coined; many have taken possession of their moiety of truth, and borne it away to their individual habitations to clothe it around with their individual forms of thought, and call it by another name. But Spiritualism does not miss it, nor them. It lost nothing from its glory and splendor by their absence; they lose its light by shutting themselves within the narrow walls of individual conception and present unfoldment, instead of all possible growth. Spirit is life; is man's individual and immortal existence; is that which constitutes the intelligence, the consciousness, the entity; is the expression of the very soul of all existence. Spiritualism means the expression, or the unfoldment of life, shall make existence more and more like itself. Spiritualism is forever that which exposes in tangible and distinct form all the methods of the spirit in the universe. Surely if life be spirit and the soul of life be expressed in spirit in its various expressions, then no word in the universe, unless we substitute soul, can answer so well. But soul is not here, only the spirit of it; and as spirit is that which comes in contact with matter, then that philosophy which would relate to soul could only belong to the innermost of man's existence, which in itself is not expressed through matter, does not come in contact with matter, and abides externally as the soul of God abides.

Therefore, while we teach and while you express in human life what spirit is, there can be no other word that will adequately express to the human mind what spirit does. There is no word greater than Spiritualism.

But the meaning of the word must not be limited to your individual comprehension of it; nor must it be limited to the stumbling letters of the alphabet which you have learned to pronounce; nor yet to the words and sentences that you may have learned to weave together as expressing your form of its perception; but it must only be left as the open doorway between you and all that relates to the spirit of existence; all that can possibly interest the spiritual nature or faculties of man, all that you can possibly do in time or eternity as spirit, and all that the forces of the universe can, combined with its wonder and power, do for the spirit in expressing itself. Thus it is made to fill the entire measure of present and possible comprehension. It is made to stand for the highest thing that the spirit of man can know, and it is not only made to be an open doorway, or avenue of communion between the mortal and the spiritual states, as they are called, but it is made to be the thing that is communicated. Many have mistaken the doorway for the dwelling; many have supposed the channel of communication to be the thing communicated; many have mistaken the form of spiritual manifestation by sound, by form of spirit-appearing, by word of voice through any instrument, by written message—many have called this Spiritualism. Is the letter, the paper that you send to your friend, and the pen you write with,

yourself? Is your dwelling to which you invite your guest, yourself? Is the raiment that you wear, or the vehicle that you employ to pass to and fro upon a journey, the journey itself? How shall human mind be taught to know that the outward shell is not the bird; that that which encases the seed of the flower is not the germ; that that which is but an avenue or atmosphere of expression is not the thing expressed? Many mistake a word of love for love itself. Many mistake a form of speech for an idea; and there are those who so clothe themselves round about with material illusions that they mistake these illusions for life. No philosophy of whatever kind that is deep, profound and firmly seated in the human mind, has ever believed that the transitory and transient shadow of existence is existence itself; but there be those who call themselves students of science and philosophy who would have us believe, because they parade before our mental vision these semblances of thought and semblances of ideas and forms of existence, that these constitute existence. The feeblest intellect knows more than this, because the child does not mistake the word for the real meaning; and while the mother's tongue is syllabling some speech the child reads in her eye the deeper meaning that she may not express, and either doubts the speech openly or reserves the doubt until a future time, and sometimes takes advantage of it by questioning, since it is known and perceived by the child that there is something withheld.

Do not, therefore, persuade yourselves that any form in which Spiritualism has yet appeared to the world is the all of Spiritualism. That is Spiritualism which you have in your hearts and your minds. That is Spiritualism which clothes you with conscientiousness of the spirit and its existence. That is Spiritualism that imbues your conscientiousness with higher thought and aspiration and makes you aware of an impulse of existence that comes not from material surroundings or circumstances, that is not born of material environment, but is from within. That is Spiritualism that clothes you with the unfolding power and faculties of your own being, places you in possession of yourself, opens one window after another leading to your own innermost existence, clears away the barrier of the ignorance or prejudice around the doorway that leads to your own dwelling, and sets a light in the temple of your consciousness, causing you to perceive yourself. That is Spiritualism which, robbing all external methods alike of their terror and their false alluring glare in the world, sets up for the world to worship, not the standard of cause and effect as expressed in materialistic science, but the standard of spiritual causation as being the only force in the universe of life, and makes you turn to that portion of your existence that has been veiled by doubt, shadowed by uncertainty, blinded by creed or dogma, and the doorways and avenues to which have been choked with the weeds and briars of mere semblances of existence.

Spiritualism is more than this. It deserves the name which it has, and having that name it will cling to it until men and women are angels. When they are angels there will be an angelic religion, which will be clothed with a name appropriate to that angelic state, which will be wrapped around with the might, and majesty, and splendor of that domain, which will unfold the humanity of that age with its divine glory, the result of the outgrowth of the angel in man; and when that comes, the word "angel" may take the place of "spirit," the word "soul" may supplant the lesser word that is now used; but until then, through all the years that shall come, and through the intervening waves that shall sweep over the earth, when their names shall have been lost and passed out of sight, Spiritualism will restore to history the divine names that have been spoken in every age. It will not let you part with any one of the jewels in the crown of existence; it will not let you leave behind any one of the notes of that surpassing scale that finally make up the full harmony of the spiritual life of man on earth. It will restore to you in all their pristine splendor the words "Christ" and "Christianity," until no longer with block and sword, and car of juggernaut, and fensidit tortures, and fields of blood, and courts summoned in dark places, and secret tribunals, and all things that it is possible for man's material life to heap upon man—until these shall be cast off from association with the word, and the name "Christianity" shall stand forth what it was and is, the doctrines of Christ's truth to the world, mirrored in the sermon on the mount, epitomized in that wonderful utterance that gave hope for humanity, crystallized in that which is familiarly known as the golden rule, and answering the need of those who follow in its light in the breathings of the Lord's prayer. You will have this word; it will shine out clearly and purely as the star that it was to those who sought for its truth, and they who have betrayed it; they who have abused it; they who have set their shadow upon it with false light, will find it grow brighter and brighter, as spirit illumines the original meaning of the word.

You shall not lose sight of Rameses or Moses, who, beneath that which history has heaped upon the Jewish race, and beneath all the artifices of human kings and politicians, still shine brightly, clear as the mirror of God's spiritual relationship to man.

You shall not lose sight of Buddha, who will come out from the retirement of obscurity that the later nations have heaped upon his memory; he will come forth from the East in all the splendor of his shining vestments, his robes of humility and of righteousness around him; he will clasp hands with the Christ of Christendom; he will salute Him as brother; you will receive from him the light of the East, the glory of the Orient. Twin stars, they will stand together in the firmament of the past revelations as God's chosen instruments to earth.

Nor will you lose sight of the more ancient splendors. Spiritualism will reveal them to you; they will stand in their own places as links in this great, vast chain. Zoroaster will gleam out before you in all the majesty of his revelation of law, and the spirit of India will shine forth. The Persian magi will again be revealed to your understanding, and every link will be restored in the mysterious chain; you shall have the spirit of the Shaster, and Zenda-vesta, the Koran with its illusions and dreams and fancies and splendors, all combined. You will have the spirit of the bibles of the Indies, that have been clothed with a transcendent splendor of individual lives, and have shaped the destinies of thousands and millions of human beings who have never learned of the light of Christianity; you will have the most ancient faith restored to your understanding; Osiris will gleam out, not as the magi of heathenish idolatry and worship, but as the idealized

splendor of that infinite power whose other name was Jehovah, veiled in the darkness of the past; you will have each and every one from their inception called into their place and named by the names that were given to them to breathe the word of truth to the world, each name being symbolical of the work to be done, of that which is to be accomplished, and when the new savior fully appears, and when Spiritualism has yielded the crown to the world, and when its full soul is born under humanity, then the name that is given to it will shine down through history as one of the lights and links in that great chain of spiritual teaching that is finally to redeem the world. How shall you quibble, then, about another name? Wear fittingly the garment that is yours, attain fittingly the height that it promises, and whatever new name shall belong to the new truth will come from no man; as these names that the past has yielded came from no human source, nor were borrowed from earthly vocabulary, but from that of inspiration which makes for itself not only a fitting form, but a suitable name, and will be called by the name that it expresses, so the present word, carved out of the necessity of the age, fashioned from that which it portends, and revealed so far to you, is not a thing that may be carried into the dark and blotted out, but a thing that makes darkness ever more luminous, and sheds its light of glory through every promise, every hope and every desire of your existence.

