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### Annibersury 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:

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"We shall know as we known, Nevermore to walk alone, 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 pleas-

antness 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

Like an Æolian 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 higotry, 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, ironbound by oath and consolidated by avarice, iron-walled by materialism and atheism, will be buried like an Egyptian mummy in its sarcophagus, in the garden that will be cultivated | will rear up men and women fit for citizens of

materialistic ignorance to-day, and defy the experimental science of the soul, will pass into oblivion in company with the colleges that once taught Aristotleian 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 useinnumerable 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 tradesunion 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, jalls and State prisons a tradition of the past, and armics, forts and cannons will be curious antiquities like the hones of the Ichthyosauras 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 ignorance of the colleges and the educated 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, Ætiology 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 nescience of ancient Greece are to the science and nescience of the nineteenth century, so are the science and nescionce 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 above its grave. The colleges that cultivate | that kingdom of heaven on earth which is cer- | sell-Lowell

tainly coming to all nations, and which has been foretold not only by prophely but by the transient gleams of heaven that come into our lives, in moments of love and fireside 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 sep-

ulchre.
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 these who are nearer to the realm of the divide the worshipers 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 and matter when 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 heroism 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?" It is common to ridicule Modern Spiritualism

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 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 Rus-

## 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 raised 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, know 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 espe cially 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," said, "agree to do so?" He remained silent for a while, then drew a long deep breath and replied loudly and distinctly, "I will!" 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

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 cycs did

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

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 JOSEPH S. BURR. foregoing.

at the breakfast-table freely, and through the

Leesville, O.

#### Conclusive Seauces. 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 chattings 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 Hanmer"-a cousin. I then held a slate with him under the tableno 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 Hanmer." Now I have been familiar with every phase of mediumship, especially with humanity, 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 sion of the New Testament might prove an for the benefit of visitors, as the medium does effective antidote.—Boston Evening Star. which I enjoyed, and which I must make known

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 696 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 ap 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 feetings 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, 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 electrotyped 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 litera-

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 W. J. COLVILLE.

Preaching seems to have lost its oldfashioned 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 verFor the Banner of Light. QUESTION.

Which is more beautiful, the rising or the setting sun. Or human life ending or just begin? The glory of the heaven in west and east Alike proclaim that man is Nature's priest, Onering alike at death as well as birth Incense of hope and beauty, love and worth. Lot 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 dawns and smisets, births and deaths to Love Lucerne, Switzerland.

#### Banner Correspondence.

#### Massachusetts.

BOSTON, -- Alonzo 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 lecfurers on Spiritualism urge upon parents the necessity of giving their children the benefit of the trath; 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 Septem-

ONSET,-C. P. P. writes: "I wish to speak of the Fact Meetings, which, under the management of Mr. L. L. Whitlock, of Providence, R. L. 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 soulreading, which he did by taking from the audionce 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 leaven of Spiritualism is working among them and decimating their 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. II. 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 Ranner of Light of June 17th, relating to the qualifications of attendants upon materialization scances, 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 MES-SAGE 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

at Washington, D. C., believing that if the doctrines therein taught are lived, up to, they will I gave several poems from the rostrum in Chido much toward furthering the cause of Spirit-

WASIOJA,-Charles Darling writes: "Your issue of July 8th, 1882, contains correspondence from J. H. Crawford, in which he says: 'The Weslevan Methodist Seminary is located here. Its officers suspend students for believing in Intidel 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 read-

#### New York.

LA 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 beas a 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 Spirit ualists, 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 in earth-life; he was standing by the daughter's | comprehensive and enlightened Spiritualism." 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

NORWICH .- Lessie 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 follow-

"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 platforms 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 develop-

#### 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 out 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, this end he recommends the Alpha, published | with now and then a lecture at grove-meetings,

picnics, and occasionally in a hall. Last fall cago, 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 101 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 Lurces, 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 unrevealable to them.

Thank God for a man that can vocalize such thoughts. The leaven 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 winding-sheets. The trumpet used was II. O. Wright, of Bartonsville, 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 posses sion 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 caress of saints, should materially lessen the the daughter, as distinctly as she ever saw him gulf between Roman Catholicism and a more

#### Connecticut.

NEW HAVEN .- E. P. Goodsoll 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 Ban-

#### 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. Shepardson; Secretary, N. B. Harrington; Treasurer, Mrs. M. A. Davis; Auditor, Fred K. Pratt."

#### Tennessec.

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, comprising stories, poems and sketches, and a pleasing miscellany of shorter contributions. Published at 76 Vine street Indianapolis, Ind.

THE SIDEREAL 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, es pecially 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 coun ries. Published at Carleton College, Northfield

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 it gives is 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. II.

DYE'S GOVERNMENT COUNTERFEIT DETECTOR in the number just received, gives detailed descriptions of new counterfeits, 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 pienie."

# Spiritualism Ibroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC 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 the savants, the government, the people 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 anothertransformations 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.

" Voila, see what the statut 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 devise 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 treacher ous depths of this false (menteuse, 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 foreheads 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, envelopes 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 ment. 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 toils 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.... Lycurgus, 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 obligeance, 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, Verdad, 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.

BELIGUM. Le Messager, of Liege, of 15th June, is 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 franchisement 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 Lumiere 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 dighity of virtue must stand at the helm of all commendable

"Un Collaborateur Spirituel" contributes to the present Messager 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 Caillé; and "Spiritualism in Antiquity" by Dr. Wahn. In the latter I find: "Here are some maxims, taken at random, from the saered 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 Héva 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 iere 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 Flande Liberale, 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 observaon: "I believe in human reëxaltation, releve- tion and experience," etc. I ought to add that because we have at our disposition the the Messager is now more heautifully printed renovating element, par excellence—the infant, (the last article named being in a specially handsome type), than any of the foreign jour-

nals 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 coëxistence of two powers, the one of good, the other of evil. It is still on the coëxistence 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

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 - Lumiere 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

momentary trials and corrections only those

agents which lift him to his highest ideal of

perfection, and which incessantly draw him

progress," etc. In four separate paragraphs the Moniteur quotes the Banner of Light.

SPAIN. La Luz Del Porvenir, of Barcelona. I have only one I have in hand. It announces the 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 Interments," 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. Mdlle. Sanz contributes also to La Luz much that I would like to translate if time and space per-

Revista de Estudios Psicologicos, 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 abysm 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 of Seville 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 Catalan" 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 | truth: an article on the schools laicas, 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 las Espacios, 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 seances 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 'explications,' which in effect lead to the belief that he had existed to all eternity.... The law of reincarnation rests approved in the pages of the Bible.... We will cite the words of Isaias and Malachias, who refer to the re-incarnation of Elias. . . . which is also proved by many verses of the Evangels, ... 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 magazineeight 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 Daubreak 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 Janerio. 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, Reynaud, of the French Institute, Channing, Flammarion, et al.

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

Licht, Mehr Light, 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 Leipsic, 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, 1858, 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

"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 stail as the weapon to be choosing a threshing stati 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-stall was. Upon being informed that it was of that character that if 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 wiseout his own brains as his antagonists, 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.

Aboo-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 and a half than 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 fought his famous battle of the Nile against the French under Admiral Brueys, 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 hearn at about two clock in the or his neet 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, Casabianca, 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 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 Occident. 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 complaisance 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 missionatics progress the lost influence and gather into ries 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 Chrismany more prosely test 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 order Africance water not some

A Question Before the English Parliament.

THE VACCINE DISASTER IN ALGIERS. To the Editor of the Banner of Light:

The information which Mr. Blennerhasset 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 Dey, 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 staticians of Europe-Herr G. F. Kölb, 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 TEBB. 7 Albert Road, Reyent'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

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no more.

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

(Miss Sheihauner wishes it distinctly understood that she gives no private slitings at any time; neither does shoreelive visitors on Tuesdays, Wednesdays or Fridays.]

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

#### SPIRIT MESSAGES. GIVEN THROUGH THE MEDICMSHIP OF MISS M. T. SHELMAMER.

[Report of Public Scance held June 9th, 1882.]

Invocation.

Oh! thou Supreme Intelligence, thou Infinite Spirit of Wisdom, thou Great Eternal Gardener of Life, who doth set the plant of humanity in this lowly sphere, who doth tend and care for it until it blossoms out in richness and sweetness of spiritual attributes, who doth then transplant the bloom and fragrance into the great, eternal garden of immortal life, we desire at this moment to bear unto thee the aspirations of our rouls. I like the negturns of thouses next its sweet in great, eternal garden of immortal life, we desire at this moment to bear unto thee the aspirations of our souls. Like the perfume of flowers, may its sweet incense go forth unto all mankind, bearing rejoicing upon the wings of morning, bearing a sweetness that will tefresh and strengthen all who come in contact with its holy influence. We praise thee for life, we praise thee for all experiences; for all things that existence contained all the possibilities and powers of Infinitione, even though they are not infloded to-day; even though mankind struggles with the difficulties of crude external life and experiences, still do we recognize and acknowledge that the soul, incorporated in flesh, or incorporated in forms apart from physical life, is a part and parcel of thee; partakes of thy Infinitiole, pressing ever onward and upward toward the realms of immensity. We would praise thee for the power of human expression; we would praise thee for the endearments of home and of family association; we foless thee more and more that thy love is extended to all creatures and expressed in so many ways to the heart of man; and above all things do we praise thee oh! thou Giver of life eternal, for the knowle ige of immortality; for the recognition through the lessons which we have bearned of thy truth that death is only change; that it comes to the spirit of man in order to translate him to a higher plane of existence and unfoldingnt, where he will be given the opportunity to develop his inner powers and to advance constantly and gradually troin one plane of being to another, until he becomes perfected in spiritual attainments and is as the angels are in glony. We ask the blessing of the ministrations be felt and acknowledged by hearts bowed down in sorrow and distress; and, as the time rolls on and on, may power and strength be given these their ministrations be felt and acknowledged by hearts bowed down in sorrow and distress; and, as the time rolls on and on, may power and strength be given these ascended ones to perform their work, and may they pause not in their endeavors to bless and enlighten mankind until all humanity becomes uplifted to that plane of being where love, fraternal accord and peace rolls for agreement.