Oh! could you but understand that the spirit of this truth is what is in the world; that the soul of it is what is hovering near; that the light of it is that which is shining into your windows, and that the portent of it is that which is shaping the future alike with apprehension and prophecy, with apprehension for every form of materialism that exists in the world from the throned king to the material worshiper that will have dumb show and idols instead of truth, or from the science that proudly arrogates to herself the only basis of existence, to the petty blasphemer on the street. Wherever you may find this materialism it is a portent to it; it undermines gradually every foundation and fastness, every feudal tower and strong castle of those who have wrapped themselves in a limited existence, and reveals stars, worlds, systems, light, thought, consciousness, beyond aught that the human mind has dreamed. It is a prophecy in this, that it gives promise to every quickening germ of faith in the mind, gives reality to every hope and aspiration of the spirit that is pure; and just as surely as it sets its deadly stamp upon that which is material and unworthy, so does it set its star of promise upon that which is exalted and worthy.

Whatever it has done, however meagre its products, however poor and puerile the soil into which the seed has thus far fallen, it is not responsible for that preparation, but only responsible that it is the light, that it will shine, that it will continue to shine as in all ages, under designations with which it has shone upon the world, until finally, by its name, or by another name, that shall answer when the time comes for that other name, it shall redeem and disen-thral the earth, shall plant in all desert places the blossoms of its victory, and twine around every heart and every consciousness the starry promise of its immortal hope and splendor.

Call nothing trifling that belongs in any way to that which shall illustrate to man the meaning of life. Call nothing trifling that shall aid by never so small a step the feeble feet that are waiting for guidance toward eternity. Call nothing puerile that shall lead the thought or imagination for one instant away from the dull treadmill of material care to the splendor of spiritual possession. Call nothing vain and idle that will imbue man's working or slaving hours with a spiritual hope and light that shines in at the window like the eyes of a happy child; that gleams across his pathway like the laughter of innocence and love, and beckons him in the midst of burdens of existence to the starry fields and the living splendors of an immortal existence. That cannot be trifling which admits into a room, however dark and narrow its dimensions, one ray of light. The crevice or the key-hole, the crack in the wall, or the crumbling down of the edifice itself, when the time comes, that shall let in the flood of light, may reveal things unpleasant to the vision; but, nevertheless, it is the light that is needed. You grow in its effulgence; you feed upon its prosperity; it nourishes you with its strength; your eyes grow stronger by being accustomed to gaze upon it, and spiritual light absorbed into the mind according to your adaptation is that which shall lead you by-and-by to know the meaning of Spiritualism.

Account it not, then, a foolish or an unworthy dream. Rather account those foolish and unworthy who use it not knowing its meaning; who use it not knowing its sacredness; who do not understand it, and ignorantly chatter upon it; who prattle of it in streets and in public newspapers without ever having given it a thought or a moment of attention—but hold as sacred that word that expresses to you any divinity beyond the divinity of Mammon, any hope beyond the hope of death, any wish and aspiration beyond the wish and aspiration of the gallows or penitentiary, or the unhonored grave of the millionaire and worldly worshiper. Rather let this light, abused though it may be, shine upon you all the more, since, from the morning splendor, its radiance has shone in every age under other names and other tongues whose symbols differed from those that you now require, but whose spirit was the same light.

THE FUTURE OF THE WORLD.
[Subject chosen by the audience.]
Ancient and weary seems to move the earth. Old with the scars and seamed with giant war Of many nations that have here had birth, Of many tempests that were borne afar Winged with the breath of darker worlds than this; Of many dreary ords beyond—whose bliss Was but the hope of something far above, Felt in the consciousness of heaven's love.

What time the earth her orbed sphere began, What time the angels gathered round to see, What time the blessing of God's love to man Broke through dull chaos, and eternally Shone on his sight, ye never here can know— Immured in darkness and in time below.

But the best place seems here at last revealed, That up time's steep man adds his fellow-man, To bear life's burden—often here concealed By pride so passing well that few can scan; Revealed in countless myriad words—each form Of life and light that keeps the spirit warm.

Vast ancient cities disintegrated appear, The Pyramids mark man's advance below, And from the mighty sepulchres of fear New, sacred knowledge seems at last to flow; Out of the great Nile, from the powers that bind Euphrates, from the Tiber's storied stream, There flow the wonders of a mighty mind, Making the old past more than human dream.

You now are climbing up this wondrous slope That leads unto the brighter, fairer day;

New vistas of vast knowledge here must open,
And newer peace around you claim its sway.
Science will lead to earth her living streams—
Knowledge and truth will blend with all your thought,
And prophecies of joy, known but in dreams,
Become your daily life, in love outwrought.

We look to see the ancient world redeemed,
Where wilderness and plain, all desolate,
Are scarred with tempests and with earthquakes
seamed;

Sweet bloom and verdure shall earth's longing slake.
We look to see the "Golden Age" arise,
Peace supplant war, where now no peace appears;
Where hope grows dim beneath the lowering skies,
New hopes shall more than crown the perfect years.

We look at last to see the nations blend
In harmony and perfect brotherhood;
All striving and all selfish discord end,
And truth and love at last be understood
To link all knowledge in sweet harmony,
All life and light with their best potency.

We look to see the new-born nations tread
Up, up, the highest steep of perfect thought;
Over the silent cities once named dead,
New powers and thrilling splendors will be wrought
From tree and stone and plain and upper air,
Making the peopled earth all bright and fair.

We look to see faith's altar shine and glow
Within each spirit, and a temple here
Of beauty made, whose power of love shall grow
Divine, from heaven's perfect atmosphere.
When angels walk the earth each day with man,
When you their blessings and their forms shall see;
When consciously the light of life's best plan
Is imaged in the true humanity;

When all selfishness and peace shall come,
And hold dominion over hearts of earth;
When Christ in love visits each human home,
And you awaken unto heaven's birth.

We look to see this life grow all divine,
When as a melting scroll Time rolls away,
And earth a splendid orb of love shall shine,
Resplendent with all truth, life's perfect day.

Then the Millennial Dawn shall surely come,
Then the white blossom of perfected peace
Shall light your way, and every earthly home
Be filled with joy—all sorrowing shall cease;
And man, triumphant over pain and death,
Shall slay the song of life with Heaven's breath.

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Pearls.

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

FAME.

Such glories of sheaths have won and won her,
Such crafty knives her laurel owned,
It has become almost an honor
Not to be crowned.

The firmest friendships have been formed in mutual
adversity; as iron is most strongly united by the
fiercest flame.

BOUGHT WITH A PRICE.

Most that we prize in life is hard to gain—
The view is finest from the loftiest height,
The sweetest pleasure often follows pain,
And after darkness comes the perfect light.

The land is littered with those that pluck the rose,
Sweet peace doth follow after fiercest strife,
The weary worker gains the best repose—
We pay a price for all choice things in life.

THE GOLDEN BEAMS OF TRUTH.

The golden beams of truth and the silken cords of
love, twisted together, will draw men on with a sweet
vintage, whether they will or not.

OUT OF THE SHADOWS.

Rise up out of the shadows, my heart, and come with
me;
You are young and strong and buoyant. What is one
storm to a sea?

What is one snow to the violets? What is one frost to
the rose?
Next June it is all forgotten, except—only God, he
knows.

And the shadows, why should you love them? They
are dark and chill and grim;
They take all warmth and brightness from heart and
brain and limb.

Come out, oh heart, in the sunshine! In this golden,
laughing light—
Lift up your voice and thank the good God that it is
not always night.

Original Essay.

"CHRISTIAN" TACTICS.

To the Editor of the Banner of Light:

You recently alluded to the position taken by
the New York *Christian Advocate* in opposition to
the proposal of Prof. Austin Phelps, that the pulpit
should no longer ignore Spiritualism—the
Advocate being of the opinion that a general
pulpit discussion of the subject, and a revival
of the ancient belief in the supernatural character
of witchcraft and necromancy, with the Bible
denunciations against them, would result
in more harm than good to the popular religion.
In this the *Advocate* is undoubtedly correct.
Permit me to say that, in a later issue,
the same paper gives the ideas of its editor—
the Rev. J. M. Buckley, D. D.—as to what ought
to be done by clergymen to check the growth
of Spiritualism. In substance, his plan is not
to attempt any investigation or discussion of
the facts or principles on which the movement
is based, and thus ascertain its real merits,
but, instead, to either ignore Spiritualism altogether,
or to set forth its alleged immoral and
irreligious tendencies, and thus give it a bad
name. The following are his words:

"If any care to know what we would suggest
to ministers on this subject, it can be stated in
few words. Where Spiritualism has little or
no hold, or where it is declining in a community,
it is, in our judgment, wise to say nothing
about it in the pulpit, but to preach the Gospel
in much assurance, and in the demonstration
of the Holy Ghost, where it has a strong hold,
and is gaining ground, so far as pulpit discussion
is concerned we would point out and
prove its immoral tendency, and would prove
beyond all doubt that it is a source of mental
and moral weakness. Wherever Spiritualism
does exist, there abundant evidence on these
points is at hand; there it can easily be shown
to be nothing but infidelity united with a belief
in ghosts. It is not necessary to affirm
that all Spiritualists are corrupt, or that all are
blasphemers, or that all are haters of the Bible;
but in any community where it is prevalent,
there let it be attacked with the facts which
can be authenticated on the spot. When the
Church has the moral power which it can always
attain in the direct prosecution of its work,
Spiritualism can be reduced, in the public estimate,
to one of the forms of opposition to the
Gospel of Christ.

"Meanwhile ministers and Christians should
not be slow to grapple and expose the delusion
in debate, in the press, and in private circles;
to keep a knowledge of the persons liable to be
led astray, and bring to bear upon such
influences as are most likely to deliver them."

In another paragraph, quoting Dr. Phelps's
suggestion that "much may be accomplished
by simply exposing the irreligious drift of it
[Spiritualism] as seen in its own records," the
editor says:

"This advice is sound and good. If Spiritu-
alism is to be touched at all in the pulpit, it is
safe and unanswerable ground. It can be
carried much further without risk, by showing
that its tendencies are thoroughly immoral,
and that it has no means of guarding itself
from extremes, as there is no certain test by
which to determine the truthfulness, or value,
or safety of the supposed revelations, sugges-
tions or affinities. Of this, however, the
majority of the people are well convinced al-
ways, excepting confirmed Spiritualists. Not
a few even of those will admit the evil drift
of much that passes for Spiritualism. Especially
its anti-Christian character can be made clear.
It is easy to prove that if Christianity be true
Modern Spiritualism must be false, and that its
leading exponents declare their independence
of, and often their positive opposition to, the
teachings of Christ. No laboring arguments
are necessary to do this, nor would that mode be
most effectual in producing conviction."

Thus it appears this Christian editor would
make no discrimination between the funda-
mental facts and principles on which Spiritu-
alism rests, and the possibly mistaken theories
or practices of some who profess to believe in
it. Instead of advising a careful investigation
into its real merits, and an acceptance of what-
ever may be found true and useful in it (as was
recommended by distinguished clergymen in the
last British Church Congress), this editor
would at once assume its "irreligious drift"
and "immoral tendencies," and proceed to de-
nounce it as wholly "evil." In his view, the
only "safe and unanswerable ground" of op-
position to Spiritualism is a mud-bank, and the
proper method is mud-throwing!

In other words he advises an appeal to be
made simply to prejudice, and not to fact or to
reason. For it is well known that the popular
standards by which to judge what is religious
and what is moral are little else than the pre-
judices which have been formed by education
and prevalent opinion. Whatever does not ac-
cord with the prevailing religious notions is al-
ways esteemed "irreligious," and whatever is
not in line with commonly-accepted rules of
morality is deemed "immoral" by superficial
conservatives. Hence to orthodox Jews the
teachings of Jesus had "an irreligious drift,"
and they pronounced him a bold blasphemer,
worthy an ignominious death, for affirming

what all Christians now believe. The crafts-
men of Ephesus thought the preaching of Paul
had a fearfully "irreligious drift," when they
found it interfered with their business of
shrine-making. And the stern Puritan, it is
said, thought it to be highly "immoral" for a
man to kiss his wife on Sunday, or to frolic
with his children, or even to take an airing
outside the path to church on that holy day!

Appealing thus to popular prejudice is a cheap
method of combating a progressive movement,
but as unworthy as it is cheap.

The honorable and proper way of dealing
with Spiritualism, as with any other system of
ideas claiming the attention of mankind, one
would think, is to carefully examine the facts,
if any, on which its claims are based, and the
absolute value to humanity of the ethical and
religious principles which it necessarily in-
volves. In advising a different course, is not
this *Christian Advocate* plainly violating the
Christian precept, "Do unto others as ye
would that they should do to you"? Does the
Advocate recommend the opponents of Chris-
tianity, or of Methodism, to ignore the funda-
mental facts or basic principles of either, and
confine themselves to pointing out the evi-
dences of "mental and moral weakness" on
the part of Methodists and other Christians?
It is well known that "abundant evidence on
these points is at hand" in almost every com-
munity where Methodism or Christianity in
any form prevails; but what does the *Advocate*
think of those opponents who occupy them-
selves merely with scandal and mud-throwing?
An answer is hardly necessary.

People who honorably and candidly investi-
gate the facts of Spiritualism find them to be,
not anti-Christian as so positively affirmed, but
of the same essential nature as those which lie
at the basis of Christianity—the same, indeed,
as those which arrested the attention of John
Wesley, the Apostle of Methodism (which in its
early days was but a phase of Spiritualism),
and a knowledge of which qualified him for his
vigorous onslaught upon the Sadduceeism and
formalism of his day. These facts are nothing
less than instances of the intervention of su-
permundane beings and influences, for the bless-
ing, the instruction, the spiritualization of
humanity—for the healing of disease, the un-
folding of spiritual truths, the inculcation of
universal brotherhood, and the demonstration
of immortality. Without this beneficent inter-
vention, neither Christianity nor Methodism
would ever have had an existence in our world.
In fact, the "preaching of the gospel in the de-
monstration of the Holy Ghost" is but one form of
Spiritualism.

It is true that this beneficent intervention is
accompanied now, as it was in early Christian
times, and in the days of Wesley, by the paral-
lel interference of ignorant, selfish, sometimes
malicious, or, in one word, "undeveloped"
beings from the invisible world, whose influ-
ence, now as then, causes confusion, and needs
to be discriminated, counteracted, controlled
or averted by the superior influences of good.
In all this Modern Spiritualism does not differ
from, but is precisely identical with, primitive
or real Christianity.

Nor does Spiritualism differ from Christianity
in the fact that there have sprung up under its
name many diverse theories of religion, or of
no-religion, and many incongruous, perhaps
pernicious, moral practices. "Much that passes
for" Christianity—as, for example, the
spiritual despotism, dogmatic corruptions and
superstitions of the Roman and other hierar-
chies that constitute by far the larger portion
of Christendom, the atrocious doctrines known
as high Calvinism, not to mention the perni-
cious teachings of various Christian sects which
are not in accord with the gospel according to
John Wesley: all this that passes for Christian-
ity with millions of earth's inhabitants, the
Advocate must admit, has an "evil drift," as
truly as "much that passes for Spiritualism."

The *Advocate* will, doubtless, claim that the
evil things above alluded to, as well as the
moral weaknesses and delinquencies of Chris-
tians, are no part of real Christianity, and that
it is the duty of opponents of that system to
investigate and discriminate between the real
thing and "what passes for" it. Exactly so.
And it is not less the duty of Christian Advo-
cates, whether editorial or clerical, to so inform
themselves that they can discriminate between
what Modern Spiritualism really is, and "what
passes" by that name—between its essential
truths and the theories or follies of individual
Spiritualists—before they proceed to denounce
and anathematize it. In so far as the *Advocate*
has failed to do or advise this, it is disingenuous
and unfair. No one who honestly investigates
can affirm that Spiritualism is "nothing but
infidelity united with a belief in ghosts," or
that "its tendencies are thoroughly immoral,"
or that "if Christianity be true, Modern Spiritu-
alism must be false." I would not object,
however, to the statement that if "much that
passes for" Christianity be true, then Modern
Spiritualism is false.