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now propound your questions, Mr. Chairman.

QUES.—By Alice Remington.] Why is it that prophesies coming through good and reliable mediums are not always fulfilled? I have in my mind one case where an event was positively predicted to occur; since that time it has been many times foreshadowed to two members of our family who are mediumistic, and yet five years have clapsed and the event seems no

five years have elapsed and the event seems no nearer than at first.

Ass.—Spirits who are perfectly sincere and honest in their convictions and expressions, may influence mediums, who are themselves perfectly reliable, and inform you of a certain event which is to take place during your lifetime. These spirit-intelligences probably reason from a series of facts which they perceive surely leading upward to a certain result; therefore they express themselves in predictions, as your correspondent indicates. It is possible, however, that some circumstance out. possible, however, that some circumstance outside of the line of effects which the spirit perceives may intervene or bring a counter-current to bear upon them, so to speak, preventing the consummation which the spirit looked for. Again, spirits do not measure time as mortals do, but while perceiving from the line of effects to the sequence what the final result will be, they may not be able to clearly see at what time that event will occur; consequently they time that event will occur; consequently they predict an event to take place perhaps in five or ten years, when the consummation of that event may be far in the distance; for time is as nothing to those who inhabit the spiritual world. Again, there are spirits who are not able to clearly prophesy concerning the future, but nothing in the mind of some dear friend a desire for a contain twent to occur, and wishing but noticing in the mind of some dear friend a desire for a certain event to occur, and wishing to please him, encourage him to hope for what is to come, they predict to the friend that oc-currence—but which possibly may never happeu. There are many reasons why the prophe-sies of spirits may not be fulfilled as mortals would expect, but we could only enumerate a

few of such cases.

Q — [By J. Strong.] Is it desirable to have a Congress of Nations, and if so, will one be established?

A.—It is certainly desirable for a Congress of Nations to be established upon this planet, composed of intelligent, wise and sincere statesmen representing the best and highest elements of their community, and each delegated by his nation to wisely represent its highest interests, Such a Congress of Nations exists in the spirit-Such a Congress of Nations exists in the spirit-world. In fact, we may compare the spirit-world to one vast nation, composed of many nations and peoples, all in harmony one with the other. We now refer, of course, to the de-veloped inhabitants; those who are wise and intelligent; who have emerged from the gross conditions of both material and spiritual life. The members of this august body work in har-mony on all questions of national interest which are referred to them for settlement: there is no are referred to them for settlement; there is no thought of warfare or of strife, for all acquiesce in the wise and intelligent decisions of that The members of that body are working for and awaiting the time when such an assembly will be established upon the earth, and all the nations of this planet be brought together in har-monious accord of spirit; such an assembly would probably be called the Congress of Na-tions. We believe the time is coming when such a body will be convened, but not for many ears to come; for humanity has yet to progress from the sphere of warfare, from the condition of development which expresses itself in inharmony, strife and discord. When humanity becomes sufficiently receptive to the spiritual powers that are now operating upon it, and has progressed to that condition of harmony where equal justice reigns, and love sways all, then will a Congress of Nations be established, to which the people as a whole will look for the adjustment of their affairs, national and sec-

Q.—Has there not been in all ages a more general acquiescence in the fact of communion

general acquiescence in the fact of communion between the inhabitants of this and the world of spirits, among what are called savage people and "the heathen," than among those professing to be civilized and "Christian"?

A.—Certainly. And why? Because the rude savage, who inhabits the fertile plains or roams through the wooded forests, or "the heathen," as the "Christian" world calls him, who dwells in the far East, lives in communion with nature, learns to interpret and to understand her ture, learns to interpret and to understand her ture, learns to interpret and to understand her various moods; he is untrammeled by the artificial rules and laws of civilization, is unfettered by the creeds, dogmas and false errors with which priests and teachers seek to bind their followers; consequently he can come into communication with the denizers of another world, can listen to the voices which come to world, can listen to the voices which come to him upon the midnight air or whisper to his soul in the early morning, can realize that those of his people who have departed from the body are not senseless, have not laid aside all con-sciousness and activity, but that they are more intensely alive than in the days gone by, and he learns to rely upon these invisible guides and teachers, and to look forward to the time when he shall be able to join them in their

is to keep the people bound down in ignorance by the bonds of power—foster and inculcate those ideas which serve to draw mankind away from the heart of nature, which is the cooperator of the spiritual life and its inhabitants.

#### Lucy Edwards.

I have not a lengthy message to give you, but I have not a lengthy message to give you, but I am very anxious to speak a few words to my friends who live in Boston. My name is Lucy Edwards, My father's name is William Edwards, and I wish to reach him if I can. I do not know as he will accept my message or believe that I have returned from the land of spirits, for he is a member of the church, has see builting in Smiritualization and fools to know no belief in Spiritualism, and feels to keep away from all those who follow the teachings of your philosophy, because he thinks they are in error and are going the downwaid road; but for all that I wish to reach him, and to tell him his Lucy is not dead, but that she can return and visit him, at times, and minister to those and visit him, at times, and minister to those dear ones who were ever so nearto her. I have been trying for a long time to make myself felt or recognized by my friends, but all in vain. They have no idea that spirits or angels, as they call their friends that have died, can return and manifest their presence; they rather feel that they have gone away to such a far distance that they can have no knowledge of what is taking place upon the earth. Were it so, we might lose all affection for our friends, for were we taken so far away from them as to have we taken so far away from them as to have every tie disconnected and be surrounded by every tie disconnected and be surrounded by new influences and conditions, we might never care to meet with them again; but, as it is, our connection is still continued, we keep up the same interest in them that we had when we were all together in the body. I send my love to my friends and would tell them that I am anxious to have them investigate Spiritualism, and allow their spirit-friends to return and manifest to them; we are waiting anxiously to do so, for there are many clouds which we can dispel if we have the opportunity—clouds that envelope the spirits of our friends and keep them in a false position. If they will seek to emerge from the darkness into the sunlight, their souls will expand and they will be able to dwell with us in the spiritual world, where all are happy and free, because there is no false teaching, nothing unpleasant to contine and bind the spirit.

#### E. C. Fellows.

[To the Chairman:] "Good afternoon, sir. I have a curiosity—I have something more than that—which impels me to come this afternoon and make my presence known. It will be two years in July since I passed from the mortal body. I departed this life from Oakland, Cal. I have not confined my attention to the Pacific I have not confined my attention to the rache slope since I left the mundane conditions, but have extended my vision to various parts of the country. I have been interested, of course, in spiritual things, because they are now a part of my life, but they do not make up the entire sum and substance of my existence, for I am still greatly interested in affairs pertaining to still greatly interested in affairs pertaining to the material. In extending my vision from the Pacific slope outward, I have done so because I have been interested in my friends and associates of earth. I have something to communicate to those friends concerning their material affairs—something which I have discovered or have learned, which, if I can impart it, will be of advantage to them in their work, and I am ready to do so if they will provide me with an instrument suited to my purpose. I would like to say to those who were associated with me in business—and my business was that of a rail-road official—that I am still at times in the of-tice of the Central Pacific, and also at times upon the road, because I am interested in what is going on and in the march of improvement. I have something in that connection which I would like to state to my friends, if they will would like to state to my friends, it they will give me the opportunity. I also wish to send my love to those nearest to me, to assure them that I have not forgotten them, but watch over their interests and seek to guide them to the best of my ability. I feel blessed and grateful for my life in the spirit, and yet I am not altogether satisfied that I am apart from the body, for I can perceive many things which it seems gether satisfied that I am apart from the body, for I can perceive many things which, it seems to me, need my attention and direction. However, if my friends will cooperate in sympathy, I know that I can influence and advise them so that they will be brought into a happy and pleasant condition. I have friends in San Francisco, Oakland and other places in the West, and I feel that some of them will read my organism. I was known as E. C. Fellows.

#### Mrs. Maria Bennett.

I lived in the body to the age of seventy-seven and it is over ten years since I was called to my heavenly home. It seems a long time since my heavenly home. It seems a long time since then, as I now come to earthly life and look back to that period when I was worn and aged, and then look upon myself now, as a spirit, familiar with spiritual scenes and surroundings, and with the dear friends who met and gave me welcome when I passed from the body. I have welcomed dear ones to my side of life since I died, as you call the transition of the spirit, and I have been rejoiced to meet them and to assure them that there is no parting, no pain, nor what I call death, in the other life. I have dear friends yet in the body, to whom I send my love and the love of those with me. I desire to tell them that we return from time to time to care for them, and to continue the assodesire to tell them that we return from time to time to care for them, and to continue the associations of the spirit, which are sweet and pleasant, and which will bind us still closer together, by-and-by, when we all meet in the heavenly home. I have nothing more to say only that I am happy with my life as it is. I have seen shadows, but they have been dispelled; I have had to encounter hardships as you have lad to do, but they have all fled, and nothing seems to remain but a bright returns. nothing seems to remain but a bright pathway over which I look, note the changes of life and can tell, as each stands distinctly out, what lesson it contained for me as an advancing spirit. Therefore, I am satisfied and happy, and would not return to live in the body if I could be given the chance to do so; but I shall be glad when the time comes to welcome each friend to the immortal world. I was the wife and companion of John Bennett, of Somerville Mrs. Maria Bennett.

R. L. Morton. [To the Chairman:] Willyou be kind enough to say, sir, that R. L. Morton, of Farmington Maine, returns to your office to report his name and announce his presence, so that his friends and announce his presence, so that his friends who are yet sojourning on the mortal side of life will know that he is still looking round and watching events as they slip by? If you will do so, I shall feel under great obligations to you. I passed out of the body one year ago last winter. Since that time I have been taking observations, until I am prepared to announce myself very well satisfied with my conditions and the surroundings that I preceived ditions, and the surroundings that I perceive on all sides. I wish my friends on earth to realize that all has been for the best; I have opportunities for advancement and growth now meh as I never had while in the form, and al though I have no complaint to make of the conditions which life brought to me in the past, I yet feel rejoiced at what it brings to me in the past, I yet feel rejoiced at what it brings to me now. I send remembrances and greetings to all friends, and shall be happy to meet them through this method of communication, or in any other manner they may devise. If I can-not do so at any time, I assure them I shall be ready to give them a welcome when they pass to the spirit spheres.

#### Rebecca Jordan.

Not like a weary wanderer do I come from the land of souls, but rather as one who is strong and active, and who is ready to perform whatever work she may find to do. It was like one weary and worn that I departed this life. It seemed as though earth could afford me nothing that would be of advantage to me as an individual, nothing that could impart more encouragement and joy to my spirit; so, when I found a home awaiting me, my departed friends ready to give me greeting and opportunities

lapse of years, I return like a bird singing its songs of gladness and joy, ready to inspire others with the same amount of pleasure which I feel myself; and if I can find any work to do, if I can encourage or lighten the hearts of others who are bowed down by affliction and woe, I shall be happy to respond to the call of such and give whatever I can bring from the spiritual world. There are so many, many souls to be strengthened and brightened by encouragement and cheer from the spirit world that I can find a mission in any place; I can work as a messenger between them and their loved ones. But I am not here to speak of these things, but to send my love to my friends who are in Worcester, Mass., and who read your paper. They have not heard from me, or indeed from any of their immediate friends who are now inhabitants of the Summer-Land, but they anxiously await some token of the presence of dear ones around them, and so I bring them messages of cheer from many loved ones; those who have gone out from the hearts and homes of the dear ones yet in the form; those who knew me and whom I knew and loved, and to whom I come now seeking to manifest my presence and to whom I knew and loved, and to whom I come now seeking to manifest my presence and to bring an influence of peace. I wish to say that Hattie is with me; she brings cheer and suntable to the say that the say t shine into the home as in days past; she sends her love and assurances of her presence with her dear friends. Charles, too, is an active spirit, one who can never forget his friends, be they in the mortal or immortal world; he dethey in the mortal or immortal world; he desires me to remember him to all dear ones. Gertie likewise says: "Do not forget me; though I am small, I am as capable of sending out deep affection to my friends as are the others; and like a flower I would blossom in their hearts, bringing only fragrance and beauty to refresh and enrich their lives; tell them that I will heart show of the morning the sunctions. refresh and enrich their news, ten them that I will bring the dew of the morning, the sunshine of the noon and the twilight of the evening; and as we gather these things from the spritspheres I will bring the influence of such to guide, brighten and beautify, as well as to strengthen and encourage their spirits." We are all happy together in our home, and the only shadows that cross our way and seem to only shadows that cross our way and seem to interfere with the perfect fulfillment of our la-bors, see those which fall upon the hearts of our friends in the body. I wish to assure them that we shall be most happy to do whatever we can to banish the shadows from their lives; and "we ask them to try and assist us in the work look above the clouds by seeking the sunshine. then its cheering rays must surely fall upon their lives. Robecca Jordan.

#### Samuel Jacobs.

[To the Chairman:] If I remember rightly, and it strikes me that I do, it was in the winter, or rather early spring of 1872, that I was sudor rather early spring of 18/2, that I was suddenly, unexpectedly and unwillingly, so far as I was concerned, summoned from the body. My death was the result of an accident. I was traveling on the West Pennsylvania road, when an accident happened to the train; we were, if my memory serves me rightly, seventy or seventy-five miles east of Pittsburgh at the time. enty-five miles east of Pittsburgh at the time. Of course, I am somewhat confused in regard to the details of that catastrophe, because it all came to me so suddenly and without expectation; but I think what I have given you is correct in the main. I will not attempt to enter into details, suffice it to say that I passed from the body, but was by no means crushed and killed in spirit. In a very short space of time I seemed to arouse and be more intensely alive than ever before and more anyous and interthan ever before, and more anxious and inter-ested concerning affairs which were mine, maested concerning affairs which were mine, materially speaking, than I had any idea of being when traveling on the road. My business was that of a jeweler, and I belonged to and resided in Baltimore. Although so many years have slipped by since I walked among men in the mortal form, yet I have not forgotten my friends, nor have I forgotten the material affairs which belonged to me. I would be very much pleased to discuss these matters with those who knew me in the form, those nearest those who knew me in the form, those nearest those who knew me in the form, those nearest to me; and I would also be pleased to give them an account of my life since passing from their midst, of the places I have found, of my surroundings and associates, and of things generally in the spiritual world. I know that I can give an intelligent account of those things had I the time, and I ask my friends to seek for an opportunity and allow me to do so. I will not further trespass upon your time, Mr. Chairman only to thank you for permitting me to man, only to thank you for permitting me to come. I send my best regards, remembrances and greetings to my friends and associates, and assure them that I will be ready to meet and welcome them when they pass from the body. Samuel Jacobs.

#### Hrs. Mary Webster.

[To the Chairman:] I was told that I might manifest in your Circle-Room to-day, and I am kindly assisted to take control and to make my-self known. I wish to send my love to my friends and to tell them I am happy in the spirit-world. How could it be otherwise, when I lived to such an advanced age in the body, passed through many and varied experiences, became a medium for the spirit-world, sought to live in communion with the loved ones gone pefore, aspired for only truthful and good intelligences to manifest through me, desired to re-ceive truth and to impart knowledge to others, sought at the same time to unfold the best within me, and at last, after more than eighty years of earthly life, passed from the body to be welcomed by my dear spirit-friends, and to be given a home which they told me I had earned? I carned my home in the material, by my own labors, and enjoyed it; and I tell you, friends, that I must enjoy the spiritual home

which is now mine, and the enjoyment is more intense and satisfying, because I know that I have builded it myself, so to speak.

Yes, I do see the question in the mind of a friend, "Have you met those spirits who conrolled you in the past and gave communications to others, those who came to you, not giving their own names, but only signing one that represented wisdom and truth?" Yes, I have met those spirits, and I know them now; I should not have known them, had they told me their names while I was in the form, but I recognize them now, and I know they are workers for humanity. What they brought to mankind was only for good. They express themselves through many avenues, through various channels of communication between the mortal and the immortal; they have come to bring truth and counsels of wisdom that will benefit tions to others, those who came to you, not givtruth and counsels of wisdom that will benefit and bless others both spiritually and materially. I am glad and proud to be with them at times, and I try to assist them in their work by being a medium of transmission between their sphere of existence and the mortal spheres; that is, they impart to me at times, not always, but when conditions are favorable, the words, influences or expressions which they desire to give to some one in the form, and I, in turn, impress those things upon the minds of those people who should have them, so I am yet a medium for the spirit-world. As long as there is occasion for me to be so used, I am glad and willing to be an instrument of communication between the two worlds. I send my love to my friends. I would tell them: "Do not wish me back; what little I could do in the mortal is small compared with what may be accomplished small compared with what may be accomplished in the spiritual, and though you may not hear from me frequently, you may know that I am not idle, for I have the same energy and activity that I had while in the body, and I have the encouragement, assistance and good cheer of wise and perfect spirits who are always ready to lend a helping hand unto all who are in need." This is all I have to give to-day. Perhaps, at some future time I may be able to return and speak further concerning my experiturn and speak further concerning my experiences. Mrs. Mary Webster, of Amesbury, Mass. I wish especially to give my regards and blessing to the friends of the Banner of Light.

#### [Report of Public Séance held June 13th, 1882.] Questions and Answers.

QUES .- Are mediumistic persons more sub-

Spirits reason from causes to effects, for they perceive causes and can understand what the certain effects of each cause will be likely to be. When a spirit perceives a certain cause—one cause after another operating from the primal cause—he reasons through the entire chain of sequences and can easily determine what the ultimate result or effect will be; consequently, if such a spirit comes in contact with a medi-unistic individual who is in harmony with him, he will be likely to impress that person with a knowledge of the effects or the results which are to flow from that chain of causes. It is true that many mediums do not receive premoni tions or predictions of certain events to take place in connection with their own lives or those of their family, as readily as they receive such premonitions in connection with other individuals, and it is for this reason that the spiritual guides of a medium do not consider it wise to allow the mind of their instrument to become disturbed or exercised in any manner concerning the events which are to take place in her own life; therefore predictions given through any medium will be likely to prove more reliable if they concern others than if they concern the life of the medium or any

member of her family.

Q.—[By Joseph Rodes Buchanan.] I am endeavoring to show the power of a new system of moral education in which soul-moving music shall be a leading element, and in which the mind of the pupil shall be brought into harmony with the divine life of the spirit-world, to change rapidly, and, we might say, in a single generation, the entire condition of humanity. Your views upon this subject would be deeply interesting and instructive to many, and help on the good work.