As to irreligious drift and immoral tenden-
cies, no new statement or advanced evolution
of truth is to be justly judged, as already shown,
by the religious or moral standards of a pre-
vious age. The appeal must be, not to ancient
authority, to precedent, prejudice or popular
notions, but to the intrinsic nature of things.
What is in itself religious or irreligious? What
is intrinsically moral or immoral? These are
the questions that must be asked and answered
in the light of the New Age, before one is just-
ified in pronouncing wholesale condemnation on
either doctrines or their believers. But even
on the basis of the ordinary standards we
should be pleased to have the *Christian Advo-
cate* point out what there is that is necessarily
either irreligious or immoral in a conviction of
the possibility and an enjoyment of the reality
of communion with our departed friends—in
the positive proof of a continued spiritual ex-
istence for humanity, whose conditions of hap-
piness or suffering depend on conduct and aspi-
rations in this life—in the revival of the gift of
healing and other spiritual gifts enjoyed by the
early Christians—or in the enjoyment of inspi-
ration as a perpetual source of instruction and
enlightenment. These are undeniably the es-
sential facts or truths of Modern Spiritualism.

But it may be said that certain Spiritualists
have gone far beyond these primary truths,
and have put forth theories which are subver-
sive of all religion, and have indulged in prac-
tices which are unjustifiable by any rational
scheme of morals. If it be so, it does not follow
that these theories or immoralities are any part
of Spiritualism, or that it is responsible for
them, any more than is Christianity responsi-
ble for the carnalities and immoralities of the
Corinthian church mentioned by Paul (I Cor.
iii, 3d, and v, 1), or for the extravagances of the

Gnostics, Manicheans, Monachists, Anchorites,
Cenobites, Stylites, etc., of the early centuries,
or of the Flagellants, Anabaptists, Agapemones,
Perfectionists and others of later times.

But it is alleged that Spiritualism "has no
means of guarding itself from extremes, as
there is no certain test by which to determine
the truthfulness or value or safety of the sup-
posed revelations, suggestions or affinities."

True, Spiritualism has no infallible book to
which to appeal, no ecclesiastical organization,
no spiritual court, General Conference, Ecumen-
ical Council, Holy Inquisition or infallible
pope authorized to determine the truthfulness
of revelations or to deal with heretics. But it
has what is far better; it has the power of ap-
peal to the enlightened reason and conscience
of men, which is the real test of any system of
ideas. It has, in fact, precisely the same means
of guarding itself from extremes, and at least
equally valid means of testing the truth, value
and safety of revelations as existed in early
Christian times. Before the present "Canon
of Scripture" was generally adopted (i. e., for
nearly four hundred years after the crucifixion
of Jesus), and before ecclesiastical authorities
existed, what "certain test" had Christians of
the value of any revelations? How could they
test anything but by the exercise of their own
truth-determining powers? It was by these
alone that they could properly decide, among a
multiplicity of writings, what was "sacred
scripture" and what was "apocryphal"—what
was "profitable for doctrine" and what was
rubbish. And who will presume to say that the
people of to-day are not as capable of judging
in these matters as were the comparatively un-
enlightened of those early centuries? In fact,
why is it not our plain duty, in the exercise
of our own God-given powers, and in the super-
ior light and clearer inspiration of to-day, to
revise the decisions of "the fathers" and de-
termine for ourselves the value of all revela-
tions? There is no rational escape from this
duty.

If many persons are incompetent to make
such decisions wisely, it is largely because their
truth-determining faculties have been left un-
cultivated by the church-methods of the past.
They have been taught to accept certain dog-
mas in religion and morals on authority, and
without the exercise of their own powers of
discernment. If in consequence these powers
are so weak that numbers are liable to be led
into extremes of error or folly by fallacious
"revelations, suggestions or affinities," the
best corrective is to allow them to experience
the consequences of their own mistakes. To
continue the authoritarian or coercive method
will only perpetuate the weakness. It is well,
therefore, that Spiritualists have not imitated
the methods of ecclesiasticism by instituting
spiritual courts of any kind to determine what
is truth or to suppress heresy; and it is to be
hoped they never will.

Such is the line of tactics proposed by the
editor of a leading religious journal by which
to oppose the progress of Spiritualism. That it
is suited only to bigots, and unworthy of honest
and honorable inquirers after truth, I think must
be apparent to every reader. In conclusion, I
would commend to the consideration of the *Ad-
vocate* and its readers the following utterances
by the venerable Bishop Simpson, one of the
ablest, most spiritual and most revered clergy-
men of the Methodist body in this country. In
a sermon, a few years since, he is reported as
saying:

"The associates of our lives, that walked
along life's pathway, those with whom we took
sweet counsel, and who dropped from our side,
where are they but just beyond us?—not far
away, but now it may be very near us. Is there
anything to alarm us in this thought? No. It
seems to me that sometimes when my head is
on the pillow there come whispers of joy that
drop into my heart—thoughts of the sublime
and beautiful and glorious, as though some
angel's wing passed over my brow, and some
dear one sat by my pillow and communed with
my heart, to raise my affections to the other
and better world. . . . The invisible is not dark,
it is glorious. Sometimes the veil becomes so
thin it seems to me that I can almost see the
bright forms through it, and my bending ear
can almost hear the voices of those who are
singing their melodious strains. Oh, there is
music all around us, though the ear of man hear
it not; there are glorious forms all about us,
though in the busy scenes of life we recognize
them not. The veil of the future will soon be
lifted and the invisible shall appear."

From this it is apparent that Bishop Simpson
himself is both a Spiritualist and a medium, in
all excepting, possibly, the full clearness of
vision and of hearing which thousands among
us have attained. Would it not be well for the
Advocate to first "grapple and expose the delu-
sion" of this venerable Bishop of its own
church, and to "bring to bear upon" him "such
influences as are most likely to deliver" him,
before pushing its crusade against outside par-
ties? — A. E. NEWTON.

Arlington, Mass.

(From the Baltimore American, July 30th.)

The Rise of Man.

Several of the forms of religion that have
originated in Asia, and which have numbered
their adherents by the hundred million, have
taught an ideal perfection and purity in the
progenitors of the human race, and a subse-
quent "fall of man" from that original sinless
condition. The idea of the fall of man pervades
nearly all creeds. All of them have their dreams
of a golden age of sinless innocence, which was
lost through some slight act of disobedience,
thereby bringing upon the whole human
descendants. This idea is almost as universal
in religions of all kinds as the idea of sacrifice—
the idea that God is pleased when innocent vic-
tims, animal or human, are butchered upon an
altar. In Christianity the idea of the fall of
man from a condition of perfect purity to a con-
dition of "original sin" lies at the foundation
of the whole "plan of salvation." If man never
"fell," but, on the contrary, has risen, then the
idea of the atonement loses its cornerstone,
and the idea that our Saviour was a "sacrifice"
gives way to the idea that he was a teacher.
His life, not his death, becomes the precious
thing, and we are to be made sinless by follow-
ing his words and his example, and not by be-
ing washed in his blood.

It is not easy to see how the idea of the fall of
man and the depravity of all human nature en-
tered Christianity. In its complete horror it is
of very recent date—not much more than three
centuries old. Yet it may be traced back, grow-
ing fainter in the distance, to the early days
of the faith. It rests upon very slender founda-
tions in the Old Testament; and the chosen
people of God and their prophets did not draw
from the fact that Eve had eaten an apple the
awful inference that Knox and Calvin did.
The study of prehistoric man has made great
progress during the past twenty years. Their
bones, their weapons and their dwellings have
been found in the geological record of the
glacial epoch, very many thousands of years
ago. There was a time when Europe was
populated by a race as low as that of our
Indians. The same is true of Asia and Africa,
and this was the condition of the whole human
race during many thousands of years before
the twilight of history. There are races in

Australia even now who have no word for
family or God or home or soul; no ideas above
animal existence. They live and breed together
like the beasts, and there are no laws or reli-
gions or family ties among them. They are
neared to the chimpanzee, the orang, than to
Socrates or Shakespeare, or Sir Isaac Newton.
So incapable of improvement are they that one
can see that the great step in evolution is not
from the beast to the man, but from savage
man to civilized man. For countless centuries
these creatures have lived and bred and with-
out showing a glimmer of advance. Such
seems at a remote past to have been the con-
dition of all mankind. Egyptian, Assyrian,
Chinese, Hindu, Hebrew, Greek and Latin civi-
lizations are things of yesterday. These stretches
out behind them the long night of prehistoric
savagery—when a wretched and scant popula-
tion huddled in caves and squatted naked around
their horrible cannibal feasts. Where shall we
look to find a golden age of sinless purity?
Where shall be found the slightest ground for
the idea of the fall of man? Little by little
there has been a rise of man. In several dif-
ferent parts of the earth there have been in-
dependent beginnings of civilization. Great em-
pires arose, flourished and decayed, each suc-
cessor rising a little above its predecessor.
There have been currents of backward move-
ment as well as waves of advance; but, on the
whole, the tide of civilization has been rising
steadily to the present period. If we compare
modern wars with those of early ages, and war
is the point where savage and civilized man are
most alike—a great advance in humanity will
be seen not only as to non-combatants and
prisoners, but in sparing works of art, etc. All
that man now enjoys in moral dignity, learning,
humanity, society, laws, the family and the
home has been developed by slow degrees
from the primeval condition. There is no
hint to be found of a fall of man except what
Calvinism has spun from its wretched sophisms
about an apple that was eaten some six thou-
sand years ago. All the histories, all the monu-
ments, the physical sciences, the studies on ex-
isting savages, the explorations of glacial drift,
ancient cave-dwellings—all teach the same
truth: the rise of man during a period extend-
ing, perhaps, one hundred thousand years back
into the remote past.

If there was no fall of man, then the whole
human race does not rest under the awful judg-
ment of God, doomed to eternal fire. There is
no need for God to kill his own Son in order
that his wrath against men may be appeased,
or that men should satisfy divine justice by be-
ing washed in the blood of an innocent victim.
The whole of that awful blasphemy against
God vanishes like a hideous dream, and we be-
hold instead the God of Love, who has led us
thus far out of the darkness, and who still leads
us on toward the higher light. The exquisite
personality of the Redeemer remains with us
in the guise in which he presented himself—the
Son of Man, the teacher of purity, holiness and
humanity.

Is not this something which the true Chris-
tianity has? There is no service to be rendered
which science has rendered to religion so valua-
ble as this. In astronomy the infinitude and
majesty of God were revealed; in microscopy,
his infinite care; in geology, his eternity; in
the unchangeableness of the laws of matter and
force are revealed his justice; in evolution is
revealed his unity. Now the study of prehis-
toric man sweeps away the ugly myth of the
fall of man, and gives us a God of Love instead
of the God of wrath and vengeance.

John L. Moore writes from Artemisia,
Canada: "The *Banner of Light*, with its talent-
ed writers of both sexes, and its neat typog-
raphical beauty, is a treat of the first class."

"* * * Troubles often come from whence we
least expect them." Yet we may often prevent
or counteract them by prompt and intelligent
action. Thousands of persons are constantly
troubled with a combination of diseases. Dis-
eased kidneys and costive bowels are their tor-
mentors. They should know that Kidney-Wort
acts on these organs at the same time, causing
them to throw off the poisons that have clogged
them, and so renewing the whole system.

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds
its regular meetings on Sunday, at 2 P. M., in Union
Church, Boston street. President, E. T. Shaw, Treasurer
and Secretary, The public cordially invited.

CHICAGO, ILL.—The Progressive Lyceum meets in
the Park Hall, on Madison street, near Bishop Court,
at 8 P. M., every Sunday. All are invited.
2 P. M. at 230 P. M., every Sunday. All are invited.
The First Society of Spiritualists meets at Grimes Hall,
13 South Halsted street, Sundays, at 3 P. M. H. O. Loos,
President; H. S. Cornford, Secretary; Mrs. N. Moore,
Treasurer. Mrs. Harrison and others will speak and give
tests.

The First Society of Spiritualists holds regular evening
meetings at the Music Hall building, corner
State and Randolph streets, at 7:30 o'clock. Bible inter-
pretations in Martin's Parlor, corner Wood and Walnut streets,
at 8 P. M., every Sunday. Mrs. C. Y. Richmond,
regular speaker. Dr. L. R. Smith, President; Collins
L. Smith, Secretary.

CLEVELAND, OHIO.—The First Religious Society of
Progressive Spiritualists meets regularly in Wolcott
Hall, corner Prospect and Brown streets, at 7 P. M.,
at 10 P. M., every Sunday. President, Wm. L. Lee, Secretary,
Mrs. M. L. Lee, Treasurer. The Children's Progressive
Lyceum meets in the same hall at 2 P. M., every Sunday.
at 10 P. M., Wm. Z. Hatcher, Conductor; Mrs. Ella Wil-
kinson, Guardian; "Clille H. Lee, Treasurer, 105 Cross
street.

CEDAR RAPIDS, IOWA.—First Society of Chris-
tian Spiritualists meets every Sunday, at 7 P. M., at Enos
Free Library Room, Iowa avenue, inspirational speaking,
music and song. President, Wm. V. Warren, Vice-
President, Dr. Hamilton Warren, Secretary and Treasurer.

HANNON, MASS.—Regular meetings are held on Sun-
days at 2 P. M., at Hannon Hall, 27 Main street. Presi-
dent, Wm. L. Lee, Vice-President, Mrs. Imogene
McClure, Secretary, Mrs. Thomas Emerson, Treasurer.
The Children's Progressive Lyceum meets at 2 P. M.,
every Sunday, at 10 P. M., Wm. Z. Hatcher, Conductor; Mrs. Ella Wil-
kinson, Guardian; "Clille H. Lee, Treasurer, 105 Cross
street.

LEOMINSTER, MASS.—Meetings are held every other
Sunday in Allen's Hall, at 2 and 8 P. M. Charles
McClure, President; Wm. L. Lee, Secretary; Mrs. Fannie
Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Religious Society
meets every Sunday at 2 P. M., at Good Templar's Hall, Main
street, at 8 P. M., at 10 P. M., at 12 P. M., at 2 P. M.,
at 4 P. M., at 6 P. M., at 8 P. M., at 10 P. M., at 12 P. M.,
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New York Advertisements.

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MIS. CORNELIA H. BUCHANAN (late Decker)
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Aug. 5, -11

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Will be issued on or about the first of September next.
ALEX. S. DAVIS has been authorized as our
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July 22.—6w*

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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 poetic verse, presenting the meaning of the author as unmistakably as the plainest prose. One hundred and twenty-six pages are devoted to an epic poem on the grand theme of human life and destiny, the remainder to miscellaneous po-

The moral and religious precepts of the book cannot fail to strike a responsive chord in every earnest and thoughtful mind without regard to faith, creed or sect; and its doctrines are so expressed that they may be grasped by any wayward or sceptical for good upon the mind, however skeptical. It effectively puts to silence the cry that the doctrines of true Spiritualism in any way lead to immorality. On the contrary, it shows the grand exaltation and spiritual growth

In its development, theory II advocates the idea that souls are *transmigrated* until they arrive at a point where they are *transmuted*; that is, they are spiritually self-sustaining. They are *transmuted* when they are no longer children, when they are adults, and become self-sustaining in a spiritual body at the dissolution of the earthly.

The author claims to be *en rapport* with the spirit of John Howard, who guides him through cycles and spheres of existence. In his interviews, he asks the spirits to tell him about their past history and experience, giving the hearings of their acts and conditions in their former lives upon their spiritual progress, the hindrances to their advancement, and the sources

The last spirit interviewed is George Washington, who speaks as a philosopher rather than as a patriot. He makes a thrilling plea for peace and gives a scathing rebuke to the war-spirit, opposes capital punishment, advances the election of slaves by their owners by the people of each locality, in order to save from jeopordy the life of the President, on whom the responsibility of appointments rests. The two following verses are his:

"The night is but the shadow of the day,
The tempest brings the air a purer calm;
Behind the darkened clouds the sunbeams play;
The next-day's light will drive the night away."
Man's power the product of a mighty arm,
An integration of eternity.
Now back to earth with strength of will renewed,
To see to hence the nation's betterment,
And trusting that the scenes in vision viewed
I may remember: upon this truth I rest
"To every problem solved, and ask no more;
To every Love and Love and Love the best."

We have no hesitation in saying that this little book will be a valuable accession to the family literature, and no liberal mind will regret its purchase. We therefore confidently recommend it to all who have a heart for the better order of the book on the principle of mutual exchange, and full value received.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 19, 1882.

Lake Pleasant Mass. Camp-Meeting.

Progress of the Meeting—Large Attendance—A Great Army of Prominent Mediums—Record of the Week—Serenade to the Wife of Superintendent John Adams, of the Fitchburg Railway—Miscellaneous Items.