A.—Our views upon such a large and com

prehensive subject must, necessarily, be brief as expressed from this platform; but we wil endeavor to give what we can in the short space of time allotted to us. A new system of moral education is certainly demanded by the necessities of humanity, a system that will contain, as its predominating element, refined, we tain, as its predominating element, refined, we might say, celestial music—music that appeals to the highest attributes of the spirit, and awakens the noblest aspirations of the soul. Beautiful sights and sounds awaken a love of the beautiful within the spirit. If we surround our young people with beautiful objects and harmonious sounds that will call forth the poblect attributes of their being deceler the and narmonious sounds that will call forth the noblest attributes of their being, develop the moral nature, subdue the lower, the animal passions, and cause the spiritual to gain the ascendancy, we shall change, perhaps in a generation, the present condition of humanity, elevate the degraded, prop up the moral nature, strengthen those who are weak and cause the immoral and haver conditions of the being to strengthen those who are weak and cause the immoral and baser conditions of the being to sink out of sight and become inactive for want of nourishment. Certainly, the wise and good of both departments of life, the mortal and the similar in the significant of the significant contractions. spiritual, should cooperate with our friend, the Professor, (for we know him to be a wise and earnest teacher) in introducing a system of moral education that will lift humanity from its present plane of existence to one far, far advanced; one that will give to coming generations—who are to sway the future of nations a degree of enlightenment, of moral force, of spiritual grandeur, that will make the race indeed a noble, and, we might almost say, a perfect one. Such an education introduced into our insane asylums would, indeed, work a revolution there. If insane persons (and we look upon insanity as a disease) were treated upon the aviation or properties. the principles embraced in this moral educa-tion, were surrounded by beautiful sights and soul-inspiring music, their nervous systems would become tranquilized, and brought back to normal conditions, their spirits would be allowed to express themselves clearly and beautifully through their mortal organisms, and the

wild disorders of the brain would—in nine cases out of ten—disappear.

We might discourse upon this theme more clearly and understandingly had we the time, but rest assured, friend, you have the coöperation of the wisest and noblest teachers of the spirit, world in whetever department you may spirit-world in whatever department you may undertake to labor, provided it be for the ad-vancement of mankind.

the more advanced workers in the mortal life who have studied into these sciences and comprehended them, then will they be able and willing to cooperate with the spirit-world and with mortals who are working for the advancement of humanity in all its various departments of life. Certainly, then, individuals who are laboring for the welfare of mankind will receive—must of necessity do so—the cooperation of the wisest and most exalted in the operation of the wisest and most exacted in the spiritual world, and the time will come when they will also receive the cooperation and as-sistance of the wisest of scientists, philoso-phers and metaphysicians upon the earth. Unphers and metaphysicians upon the earth. Un-til then we advise our friends who are laboring for humanity to press on manfully and brave-ly, to work zealously, feeling within themselves that they are supported by the higher intelli-gences of the spiritual world. Depend upon it, as we have already said, the time will come when their work will be recognized, their influence widely felt and understood, and they will receive the assistance and aid as well as the acknowledgement of the most learned, wise and exalted of the mortal sphere. Anthropology, or the science of man, embraces all other sciences and includes that of therapeutics, or sciences and includes that of therapeutics, or medical science; therefore, whatever relates to man in the slightest degree must be included in that science. Anthropology embraces all other sciences—for all natural law is connected with humanity—consequently, we believe the time is coming when scientists will seek to study into this grand, eternal law which surrounds and controls man; will seek for knowledge concerning the soul, and will recognize that department of science which demands a study and comprehension of the life of man a study and comprehension of the life of man. In that time, those workers who have studied into the science of Anthropology, who have sought to understand it, and to inculcate it. principles, and to explain its laws in all their relations to mankind to those students who are following after them, will receive the assis-ance and cooperation of those scientists who make for themselves names in the mortal world, because of their researches in the realms of truth, the realm of fact.

#### Mary J. Phillips.

[To the Chairman :] Good afternoon, sir. I did not know that I should feel so exhausted and weak in coming here. I have attempted to come before just to send a few words to my friends who are in the body. I would like to have them know that I have not forgotten them have them know that I have not forgotten them since passing away. It has been so strange to me, every experience is so new, that I hardly understand where I am, only I know that I am in a bright and beautiful condition where rest is given to those who are weary, and I did feel weary before I passed from the body. I was thirty years of age when I died, and shall be thirty-two years old the latter part of next November. I have been trying to come back in many ways in order to reach my friends, for I would like to have them understand all about would like to have them understand all about this spiritual life. Please to tell them that I am satisfied with my change; all weakness and weariness have passed away, and when I am in the spirit-world I feel that life, strength and happiness are really mine. I died at the "Consumptive's Home," Boston. Mary J. Phillips.

have met many dear friends who passed on before me, and since I have been privileged to count myself a resident of the spirit-world, I have welcomed dear friends to the immortal life. We are in association together and are seeking to benefit those friends and relatives of seeking to benefit those friends and relatives of ours who yet remain in the mortal form. My daughter Elizabeth, who came to me many months ago, passing out from her home adjacent to Boston, desires me to send her love to her friends, and to assure them that she is well provided for and has a comfortable home in the spirit-world. Those who are with me, and who passed out from my own home in New York, desire me to return their greetings and remembrances with the assurance to their friends that all things are well with them, and that, as the time rolls by, month after month, year after year, brighter conditions of life are brought to them which causes them continually to exclaim and to feel that life with its unfoldments and enjoyments, and with the powers which it brings to mankind, is one unceasing, never-ending strain of harmony and joy. I have nothing in particular to say to individuals who were associated with me in active life, only this: If there are those who care to remember my past, sociated with me in active life, only this: It there are those who care to remember my past, I shall be glad to come into communication with them, provided they will give me the opportunity of doing so, and shall also be pleased to greet them when they come to the spiritworld. From this place I send my greetings and the assurance that I am happy and well with my loved ones in the immortal life. I resided in New York City, and was known there as Peter Rogers. as Peter Rogers.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

June 13.—Cyrus Miller; William S. Clemence; Mary Dearborn; Wallace H. Blackwell; James Dennis.

June 16.—Mrs. Almira L. Baker; George H. Pierson;
Dora Bnow; Delia A. Walker; Daniel Brady; B. W. Titus.

June 20.—William Whiting Pond; Theodore L. Scott;
Sarah Erskine; Mary Fowler; S. H. Tilton; Gilman Tuttle.

June 23.—Children's Day.—Lillio May; Lottle Sanby;
Rutha May Williams; Albert Johnson; Bessie Spurr; Johnny Harmon; Manie Wheeler; Carrie Dunn; Willie J. Hunt;
Annie Bates Graves; Willie Harstow Bates; Mary J. Simpson: Sammy Marston; Isabello; Little, Golden; Johnny
McArthur.

June 27.—John Munroe; Henry Paine; Maria Roberts;
Leonora W. Sullivan: Sylvester Taylor; Lotela, for Annie
L. F. Fish; Emily K. Darling; William Wallace; Henry V.
Wille; Emma M. Livermoro.

June 30.—Elbridge G. Moulion; Lydia Maria Child; Minle Hardy; Samuel O. Stone; Elijah L. Howes; Lotela, for Ilclen M. Carr, Mary Abbie Bird, Mary Stillman—Robert Anderson.

#### Verifications of Spirit-Messages. MRS. MARY ANN ROBERSON.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:
After diligent search for the whereabouts of Mr. B. W. Kimball, once of Pointe Coupée, in order to transmit to him the message of his mother, printed in the Banner of Light April 1st, 1882, he being a perfect stranger to me, I had the satisfaction of learning of his address, and at once wrote to him, sending a copy of the message. In return I received the following letter:

New Texas, Pointe Coupée, La., June 28th, 1882.

New Texas, Pointe Coupée, La, June 20th, 1882.

Monroe P. O., Ouachita Parish, La, June 20th, 1882.

FRIEND AND BROTHER J. F. TOUNOIR: Your very kind and acceptable letter has been duly received, and I now make a feeble effort to reply, and will say that your certainly was controlled by some kind spirit to Induce you to hunt me up. Most assuredly you could not find a more devout Spiritualist in the world, for I am that strong in the cause that I would become a martyr before I would recant from the philosophy...

The message you sent me from my mother is absolutely true, and I shall lay it up with your letter as the greatest jewels I ever possessed. I have sent for a copy of the paper containing the message to-day, as my letter will soon be worn out by curiosity seekers reading it.

B. W. Kimball.

NATHAN L. WOODBURY-J. B. BROWN.

To the Editor of the Banner of Light: I take the utmost pleasure in giving my testi-I take the utmost pleasure in giving my testimony in relation to a communication given through the mediumship of Miss Shelhamer and published in the Message Department of the Banner of Light June 3, 1882, purporting to come from the spirit of the late NATHAN L. WOODBURY, of Portland. That gentleman was well known in this city as a former postmaster, undertake to labor, provided it be for the advancement of mankind.

Q.—[By the same.] May we not anticipate the efficient cooperation of the wisest in and out of the form in establishing a school of anthropological and therapeutic science which shall bring the scientists and philosophers of earth into active cooperation with our wise leaders of the higher spheres?

A.—When the scientists and philosophers of the mortal sphere have become sufficiently advanced in knowledge and sufficiently receptive to spiritual truth to receive the teachings of the spirits from the higher life, and also to lend their car and their attention to the teachings of the more advanced workers in the mortal life who have studied into these sciences and their attention to the teachings of the more advanced workers in the mortal life who have studied into these sciences and their attention to the teachings of the more advanced workers in the mortal life who have studied into these sciences and their attention to the teachings of the more advanced workers in the mortal life who have studied into these sciences are many who can recognize the truthfulness of his words. The manner of his address appears to me to be truthful to the letter, and my opinion is fully corroborated by others who knew him well. When I was in business in Portland I had an opportunity of listening to his plain manner of speaking. Soon after writing the above lines I took up the Banner of July 1st and noticed a communication from J. B. Brown, one of Portland's wealthiest and most enterprising citizens, and well known by all. His statement, to the best of my bellef, is correct.

Yours truly, WILLIAM THAYER.

For the Banner of Light. YEARNINGS.

There's a nameless longing within my heart, Which has grown to be of myself a part; A bright star has faded from out my sky A flower is transplanted to gardens on high. My little darling, my loving pet.