Lake Pleasant, Aug. 19th, 1882.—This great meeting presents a spectacle worthy of careful study. Each day since my last letter has brought increased life and animation to the gathering. Veteran workers in the cause of Spiritualism from all over the land, and abroad, are to be seen here. The days are full of interest and profit to the student of Spiritualism, or the transient visitor. For the former there are lectures, seances, fact-meetings and scores of mediums; for the latter, grand music, boating on the Lake, and numerous other rational amusements. And so the days come and go. Entertainments are numerous, and many benefits to worthy laborers in the vineyard of Spiritualism have been given.

Dr. Henry Kiddle, of New York, has been warmly welcomed to the grounds. He is in good health, and is ready for work in his profession as a spirit-medium. Messrs. Phillips, Shear, and a host of other mediums are visited by a great many people.

The exercises from the rostrum have been marked by meritorious utterances. Dr. G. H. Geer's discourse on "Does Death End All?" was a noble production. The speaker pointed out in a very clear way the great debate of the future—viz., materialism on one side and Spiritualism on the other. Prof. Buchanan gave a lengthy exposition of the new science of "Sarcogeny," to an attentive audience. Miss Stebbins was full of enthusiasm, and seemed to enter into an analysis of old theological views with a vigor only born of sincerity and a thorough understanding of his theme. Mrs. Saxon took up the topic of the relation of woman to all the affairs of life; she declared vehemently against false theories relative to the status of her sex, and pointed out the higher view which was slowly but surely beginning to prevail.

On Sunday, Mrs. Shepard-Lillie addressed a very large audience. She spoke with more than her usual eloquence, and was frequently applauded. In the afternoon Prof. Henry Kiddle read a scholarly essay to a colossal audience. His theme was "The Spiritualization of Humanity." The address was a brilliant production, displaying profound spiritual insight and rational religious enthusiasm.

The utility of the platform is being recognized by all, and there seemed to be a determination to make the rostrum an increasing power for good—a radiating centre from which there shall emanate ideas that shall be full of spiritual vitality, thus furnishing nourishment for the aspiring minds of the thousands that assemble at the Lake each year.

Two weeks more of the camp-life remain, as the meeting will not close until Aug. 25th.

Friends in all parts of the country, remember that you are invited here for a season of intellectual and spiritual refreshment. Come and meet your colleagues in Spiritualism.

On Sunday, Aug. 20th, J. Wm. Fletcher of New York City, and Mrs. Helen Palmer of Portland, Me., will speak.

RECORD OF THE WEEK.

MONDAY.

The day was pleasantly passed in fraternal greetings between campers. Many strangers were introduced to prominent officials of the camp.

TUESDAY.

Dr. George H. Geer of Michigan lectured on the subject of "Does Death End All?" He said, in substance:

DOES DEATH END ALL.

There is of man as a reasoning, willing, conscious being? Is a question of much interest. One of the two schools of thought is arrayed in the affirmative, the other the negative. The materialistic school declares mind to be the result of organization, and that when the body decomposes, the mind as such is lost. This position is predicated on some assumptions that are susceptible of criticism.

First, it assumes absolute knowledge of both matter and mind, which is not possessed. We know of matter only by its attributes, which may be classified under three general heads: extensibility, solidity and divisibility. Mind is known only by its functions, which may be classified in the following manner: Thought, reason, will, emotions and consciousness.

The attributes of matter constitute its distinguishing characteristics, and the powers of mind constitute its distinguishing characteristics. There is nothing common to them as yet discovered except the fact of existence. Whether they have a common substratum or not is at present a matter of speculation, upon which it is unbecoming a student to dogmatize.

Mind and matter cannot be measured by the same rule, for measuring anything a part of the thing to be measured must be taken as a unit of measurement, as in distance we must take a part of the distance as the unit. To measure solids, a solid unit is essential. We could not measure distance in a bushel-basket. To measure matter we must take its attributes as our unit. To measure mind only the characteristics of mind can be used as units of calculation. It cannot be said, matter thinks, wills or cognizes, in one case more than in another, for it never does either, but some bodies may possess the attributes of matter in a greater or less degree than others. It cannot be said of mind that it is solid, long or square, for it is not measurable by those units.

One mind may be capable of a greater or less activity than another, and the degree of its power to act is its true measurement. It is a fallacy of Materialism to attempt to measure mind by the rules of matter. Each must be measured by itself. Whatever changes of form matter may undergo, it never loses its mental qualities. And so with mind. In the last analysis matter retains its attributes and mind its functions. It is an assumption as unwarranted as it is great to say matter can ever assume the characteristics of mind. The object of material organization is definite form, and when this is reached, disintegration naturally ensues. The object of mind is indefinite or not infinite growth. It is not logical to say because matter is destined to reach definite form, therefore mind loses its distinguishing characteristics when the body with which it has been associated becomes dust. And this is the position of materialism. Mind may always be connected with matter in some form, but not necessarily with gross matter of such as our bodies are composed.

All we know of matter is change and form; all we know of mind is growth. Materialism is not founded in fact or philosophy; it is not founded in the constitution of the mind. Our intellects and emotions all deny it. The mind remembers, conceives, combines and reasons; it loves, fears and hopes, in total absence of any impressions from without that can induce in the smallest degree these emotions, and we feel the fullest conviction that it will continue to exercise the same functions in undiminished activity, though all material things were at once annihilated.

WEDNESDAY.

Prof. Buchanan's lecture was devoted to the science of SARCOTOMY, which, as he stated, is the science of corporeal development and expression—of word being derived from sarks, flesh, and implying application to the whole body, a larger conception than the analogous word, physiognomy.

Man, said Prof. B., is the master-piece of creation, the miniature representation of the Divine. And he is a triune being, consisting of soul, brain and body, each a wonderful organization baffling the research of science and philosophy.

The greatest mystery of the universe is the

wonderful arrangement by which soul, the imperishable and intangible entity in which there is nothing material, and which is in all things the antipodes of matter, is nevertheless so associated with matter as to be able to impart wonderful masses of bone and muscle, with mechanical energy, and at the same time to govern the affinities and decompositions of solids and fluids, as if it possessed all the forces of chemistry.

This is the problem never before solved, which has defied all human intelligence in all nations and among the wisest of men. Go among the Hindus, search the writings of Buddha, whom they consider divine in his wisdom, and go further back to Krishna and Menu—then go to the great philosopher Confucius (and the mystic Lao-tze) who has ruled the mind of China for more than twenty centuries, and nowhere do we find among those who have speculated on the grandest problems of life and destiny, any attempt to solve the problem of the intermingling of soul and body. Go into Egypt, the ancient cradle of science and philosophy, where so much was known of the mysteries of magnetism and magic, and even there we find no intellect bold enough to grapple with this question. Greece had a score at least of eminent philosophers, and temples in which with superlunary wisdom the sick were healed and oracles with grand intelligence influenced the governments of the Grecian States, but Grecian philosophy was dumb upon this subject, and its ignorance was so profound that Plato, whom superstitious literati have almost deified, expressed the opinion that the power of prophecy was connected with the liver!

Come, then, along the line of scientific progress to the collegiate wisdom of to-day, embodied in medical colleges and ponderous cyclopedias, and we shall look in vain for any scientific solution of this problem, or even an attempt at its solution. The most learned of the universities know little more than the unlettered plowman, and not as much upon this subject as many a woman of spiritual and intuitive mind knows by her own consciousness. Even that greatest of scientific seers and philosophers, Swedenborg, did not present a practical solution of this problem.

But one man in the whole history of human progress ever possessed the courage and sagacity to strike the centre of this Gordian knot—by unfolding the anatomy of the brain, and tracing among men and animals the operation of its organs.

That was the first step to the solution of the mystery; but thence and on was the work to be done. He never undertook to trace the operations of the brain downward as the controlling organs of the body. He did not realize that every organ of the brain was a physiological as well as a psychological agent; and hence, although he made a partial solution of the question of union between soul and brain, he left the union of soul and body an unsolved mystery. Great was his work, but not the work of any man in all the ages before him; and he will be recognized by future ages as the Father of Philosophy.

I come now to the final solution of the problem, which I have achieved by experiments of the simplest character, performed forty years ago, in which I found that all the organs of the brain world, in certain persons, respond to musical vibrations like the keys of the piano to a musician; and that the same responsive action could be produced all over the body.

My experiments on the brain, begun in 1841, have been repeated in most of the great cities of the civilized world; but those upon the body have never been made a popular exhibition. They develop a connection of soul and body, not based upon any doctrine of correspondences, but established by physiological connection.

As every organ of the brain possesses a psychic function as an instrument of the soul, and also possesses a physiological function developed in its action on the body, it follows that all psychic faculties have physiological influences and localities on the body in which the association is realized between the psychic, or soul faculty, and the physical, or body faculty, as is seen in the association of fear with the excitement of the heart and the reverse action by which inflammation of the heart, known as endocarditis, or pericarditis, produces an expression of alarm and apprehension in the countenance which is its diagnostic symptom.

Dr. B. then proceeded to explain the connection of the various organs of the body, referring to the physical, or human form, and its psycho-physiological forces located on the surface, and after half an hour of interesting illustrations suggested that the knowledge of these nervous forces was the basis of all scientific treatment by animal magnetism and by the application of electricity. To operate upon the human body without knowing the nature and location of its nervous forces would be as unwise as to practice surgery without first learning anatomy.

A tribe of savages suddenly becoming interested in civilized music and pounding or thrumming the white man's instruments without a previous study of music, might produce much musical noise, but nothing agreeable to a musician; and much like this was the unskillful treatment of disease by quackery, when the operator knew nothing of the laws of its application developed by sarcogeny.

Equally unwise must be the study and treatment of insanity without a knowledge of the laws of connection between the mind and body; and the entire symptomatology of diseases must be deficient in regard to mental symptoms and the effects of the mind on the body in the absence of the guidance of sarcogeny, a science unknown in the colleges, but which will have a prominent place in the Pathological College of Therapeutics, to be established at Boston in January.

Giles B. Stebbins delivered a lengthy address on the change which has taken place in the world's religious thought. He referred to the days of Paganism, and rejoiced that the old views of God and immortality had been outgrown.

FRIDAY.

The Banner of Light courier had the honor of addressing the people. Mr. E. W. Emerson's tests were very convincing.

SATURDAY.

Mrs. E. L. Saxon delivered a valuable address on the subject of woman and her widening sphere of labor.

SUNDAY, AUG. 13TH.

Mrs. Shepard-Lillie said, among other things: "I claim you all as Spiritualists, for you are on spiritualistic grounds. There is something distinctive in Spiritualism—its teachers (many of them) are uncultured, but the baptism of the spirit-world comes to them, and they are made orators of great power. The lecturer then entered into an elaborate exposition of Modern Spiritualism, showing the talk of the camp, and the friends are pleased that Mrs. Adams has been treated with such distinguished courtesy. She is an accomplished lady, and it is a pleasure and an honor to be regarded as her friend. The absence of Superintendent Adams from the festivities was deeply regretted.

GENERAL MISCELLANY.

CAMP CHIEFS.

O. K.: Lake Pleasant. The meeting is at its height. Great crowds come and go daily. Excursions to Mt. Toby are popular. The Benedict praises the meeting. The Mediums Mecca: Lake Pleasant.

Excellent Cottage is popular with lodgers. Well conducted: The Lake Pleasant Hotel. "Fact" meetings every morning at 9 o'clock. Sunday was a great day for the Camp-Meeting.

Pleasant to observe: The cordial greetings at the depot. Nineteen excursion: In all probability there will be one.

In demand: The members of the sanitary committee.

Mr. and Mrs. Lillie arrived on Thursday, August 10th.

Mrs. Woodman, a test medium, is receiving many callers.

Mrs. White and daughter, of Buffalo, N. Y., are at the hotel.

Mr. John Lillie has enjoyed his sojourn at Lake Pleasant.

Happy people: Investigators, when they receive a good test.

A distinguished visitor: J. G. Meugens, of Calcutta, India.

Dr. Henry Slade gave many sittings on Sunday to his usual interest.

Gen. J. M. Roberts, of Philadelphia, is interested in the meeting.

All of the Spiritualist papers have representatives on the grounds.

E. L. Stanley and wife, of Le Roy, N. Y., are visiting Lake Pleasant.

Interesting: The exercises at the dedication of Lake View Cottage.

Mrs. Howe, of Worcester, is holding seances which are well attended.

Mrs. Ella Bacon, of New Haven, Conn., is attending many seances.

Mrs. Saxon was loudly applauded as she closed her address on Saturday.

Frank L. Whitney and Roe Coburn enjoy boating rides on the Lake.

Prof. McIntire's scientific lecture on Sunday night was very interesting.

G. W. Seaman and family, of Troy, N. Y., are enjoying themselves here.

Missed: Dear Aunt Mary Stearns, who passed to the spirit-world last April.

A crowd: Competent judges estimate the attendance on Sunday at 5,500.

A good innovation: The scientific lecture on Sunday evening by Prof. McIntire.

Dr. H. W. Nason, of Saratoga, N. Y., will be cordially welcomed to the camp.

Maggie Folsom, of 2 Hamilton Place, Boston, is at the camp for a short visit.

Admirable: The tests from the platform given by J. W. Fletcher, on Sunday.

A fact: Mr. Whitlock is an enthusiast on "facts" connected with Spiritualism.

Dr. E. B. Walker, of North Woodstock, Ct., is kindly remembered by friends here.

Arthur Hodges is making many converts to Spiritualism. His seances are crowded.

In great demand: Manual E. Lord's services as a medium for private and public seances.

Giles B. Stebbins spoke with his usual brilliancy. His lectures are sound to the core.

Dr. Jack, of Haverhill, Mass., is expected daily to have many friends on the grounds.

A speech, which pleased the people: Mrs. Shepard-Lillie's address on Sunday morning.

Mrs. Nellie Baxter is highly praised as an excellent medium. Her guide is called "Bright Eyes."

Dr. E. S. Walker, of Cincinnati, Ohio, has made many warm friends during his sojourn here.

Mrs. Wright owns one of the neatest cottages on the grounds—Lake View Cottage, on Broadway.

John P. Lanning, Mr. and Mrs. Shumway and other Philadelphia Spiritualists are inquired after.

Prof. J. R. Buchanan's discourse on "Sarcogeny" was illustrated by a very large diagram.

Dr. W. F. Whitman, clairvoyant physician, is doing a good business on Broadway, near the hotel.

Sunday the weather was delightfully cool, and the thousands that were present enjoyed the day.

Who receives the orators of the meeting and escorts those very worthy individuals to their quarters?

Mr. Altamus, of Philadelphia, the well-known singer, will travel as a professional medium here.

Mr. H. H. Lee, of California, has formed many pleasant acquaintances. Mr. Lee is an affable gentleman.

Mr. Phillips, the slate-writing medium, is receiving many callers. His gifts are of a very high order.

Fraternal greetings: The Onset Bay Association had a cordial greeting to Lake Pleasant on Sunday.

E. W. Raymond, the noted physician, has first-class rooms in the cottage next to Dr. Jack's edifice.

Mrs. Williams of Sixth avenue, New York City, a materializing medium, will hold seances after this date.

S. B. Nichols, of Brooklyn, N. Y., an enthusiastic Spiritualist, is housed on Sixth Avenue in his old home.

Joseph V. Briggs, of Rhode Island, is looking on with his senses on the alert to discover good and noble things.

W. C. Bryant, of Greenfield, Mass., is an intelligent Spiritualist. He loves to hear a sound, radical lecture.

Mrs. Ada Grex, of New Orleans, La., is visiting the camp in company with Mrs. Maxwell, of Philadelphia.

Dr. Towne, of Springfield, Mass., spoke his piece from the grand stand, after the Conference on Aug. 12th.

Mr. and Mrs. Gardner, of Troy, N. Y., well-known Spiritualists, are enjoying their sojourn at Lake Pleasant.

Col. Bundy and wife, of Chicago, tarried briefly at the camp, on August 8th, while en route to the Lake.

Mr. and Mrs. Lillie are warmly greeted at the Lake each day by friends from different portions of the country.

Mrs. M. Gray, of Brooklyn, N. Y., has had a splendid time at the Lake. Her rooms are at Lake View Cottage.

Mrs. Clara A. Field tarried a few hours at the Lake while on her way to the Cassadaga Lake, N. Y., meeting.

Hattie Allen, of Auburn, N. Y., and Emma Huff, have been among the happiest of mortals since their arrival here.

A special excursion train to the Lake will be run on the New London Northern Railway on Saturday, August 19th.

Dr. Weston, of Westfield, Mass., desires to be known as a public lecturer on Spiritualism.