Whom, as time rolls on, I can never forget; Her mortal form I shall see no more, As I lonely stand on this earthly shore. Tears fill my eyes and my heart with pain.

As I look for my darling and look in vain;

And my hand goes out with an eager grasp In search of the hand it used to clasp; And my yearning lips forever miss The lips that had ever for me a kiss; And I have a longing no words can express,

For my little darling's sweet caress. These longings wear on through my daily life, And weave themselves in mid the bustle and strife. Till I turn aside with an aching breast,

And earnestly sigh for the land of rest. There's a shadowy form comes now to my side. And says, " Dear papa, I have not died; With my arms about you I'm standing now,

And I press a kiss upon your brow; And your earnest longings are not in vain, For my spirit hears you and comes again,

And I speak to you and your spirit hears, Though my voice may not reach your mortal ears. And the little hand that you loved so much,

Glides into yours with a gentle touch: Though my angel form you do not see, There's only a veil between you and me.

And when your day draws on to its night, And you homeward turn toward heaven's light, I'll be watching and waiting just by the door, And meet you again, as in days of yore.' Philadelphia. H. A. BEACH.

> DARWIN. BY JOHN FISKE.

Though Mr. Darwin had more than completed his threescore and ten years, and though his life had been rich in achievement and crowned with success such as is but seldom vouchs afed to man, yet the news of his death none the less impressed us with a sense of sudden and premature bereavement. For on the one hand the time would never have come when those of us who had learned the inestimable worth of such a teacher and friend could have felt ready to part with him; and on the other hand Mr. Darwin was one whom the gods, for love of him, had endowed with perpetual youth, so that his death could never seem otherwise than premature. As Mr. Galton has well said, the period of physical youth—say from the fifteenth to the twenty-second year—is, with most men, the only available period for acquiring the intellectual stenseless, nave not laid aside all consciousness and activity, but that they are more intensely alive than in the days gone by, and he learns to rely upon these invisible guides and teachers, and to look forward to the time and teachers, and to look forward to the time and teachers, and to look forward to the time what I shall be taking up the time that would be of advantage to me as an nothing that could afford me nothing that could be of advantage to me as an individual, nothing that could impart more enjangement and joy to my spirit; so, when I should be face and ideas, not only interited, but fastened and inculcated by those who should be true teachers, but who are interited, but fastened and inculcated by those who should be true teachers, but who are not possessed of medial being. Some time has elapsed stince I who are not possessed from the body. I was one who lad greatly to perform whatever work she may find to do. It was like active, and who is ready to perform whatever work she may find to do. It was like at the strong and active, and who is ready to perform whatever work she may find to do. It was like at the strong and active, and who is ready to perform whatever work she may find to do. It was like at the strong and active, and who is ready to perform whatever work she may find to do. It was like the attent and whatever work she may find to do. It was like the one that all shall be taking up the time that would be of nearth could afford me the individuals are supported this life.

In the late to form the is to premonitions of coming events more subject to premonitions of coming events more the land of souls, and whole when the shall be taking up the time that would be in the case of men of the subject to premonitions of coming events more the individuals are what I shall be taking up the time that would be included and on the strong the intellectual hands are to form the better utilized by some other intelligence, but I was one who shall as the intellectual hands are to form the individuals are wh eager for new facts and suggestions, to the last he held his judgments in readiness for revision; and to this unfailing freshness of spirit was joined a sagacity which, naturally great, had been refined and strengthened by half a century most fruitful in experiences, till it had come to be almost superhuman. When we remember how Alexander von Humboldt began at the age of seventy-five to write his Kosmos, and how he lived to turn off in his ninetieth year the fifth bulky volume of that prodigiously learned book—when we remember this, and consider the great scientific value of the monographs which Mr. Darwin has lately been publishing almost every year, we must feel that it is in a measure right to speak of his death as premature.

right to speak of his death as premature.

After all, however, no one can fail to recognize in the career of Mr. Darwin the interest that belongs to a complete and well-rounded tale. When the extent of his work is properly estimated, it is not too much to say that among all the great leaders of human thought that have ever lived there are not half a dozen who have achieved so much as he. In an age that has been richer than any preceding age in great has been richer than any preceding age in great scientific names, his name is indisputably the foremost. He has already found his place in the history of science by the side of Aristotle, Descartes, and Newton. And among thinkers of the first order of originality, he has been peculiarly fortunate in having lived to see all the fresh and powerful minds of a new generation adopting his fundamental conceptions, and pursuing their inquiries along the path which he was the first to break.—Atlantic Magazine, Boston

#### Woman's Column.

Erasmus M. Correll, President, Lucy Stone, Chairman Executive Committee, and Henry B. Blackwell, Corresponding Secretary, announce that the American Woman Suffrago Association will hold its Thirteenth Annual Meeting in Omaha, Nebraska, at the Baptist Church, September 12th and 13th, beginning its sessions on Tuesday, Sept. 12th, at 7::0 r. M. All friends of Woman Suffrage who are in sympathy with the principles and methods of the Association, are respectfully invited to attend. The Woman Suffrage Constitutional Amendment now pending in Nebraska gives the present occasion special interest and importance. Efforts will be made to secure reduced railroad and hotel fares; also hospitality at Omaha during the convention.

the convention.

The Woman's Congress will hold its tenth annual meeting in the City Hall, Portland, Me., October 11th, 12th and 13th. The following named, with others, will participate in the exercises: Mrs. Caroline M. Severance, Santa Barbara, Cal.; Miss Laura Clay, Ky.; Mrs. Mary E. Foster, Ann Arbor, Mich.; Miss Eunice Sewall, Portland, Me.; Mrs. L. B. Sayles, Killingly, Conn.; Dr. Anna D. French, New York; Mrs. J. A. Froiseth, Utah; Mrs. Emma C. Bascom, Madison, Wis.; Miss Ella C. Lapham, Buffalo, N. Y.; Mrs. Louise V. Boyd, Indiana; Miss Emily J. Leonard, Connecticut; Prof. Maria Mitchell, Vassar College, Mrs. Julia Ward Howe, the President of the Congress, will give the address of welcome. will give the address of welcome.

One by one the obstacles give way, and ere long will be accorded to woman as a class the right to the results of her own acts as an individual, an integral part of the race, and not as a mere adjunct of men. The stronger than mural wall of precedent and prejudice will crumble before the "acts of simple justice," as one by one they force themselves upon the clearing vision of equal rights.—Sutton (Neb.) Register.

The princeses Louise Victoria and Mand

The princesses Louise, Victoria and Maud, daughters of the Prince of Wales, have enrolled themselves as members of the humane society established in connection with the English paper Little Folks. The Little Folks' Humane Society, which was instituted at the commencement of the present year, now numbers nearly 12,000 officers and members, and a large number of children are daily joining its ranks.

Drake University, of Des Moines, Ia., has a woman professorship in the medical depart-

Every woman should learn to swim. This is the time to do so. The superintendent of one of the bath-houses at Providence has a class of twenty-seven in swimming, and reports that many ladies in the vicinity avail themselves of the privileges of the bath-house every morning.

The Empress Eugenie visited Queen Victoria recently. The Princess Beatrice, attended by the Hon. Lady Biddulph, drove to Blacknest gate to meet the Empress, and accompanied her to the Castle, when the Queen, attended by ladies and gentlemen in waiting, received the Empress at the entrance. In the afternoon the Empress Eugenie left the Castle for Farn-borough hill, attended by Madame le Breton.

The Central Committee of the suffrage party of the State of New York have issued a tract offering fifty reasons why women should vote. Miss M. A. Hardaker has received the degree

of M. A. from her Alma Mater, the St. Law-rence University. She is still on the staff of the Boston Transcript. Pennsylvania is now the only State which has

persistently refused women admittance to the bar. A lady in that State has been trying for seven or eight years to gain admittance, but the court refuses to allow her to enter under the existing statutes, and the legislature re-fuses to pass a new law.—Hartford Times.

Even an American woman can learn something from the Chinese laundryman. Look at his feet, at the soft shoes he wears at the iron-ing table, and, for that matter, everywhere. German felt soled slippers come the nearest to it.—Woman's Journal.

The Connecticut Supreme Court of Errors The Connecticut Supreme Court of Errors has decided that sex is no bar to admission to practice as attorneys. Miss Mary Hall, of Hartford, has passed a satisfactory examination in the knowledge of law, and the court below reserved the question of her eligibility for the opinion of the higher court.

The Secretary of the Harvard "Annex" learns that at least two persons now preparing their wills have included in them generous bequests to help the cause of the education of women at Cambridge, and that offers of money for immediate use have also been made.

Once, in Paris, the late Gen. Skobeleff was seen, on a stormy day, to run across the street from his lodging, with an umbrella, to shelter an old woman who was drawing a costermonger's cart. He walked by her side for some distance, until she reached a place of shelter. "It's so hard," he said, "to dry wet clothes in Paris, and I am very tender-hearted when I see an old woman in any trouble.

The next Legislature will have to "submit" the woman suffrage amendment, and in 1884 the women will vote in this State. That amendment will carry by 100,000 majority. Politicians will do well to begin electioneering the ladies.

—Iowa Leader.

A woman dentist at Quebec has been denounced by the press for pursuing an unwomanly avocation, and the clergy of two parishes have prohibited their people from having anything to do with her.

Mrs. Anna Garlin Spencer, of Florence, Mass., read a paper before the American Institute of Instruction, which the Boston Herald pronounces "a complete illustration of the theories just advanced as to the possibilities of woman's culture. Mrs. Spencer made an exhaustive analysis of the causes of the increase of crime among the young throwing much of haustive analysis of the causes of the increase of crime among the young, throwing much of the responsibility upon the State, which does not get control of the children at an earlier age even than the primary school, and advocated the kindergarten as one of the necessary means. She also advised that hand-work should the state of the primary school. go with head-work from the very beginning, giving as proof the statistics that so few of our criminals know trades." It was a most able production.