Mrs. and Mrs. J. P. Leland, of Marlboro', Mass., are present; also Mr. and Mrs. G. H. Morse from the same place.

Dr. E. Stone, of Galveston, Texas, is quietly studying camp-life. He feels repaid for his long journey to Lake Pleasant.

David Jones, of Utica, N. Y., is on hand this evening, accompanied by his wife. Mr. and Mrs. Jones are devoted Spiritualists.

J. H. Cook and family, of Springfield, Mass., veteran Spiritualists, subscribe for the Banner of Light each year at the Lake.

D. Johnson Stansbury, M. D., of 70 7th avenue, New York City, has nice quarters on Montague street, near the hotel.

Orderly: Lake Pleasant Camp. Great credit is due the efficient police corps under the management of Chief Fred Colby.

Bro. Spear, of the Lake Pleasant Sittings, is a versatile writer. But he misses it when he is inattentive that the writer is a poet.

Very fine: The concerts by the Fitchburg band on Sunday. The musicians were enthusiastically cheered again and again.

The fact meeting on Sunday morning was of great interest. Messrs. Bacon and Wetherbee narrated some "facts."

Prof. J. R. Buchanan and his accomplished wife were the recipients of many courteous attentions by prominent campers.

Prof. Buchanan's discourses created sufficient interest to call together a large special class of students for personal instruction.

Weaver Austin, of Orange, Mass., rises with the sound of Stensaker's going every Sunday morning. He is a veteran camper.

A pleasant mission: The writer has been requested to present the compliments of hundreds of campers to Messrs. Colby & Rich.

Mme. El D. Louie, the elocutionist, is having a pleasant time. She is receiving many applications for professional instruction.

Free seances: Dr. Henry Slade will give free

seances to investigators. Apply to his agent, Mr. Simmons, or to President Beals.

A scholarly production: Prof. Kiddle's discourse on Sunday.

The lecture gave universal satisfaction to thinking Spiritualists.

Healing: Dr. Fish, of Albany, N. Y., heals publicly from the grand stand each morning directly after the conference meeting.

Mrs. Townsend-Wood, the well-known lecturer, is happy at the camp. She has labored valiantly for many years for Spiritualism.

Montague street is in a blaze of mediumistic glow every afternoon and evening. Seances are held in nearly every cottage and tent.

Testimonial: Mrs. Price, of California, a good medium, was favored with a benefit the other evening. The sum of money secured was quite large.

Confidential: The Banner reporter is taking the names of a large number of new subscribers. Reader, is your name on the books of Colby & Rich?

Dr. G. H. Geer and wife are cozily housed on the bluff. Dr. Geer has spoken frequently in the conference meetings. He is a successful lecturer.

Mrs. A. D. French, of the Lake Pleasant Hotel, has been quite ill. She was warmly congratulated on her recovery to health by a host of people.

Samuel Holden, of the Fitchburg road, formerly agent at the Lake, visited the camp Aug. 10th, and was enthusiastically welcomed by the brethren.

Horace Chase, of New Haven, Conn., walks through the streets of the camp daily, looking as though he had caught glimpses of the New Jerusalem.

Mr. and Mrs. Henry Dorner, of Buffalo, N. Y., and the Banner reporter's quarters, are situated at Lake Pleasant was a nice place. Sensible people.

Mrs. Anna E. Reed, of New York City, has been ill, but at the present writing her health is greatly improved—a fact which will highly gratify her friends.

Maggie Nelson has been ailing, but is now her former self again. Her friends called on her the other evening, and a most delightful season was enjoyed.

John Wetherbee and George A. Bacon, twin brothers in spirit and thought, and old-time workers and spiritual writers, are making a brief visit to the camp.

Prof. Henry Kiddle's discourse was a production of great merit, and the learned gentleman was enthusiastically cheered as he concluded his interesting speech.

Mr. Tozier, of Brooklyn, N. Y., was welcomed back by his family on August 12th. His merry laugh was heard early on Sunday morning. He has been kind to the Banner reporter.

John Wetherbee hastened to the Banner reporter's tent on his arrival, Aug. 12th, to extend the brother's greeting. John has reduced the work of analyzing camp-meetings to a fine art.

M. H. Fletcher, Esq., of Lowell, Mass., one of the Directors of the Association, is suffering from a severe illness. He is at his home in the city. Cordial sympathy is sent to Mr. Fletcher from the camp.

Mrs. Dr. Dillingham, of Lynn, Mass., is nicely situated in camp. Her husband has been very sick, but under the skillful treatment of Dr. E. S. Walker, of Cincinnati, Ohio, he is fast regaining his health.

Frank Crozier, the photographer, well-known to the campers, is doing an excellent business here. He sends regards to the Trojans who visited the Lake last year, under the guidance of Thomas Dowling.

J. W. Fletcher arrived Aug. 11th, and was greeted at the depot by a large circle of friends. He acknowledged the compliment in his usual suave manner, and everybody looked on and smiled with satisfaction.

Dr. Henry Slade and Mr. Simmons reached the Lake Aug. 12th, looking fresh and vigorous. They will remain through the meeting. Hundreds of investigators are waiting for an opportunity to attend his seances.

S. I. Bradley, chief of the Banner of Light composing-room, promenade the bluff last Wednesday. He intends to be a permanent camper next year. Dr. B. formed many pleasant acquaintances during his brief stay.

Mrs. Sarah Stoddard, of Springfield, Mass., has been making a visit here; she has read the Banner reports of the proceedings, and declares that henceforth she shall be publicly known as a regular reader of the Banner of Light.

Van N. Austin, of Orange, Mass., came to the Lake Aug. 12th, and passed a quiet Sunday. He was so deeply interested in the welfare of the camp that he rose at 4:30 a. m. on Sunday morning to help Mr. Steadman run the café on the Lake Shore.

To the inquisitive: The Banner of Light is a large twelve-page weekly paper; it is published at the low price of \$3.00 a year. The writer has the honor of officially representing Colby & Rich at Lake Pleasant. Call and see the Banner reporter.

Originality: Several persons declare that they like originality in a lecture—they do not like quotations from eminent writers. Several persons ought to start out as preachers at once. The world would then be astonished—of course.

Maud E. Lord as a public test medium is very successful. For years she has had a great reputation as an excellent medium for physical phenomena. Her recent development for public tests is a gratifying surprise to her many friends.

The rumor that May Warner would arrive August 13th, created a sensation along Broadway. Lottie Weston waited at the depot four hours for her friend. Miss Warner is missed by many persons who have known her in days gone by.

President Clayton, of the First Association of Spiritualists of Philadelphia, has made several ringing and scholarly speeches during the conference meetings. He is enjoying camp-life, and declares that Lake Pleasant surpasses all that he had imagined as a camp-meeting.

Mrs. Dr. Parker, of England, has a lecture on "Jash," which involves fundamental truths and radical suggestions relative to the Spiritual Philosophy and general reform. Mrs. Parker is an intelligent lady, possessing versatile talents. She is ready to respond to calls from the South.

N. A. Tucker came all the way from Bangor, Mich., to visit the camp. He feels at home, and the days are passing swiftly by with him, as he passes from seances to the lectures, then to the pavilion, then to a quiet row on the Lake, then to a moonlight promenade on the bluff. Such is life.

On Sunday afternoon as Mr. J. W. Fletcher concluded his remarkable display of mediumship from the grand stand, Prof. J. R. Buchanan moved a vote of thanks to the medium, which Prof. Henry Kiddle seconded. The announcement that Mr. Fletcher would give tests each day for one week was loudly cheered.

J. Jones, of North Leverett, Mass., visited Mr. Slade and had a free sitting, and received a communication from his son, J. Frank Jones. Mr. Jones came to the Banner reporter highly pleased with the seance. He concedes that some unknown power wrote the message. This was the first seance that Mr. Jones ever attended.

Mr. J. G. Meugens, of India, spoke as follows in a "Fact" meeting:

"I had a remarkable experience in Calcutta once with a medium named Eggleston, a friend of mine who was for a while living at my rooms. At this time Heller, the great illusionist, arrived, and advertised to do anything that the mediums could do, and to make a general showing up of Spiritualism. Heller went so far as to publicly challenge Eggleston to a trial of skill in mediumship, but preferring to see Heller privately, I dispatched a note to him asking him to dine with us on Tuesday evening."

"He came, and after dinner we had three had a circle, in my room, which was brilliantly lighted, much to Heller's surprise, who expected everything