The five cent sponges sold by peddlers are said to be picked up in the streets of New York after being used in the hospitals, and then bleached and disinfected with chloride of lime. Cases of disease are known to have been contracted from them, and the New York hospitals ought to destroy them instead of allowing them to become the vehicles of disease to unsuspecting purchasers.—Boston Journal.

CLEAR-MINDEDNESS, MEDIUMSHIP AND PSYCHOMETRY.

To the Editor of the Banner of Light:

Those who are clear-minded, mediumistic or psychometrists, possess the same power, and can read the mind, or see, hear, taste, smell or feel things at a distance as well as near by.

It is a power possible to all, or an attribute inherent in men, women and spirits-most naturally developed in sensitive individuals, yet one to which all are capable of being educated in a greater or less degree.

We cannot see why this power should be considered different in any of the above conditions. It is a quality possessed by mortals as well as spirits. Whether it is exhibited by clearminded individuals, mediums, spirits, or those who are called psychometrists, all possess the same power, which, of course, is subject to degrees, as the man, woman or spirit is naturally capacitated, educated or favored by conditions or circumstances beyond his or her control.

Clear-mindedness is possible to all'the senses and faculties of the brain, and is simply percep tion (or a function in each), whether it is exercised in seeing, hearing, tasting, smelling or feeling, and most perfect when the person is in a statuvolic condition; and when the senses, etc., are deeply in the state and are favored by conditions which are necessary, great perfection may be attained, and the infallible rendered possible. But, as there are degrees of power, according to the depth of the state, and as the conditions are imperfect, so will the seeing, etc., be unsatisfactory.

As, however, clear-minded individuals can be impressed by spirits, or visit the spirit-world and see things as they are, and converse with spirits, they may obtain information from them in regard to the past, the present and the future-at the same time that they can, with or without spirit-aid, read the mind and delineate character from a lock of hair, the hand-writing or anything else that has been handled by those who desire such tests.

The same power being possessed by those who are called seers or psychometrists—they may be clairvoyant, clairaudient, clair-olfacians (clearsmelling), clair-quotans (clear-tasting), clairtangerans (or clear-feeling) as they have the power to use the one or the other, or clear-minded, when they can exercise them all—and as they see and hear spirits, they may be impressed, get names, etc., as tests and knowledge possessed by them to aid in their delineations of character, as well as other information in regard to the future as well as the past.

The only difference between the statuvolist and the psychometrist, who has not been in the statuvolic condition, is that the senses and faculties of the statuvolist are deeper in the sensitive state than those who have never been in the condition, and as a consequence he is able to use all his senses and faculties more readily and clearly than those who have never been in the state.

Those who are mediumistic must enter the condition of statuvolence before it is possible for spirits to control them, and as they have never been educated, while in the state, they are unconscious of all that may transpire during their entrancement; and when the spirit gives up the control, not having been told to remember what has taken place while in the state, they do not know anything when they come out of it; but if, before the spirit gives up the control, it (the spirit) be requested to leave the persons in the same condition in which they were found when it took control, and if the spirit has done so, the persons will be found in a perfect statuvolic condition, and if spoken to at once, and requested not to rouse themselves, but to cast the mind to some familiar place, and see what there transpires. they will be clear-minded in all their senses and faculties, and after practicing these powers, if they are requested to wake up the head only, as soon as they have done so the body will be found perfectly insensible; but, by an act of their own will, they can awaken or throw off the insensibility, or let it fall back into the condition again. A little practice will enable them to do this at pleasure, and they will then be able to feel or not, in any part of the body at will, as can be done, at any time, by the educated statuvolist.

Trance mediumship, therefore, is truly the natural uneducated statuvolic condition, and is mostly unconsciously entered, and when perfect, enables spirits freely to control and use organisms of individuals at the same time that they are perfectly unconscious of all that may transpire to themselves, or in their surroundings, and consequently are not cognizant nor responsible for anything that spirits may do while they are in that insensible condition.

This being so, the censure (in case of a socalled exposé), if there be any cause for it, should fall on the spirits who have taken advantage of the helpless condition of the medium, and act out their deviltry, to stem the current of progression which they feel and know will eventually force them to relinquish the errors they cherished in earth-life, and still cling to with a tenacity that deserves a better reward than that which they eventually must reap. These facts should open the way for a more knowing and speedy method for mediumistic development, instead of the senseless and ineffectual "magnetic" proceedings that are now employed by spirits and men. From what has been said in regard to the power of all who have been educated as statuvolists, it is evident that they can detect the peculiarity of everything that exists, if their attention be directed to it, and as everything in nature eliminates a peculiar aura, which contact imparts to other bodies, all can be detected by one or more of the senses when in a statuyolic condition: therefore, everything that is handled, written upon. or impressed upon matter by light, absorbs and retains the aura or mental and physical characteristics of the individual, which is peculiar in all cases, and therefore recognizable by sensitives, or those who are in a statuvolic condi-

The power of advanced spirits to perceive clear-mindedly, when they can find a medium equal to their capacity, is far in advance of mortals, but as spirits are not all perfect, and the proper medium and conditions for their purpose cannot always be had, they will, of course, speak, write, materialize and delineate character, etc., in accordance with their purity. honesty and desire to advance or retard the progress of those still in the form.

WM. BAKER FAHNESTOCK, M. D. Lancaster, Pa.

The Iowa State Register says it is "the ten thousand school-ma'ams, who go down the highways of Iowa every morning with linen aprons on, and with the love of liberty and truth in their hearts, who have made Iowa what it is, more than any other dozen forces in it."

[From the Religio-Philosophical Journal, Aug. 5th, 1882.] Notes of Travel.

To the Editor of the Religio-Philosophical Journal:

On the 16th inst., I lectured in Middlefield, Ohio. Two energetic young men arranged the meeting. They engaged a fine grove in the west part of the village and seated it for the ocwest part of the village and seated it for the oc-casion, and an audience of from five to seven hundred assembled in the grove. Many relatives were present, and also old friends and school-mates whose familiar faces added much to the pleasure of the writer and lightened the labors of the day. On the 18th I left my old friends in Ohio and came direct to Boston. The journey was a long one and not altogether pleasant in midsummer heat. But thanks to the Pullman Palace Car Co., for having so far overcome the fatigue of distance and enervation of heat as to make traveling in July not altogether intolerfatigue of distance and enervation of heat as to make traveling in July not altogether intolerable. Arriving in Boston I called at the editorial sanctum of the Banner of Light. Here I met for the first time Luther Colby, the senior editor. Mr. Colby received me cordially, and I have rarely enjoyed an interview so much. I found him at his desk surrounded by a mass of letters, papers, and manuscript, all of which seemed as familiar to him as the furniture in the kitchen to the housewife. His long editorial labor has so cultivated his memory, that he informed me he seldom found it necessary to read a letter or manuscript the second time or refer to it for a knowledge of its contents. The years have dealt kindly with Mr. Colby, and his long to it for a knowledge of its contents. The years have dealt kindly with Mr. Colby, and his long battle with the opposing influences of this world ("and a lost of devils" in the next.) does not seem to have injured his constitution or checked his ambition. But his position is by no means an enviable one and the burdens he carries are not light. He has to navigate a stormy sea, and keep his intellectual barometer so adjusted he can feel the atmosphere of two worlds at once.

I also met Miss Shelhamer, a pleasant little woman, through whose mediumship the communications in the Banner are given, and also Mrs. Robinson, an excellent medium, from Philadelphia, who is stopping at present in Bos-

ton.
On the evening of the 21st, I took cars at the Old Colony Dépôt for Harwich on Cape Cod. The three hours' ride along the Cape was very pleasant to me. All along the route we passed little villages and cottages filled with people from the city, who go out on the Cape to spend the warm weather. The several tays may be seen from the railroad most of the way, and at some points the calm blue sea was visible far as the eye could reach. Most of the permanent inhabitants live by fishing, and many by cultivating cranberries. This crop sometimes pays very well, but like nearly every other kind of fruit-growing, it is subject to a great many failures. I can hardly see the wisdom on the part of the Creator in furnishing so many parasites to prey on the Cape Cod cranberries, after havto prey on the Cape Cod cranberries, after having made the soil so poor they cannot raise any

thing else. Our train reached Harwich about sunset, Our train reached Harwich about sunset, and I soon found friends ready to convey me to the camp-ground, about a mile distant. Harwich has long been noted as a centre of liberalism. In the early days of abolitionism, Phillips, Garrison, Henry C. Wright and many others lectured there, and are held in grateful remembrance by the older inhabitants. The Spiritualists have held fifteen annual meetings in the grove now occupied. Here the best spiritualists have held inteen annual meetings in the grove now occupied. Here the lest speakers in the field have been heard. The grove is a delightful spot, with plenty of pure water and a thick shade of scrub oaks. The soil is so poor not one of them will measure more than six inches in diameter, and they are covered with moss. About a dozen cottages and a few tonts environd the speaker, thank and a few tents surround the speakers' stand. When you add to these a large dining-tent, and new lodging-house, you have the improve-

ments at Harwich.

Saturday morning a fair-audience assembled, and Dr. Storer, in a few well-chosen remarks, introduced Miss Jennie B. Hagan, a young lady of twenty-two years, who possesses a remarkable poetic gift. On this occasion, four different subjects were given to her, and she improvised a poem upon each that would have done credit to a master in the art. Miss Hagan also lectures years agentably upon themes given her. tures very acceptably upon themes given her by the audience.

Dr. H. B. Storer has presided over these meetings for many years, and also taken an active part in the regular lectures. He is the "right man in the right place," His lectures are calm, deliberate and thoughtful. He is also an excellent presiding officer, and the Spirit-ualists on Cape Cod would not think a camp-meeting complete without his presence and influence.

On Saturday afternoon I addressed for the first time a New England audience. Sunday morning, the 23d, dawned bright and clear, and an audience of fully three thousand people assembled at the camp. I could not see where they came from, but they seemed to pour in from every direction. I occupied the forenoon and a portion of the afternoon, after which Dr. Storer gave the closing address, which was full of thought and tender words for the parting of thought and tender words for the parting hour. It is no part of my work to praise or flatter New England. Every impulse of my nature belongs to the West. There I expect to live and rear my children, and there I shall hope to be delivered from the environment of clay and life's humble toils; but I must tell my friends I have never faced an audience where there was more manifest intelligence in their faces, or where young and old listened more eagerly than at Cape Cod, nor have I ever delivered an address at any place where there were more young people in proportion to the number present. In the evening the friends held a conference. Miss Hagan and Mr. Heath, held a conference. Also Hagan and Mr. Hetth, a young man of much promise, and the writer, participated. Then came the parting salutations, which were neither cold nor formal, and the Cape Cod Camp-Meeting of 1882 closed. July 24th, 1882. A. B. FRENCH.

#### Persons Who Lived in Three Centuries.

Three lives, all spent near Boston, and literally overlapping each other, spanned the period from the landing of the Pilgrims in Massachusetts, in 1620, to our own day. Ebenezer Cobb was born in Plymouth, March 22d, 1604, and died in Kingston, December 8th, 1803, aged near-ly one hundred and ten years. For the first ten years of his life he was a contemporary of Pererine White, the first white person born in New England, and for the last thirteen years of his life he was the contemporary of Charles Sprague, the banker-poet of Boston, who died in 1875.

Mr. Cobb had the rare felicity of living in three centuries. The same is true of Francis Hafazoli, who was born in Sardinia, in 1587, and died "Old Parr," and who very properly might have been called "Grand Parr." He was born in Shropshire, in 1483, and died in 1635, at the ma-Shropshire, in 1383, and died in 1833, at the mature age of one hundred and flifty-two years and nine months. His death was hastened by his being taken by the Earl of Arundel to the Court of Charles I., for exhibition. He married at the age of one hundred and twenty years, when he seemed to be in perfect health, and cultivated the soil until he was one hundred and thirty. There is no wall authoritisted. cultivated the soil until he was one hundred and thirty. There is no well-authenticated case of any one having got above Parr in the matter of age, though Mrs. Lititia Cox, who died in Jamaica, in 1838, claimed to have been a young woman when Port Royal was destroyed by an earthquake, June 9th, 1692, which would have made her over one hundred and forty.

To the Editor of the Banner of Light:

Please print the following triad of truisms, T. R. H. and oblige.

For the deep consideration of the Scientists and of Doctors of Medicine of the present day:
Ignorance is the middle point between true and false learning. The ignorant man is as much above the falsely learned as he is below him of real science.—Helvetius. For about seven-eighths of the Learned:
He who is falsely learned and has by degrees lost his reason when he thought to im-

prove it has purchased his stupidity at too dear a rate ever to renounce it.—Helvetius. To whom it may concern, whose name is Legion: An average intellect when once possessed of a theory can hardly ever escape from it.

Twenty-Eighth Anniversary.

To the Editor of the Banner of Light: Middlefield, O.-Boston-Harwich-Cape Cod. Twenty-eight years ago to-day marked the

first appearance of the now ascended Achsa W. Sprague before the public at South Reading, Vt. Her many friends on this date gathered together at the old church where she first stepped upon the public platform. The meeting was called to order by our old friend, D. P. Wilder, who twenty-eight years ago performed the same act for Miss Sprague. M. A. Davis was then elected Chairman, and A. F. Hubbard Secretary.

Mr. Davis introduced Mrs. E. A. Wiley, who recalled the fact that twenty-eight years ago it was considered a great breach of propriety for a woman to stand upon a public platform and attempt to instruct the people; but times had since changed. Those who at that earlier period came here out of curiosity to listen to Miss Sprague's utterances were touched by the beauty of a philosophy that has, through the years that have passed, continually grown upon the public appreciation. Achsa Sprague touched the hearts of more human beings than any other woman who ever lived, in the same length of time. She taught a natural religion that the world was starving for; she told us that death did not destroy our usefulness, but only placed us in a broader field of action; that the spirit-world mingled with this; that our destiny and theirs were one and the same. While we remember Achsa we must not forget others whom the Spiritualists in the State of Vermont hold in dear remembrance. There was our sainted sister Calista Works, who walked hand in hand with Achsa, and whose words gladdened the hearts of many; and later came Nellie J. Kenyon, who nobly achieved her share in opening up to the world the glorious truth. She, too, has joined the spirit-band.

I need not say that this discourse of Mrs. Wiley was received with evident satisfaction by her hearers.

The afternoon meeting was called to order by the Chairman, and after listening to some music, several very interesting experiences from members of the audience were related. Mrs. Alice Warren was introduced, and gave a very fine discourse, closing it with poetry adapted to the occasion. After remarks by Mrs. Gale and Mrs. Wiley, the meeting closed.

A. F. HUBBARD, Secretary. Sunday, July 16th, 1882.

#### Brooklyn (E. D.) Spiritual Conference.

ro the Editor of the Banner of Light: On the evening of August 7th the well-known trance and test medium, Mr. Frank T. Ripley, opened the meeting by singing and reading a poem of Mrs. F. E. Rogers, "In Memoriam," and an invocation, after which the control

"Our subject for to-night is 'Materialization; is it a fact? Every atom, every molecule, moves through this universe in intelligent evomoves through this universe in intelligent evolution all according to eternal law. If you were clairvoyant you could see this; and further, if you understood the law of psychology you could call the atoms together and build up a materialized form; if you were perfectly harmonious in your condition you could, like those who lived in Atlantis sixteen thousand years ago, when you desired the presence of loved ones, call them and they would come and build up a form and present themselves to their friends without the aid of a medium. When you obtain perfect harmony among you there will come some of the greatest manifestations ever known; and this will occur during the winter known; and this will occur during the winter that is to come. During the coming winter the spirits having this work of materialization in charge are going to try to have the medium sit in the centre of the circle and have the mem-

in the centre of the circle and have the mem-bers of the circle clasp hands and produce ma-terialization in an ordinary light. Two medi-ums are already having these manifestations." The speaker gave a very interesting account of the process of materialization, and predicted the speedy approach of a time when, through the subtle law of psychology, all disease shall be cured by the will, and drugs be banished. He closed his remarks with a poetical improvisa-tion. tion.
After speaking, the medium described sever-

al spirits and gave brief messages from them, all of which proved highly satisfactory to the audience, and especially so to those who recognized in the descriptions their departed friends Mr. Miller announced that Mr. Ripley would remain in Brooklyn for a week or so, and give private sittings at the Circular office every day

until further notice. Mr. Ripley then accompanied himself on the organ and sang. Mr. Miller spoke of the importance of trance and test mediumship to the cause, and of the generally poor reward which mediums receive from Spiritualists in almost every case. A motion was made that a hall be secured, and Mr. J. W. Fletcher be invited to deliver an address

on a Sunday.

Mr. Holmes gave a fine poetical improvisa-tion upon "Life and Immortality." Mr. Miller rend a communication from Thomas Starr King, taken from the Olive Branch. Mr. Green read a communication from Judge Edmonds, published in Mind and Matter; also one from Ada Wilmer, of Chicago.

DR. WM. H. Coffin, Sec.

852 Fullington street, Brooklyn, N. Y.

#### The New Book-"The Light of Prophecy," etc.

The author considers the great questions of good and ill, and the spiritual existence of the future, in a goodly manner... Of all Mr. Holbrook's works, "The Light of Prophecy" is much the best. It shows deep earnestness of thought; the verse is well constructed; the expression is good; in fact it will well repay pe-

rusal.—Watertown Times.
"The Light of Prophecy" is, of the author's many poems, his most elaborate and finished production. It is far above the average in its vein of philosophy, body of thought and poetical diction... It is well worth reading.—Watertown Post.

The above are but few of many expressions of satisfaction received from those who have read the book. For sale by Colby & Rich, 9 Montgomery Place, Boston. Price, \$1,00; postage, six cents.

#### Passed to Spirit-Life:

From Hingham, Mass., July 21st, Charles Frederick Lewis, 1ged 65 years and 5 months. Lewis, rged 65 years and 5 months.

Bro. Lewis was by birth a Dane. He married in England a lady from Liverpool. They have with their family, consisting of three sons and one daughter, resided many years in Hingham, where they have been greatly beloved and respected. When Spiritualism was publicly supported in Hingham all were members of the Society and Lyceum. The divine principles of our beloved fatth were exceptionally lived in this united, harmonious and affectionate family. The genial, great-souled husband and father will be sadly missed, but those who loved him are beautifully sustained by a sense of his continued presence. The funeral services were from the house, on the afternoon of July 22d, and the large gathering of sympathetic friends testifed to the love and esteem they bore him. Beautiful floral gifts filled the room with their fragrance, an elegant wreath heing contributed by the members of the fire company. Never was the writer more sensibly lifted into the atmosphere wherein is the victory of the spirit over death.

From Southville, Mass., August 3d, Amasa McFarland,

From Southville, Mass., August 3d, Amasa McFarland, aged 71 years and 9 months.

aged 71 years and 9 mont! s.

For many years this brother had been in falling health, but the last four had been but a succession of painful experiences. A devoted wife and an only remaining son had day and night made him the object of their tenderest minstry. Upon that son, and one in the unseen, the afflicted mother leans with an equal love and assurance of loving help. The faith upon which this good man leaned did not fail him in life's closing scenes, and serenely he passed away, the departing spirit limning on his placid face some trace of its new-found rest. At his request the writer officiated at the funeral, where, in kindliness of spirit, the Congregational minister added the closing prayer. A vision of heavenly beauty was given the patient sufferer during his months of pain, and in its memory his seul found rest.

From Saratoga Springs, N. Y., August 2d, suddenly, of heart disease, Lewis E. Whiting, M. D., aged 67 years.

The deceased was a graduate of the Medical School of Harvard University, and a prominent citizen of Stratoga; he has been identified with musical and educational mat-

ters here to some extent in the past. He kay is a willow, but no children. He practiced medicine in this place from about 4817, and won deserved distinction. He was a man who had obtained on his own, as the following instance in

who had opinions of his own, as the tonowing instance in his career will testify: Several years ago Dr. Whiting, who was an Aliopathic, publicly declared that in a case of life and death he would consult with physicians of any mode of practice. This bold step in progress caused much commotion and awaken-ed the wrath of his fellows in the "Regular" ranks, but he lived long enough to see the New York Medical Society (tseff adopt the very same measure which he at that time so boldly planeered. itself adopt the ve holdly pionecred,

From Charlestown, Mass., August 3d, Mrs. Catherino Carr, wife of Joseph Carr, aged 60 years 3 months and 4

days,

She was an earnest Spiritualist, a faithful friend, a devoted wife and mother. Death for her had no terrors, and the life heyond was bright with hope and promise. "She hath done what she could," Thus is her momory blessed, The funeral address and invocation were followed by healt-flut and impressive services conducted by the "Friendship Lodge of Odd Ladles," of which Association the deceased was a member. From North Springfield, Vt., July 22d, Mrs. Elizabeth

R. Page, aged 60 years, 'Mrs. Page, aged 60 years,'
Mrs. Page was an earnest believer in the beautiful philosophy of Spiritualism, ever living in the light of truth that for her has dawned at last in all its beauty, A. M. W.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is rejuired. Ten mords make a line. No poetry admitted under this heading. ]

Lake Champiain Spiritualist Camp-Meeting. To be held at Queen City Park, Burlington, Vt., under the auspices of the Forest City Park Association. Commencing Aug. 21st, and continuing until Sept. 10th, 1882.

This Association have spared no palus or expense to inaugurate a truly first-class Camp-Meeting in this State. They have atready secured some of the most talented and popular speakers, as well as some of the best test, musical, independent slate-writing and materializing mediums in the land.

popular speakers, as well as some of the best test, musical, independent slate-writing and materializing mediums in the land.

There will be two or three addresses from the grand stand on each day, preceded by conference meetings, interspersed with soigs and duets from the choir and music by the band. Arrangements have been made with the Railroad and Steamboat Companies to carry passengers visiting or attending this Camp-Meeting for fare one way.

On plenic and excursion days there will be grand dancing assemblies at the Pavilion both afternoon and evening.

We have one of the finest auditoriums in New England, Can seat from five to eight thousand people so that an ordinary speaker can be heard by all. Paul Brothers' Orchestra and Cornett Paud will furnish music during the three weeks of Camp-Meeting. Also a good choir, under the charge of Mrs. Minnie D. Emerson, of Philadelphia, has been engaged.

We have one of the best (If not the very best) beaches for bathing, boating and fishing in New England, Queen City Park is situated on the shores of the beautiful Shelburne Bay, about two miles from Bartington, on the Rutland Division of the Central Vermont Railread.

Those wishing to Secure bots or tents, and have them ready for occupancy, should notify S. N. Gonid, West Randolph, Vi.

for occupancy, shbuid notify S. N. Gontd, West Randolph, VI.
Committee on Tents and Grounds: Dr. S. N. Gontd, West Randolph, VI.; A. D. Rood, Essex Junction, VI.; A. F. Lamb, West Randolph, VI. Transportation: Dr. E. A. Smith, Brandon, VI.; B. F. Rugg, SI, Albans, VI.; Newman Weeks, Rutland, VI. Speakers and Mussle; George A. Fuller, Dover, Mass.; Dr. S. N. Goutd, Dr. E. A. Smith, Police, Lights and Sanitary; Dr. S. N. Goutd; Dr., E. A. Smith, Police, Lights and Sanitary; Dr. S. N. Goutd; Dr., George S. Brunson, St. Albans, VI.; A. D. Rood, Directors; Dr. E. A. Smith, A. D. Rood, Dr. G. S. Brunson, A. F. Hubbard, Dr. S. N. Goutd, Luchus Webb, A. E. Lamb, Mrs. E. N. Shaw, Mrs. F. E. Bentley,
Dr. S. N. Goutd, Geo, A. Fuller, Lectys Webb, Dr. S. N. Goutd, Geo, A. Fuller, Lectys Webb, C. G. G. Rugher, Secretary,
East Barnard, VI. A. F. Herband, Treasurer.

Numpee Lake Spiritualist Camp-Meeting.

The Spiritualists of New Hampshire will hold their lifth annual camp-meeting at Blodgett's Landing, Newbury, N. H., commencing September sth and closing September 25th. The picnic days will be September 12th, 14th, 15th, 19th, 21st and 22d. On these days thore will be a concert of laff an hour previous to the morning service by the Sunapoe Lake Cornet Band, and the Sunapoe Lake Orchestra will furnish music for the dancing afternoons and evenings. The services of the following speakers have been secured: Dr. H. B. Storer, of Boston; Geo. A. Fuller, of Dover, V. Mass.; Joseph D. Stiles, Weymouth, Mass.; Miss Jennile B. Hagan, South Royalton, V.; Mrs. Emma Paul, of Morrisville, VI.; Dr. I. P. Greenleaf, of Boston, Mass.; Mrs. Addle Stevens, of Charemont, N. H.; Mrs. S. B., Woods-Craddock, of Concord, N. H.; and probably Mrs. Famile Davis Smith, of Brandon, VI., and Mrs. Anna M. Twiss, of Manchester, N. H. The celebrated materializing and physical mediums, William and Horatio Eddy, have promised to be present during the entire meeting. The restaurant will be managed by Mr, and Mrs. Lorenco Wotthen, of Manchester, caterers of twenty years' experience. They had charge of the restaurant at this camp-meeting two years ago, and gave universal satisfaction. Circulars will be Issued soon containing full particulars, and may be obtained by addressing any of the officers, Geo. A. Fell.Lit., Dover, Mass., Prexident, V. C. Brockway, Newbury, N. H., Secretary and Treatwarer. Sunapee Lake Spiritualist Camp-Meeting.

o. W. BLODGETT, Newbury, N. H., Committee on Grounds,

#### Michigan Camp-Meeting.

Michigan Camp-Meeting.

There will be a grand camp-meeting at Lansing, on the Central Michigan Fair Ground, commenting August 25th and closing September 4th, held under the anspices of the State Association of Subrusalists and Liberalists of Michigan. Able speakers have already been engaged, and among them we can announce A. B. French, Dr. A. B. Sphney, Hon, Gles B. Stebbins, C. W. Stewart, John C. Bundy, J. H. Burnham, Rev. Charles A. Andrus, J. W. Kenyon, J. P. Whiting, Mrs. L. A. Pearsall, Mrs. E. C. Woodruff and many others. The managers are also arranging for the services of an excellent glee club and the following world-renowned mediums: Dr. Henry Slade, C. E. Watkins, Mrs. Maud E. Lord and Mrs. Simpson (the flower medium).

The grounds contain forty acres, twenty of which comprise a fite of male grove; plenty of pure water and accommodations for 3,000 campers, Mr. C. A. Cutting, a manywell known throughout the Northwest for his skill as a

well known throughout the Northwest for his skill as a

well known throughout the Northwest for his skill as a caterer, will have charge of the victualing pivilege. Re-duced rates have already been arranged for on all the rall-roads leading into Lausing.

The net proceeds of the meeting, if any, are to belong to the society, and the entire meeting is to be under the con-trol of a Board of Managers, consisting of S. L. Shaw, Win, McConnell, Dr. A. W. Edson, Dr. A. B. Splinney, Mrs. R. A. Shaffer, Dr. W. O. Knowles, S. H. Ewell and Dr. J. V. Spencer.

Those destring tents, or wishing particular information.

Dr. J. V. Spencer.
Those destring tents, or wishing particular information, should address
J. M. POTTER, Pres.
State Association of Spiritualists and Liberalists.

A Liberal League Convention and Spiritualist and Secular Camp-Meeting
Will be held at Tama, Tama County, lowa, September 7th, 8th, 9th and 10th. Let all who can, bring tents and other camping accountements. For such as do not have them, accommodations will be found among the friends and at the botels of Tama and Toledo. We shall be prepared to supply table substantials and delicacles at reasonable rates. Furn out, all friends of Liberty, and let us have a meeting worthy of our cause. For particulars address the undersigned at Norway, Benton County, or E. S. Beckley, Tama, Tama County, lowa. The speakers engaged are: Mrs. II. S. Lake, of California; Dr. Juliet II. Severance, of Milwakee; Col. M. E. Billings, of Waverly, Iowa; Nettle Pease Fox and D. M. Fox, editors of the Spiritual Offering, Ottumwa, Iowa; M. Farington, Pres. I. L. L.; Denver, Iowa; and W. F. Peek, of Califorla.

E. C. WALKER, See'y,

A Convention

Of the Spiritualists of Central New York will be held in Devereaux Hall, Onelda, Madison County, on the 19th and 20th of August, commencing Saturday, the 19th, at two o'clock P. M., and closing Sunday evening.

J. Frank Baxter, the test medium, singer and speaker, of Chelsea, Massa, and Mrs. S. A. Byrnes, of Boston, are engaged as prizelpal speakers.

Friends from abroad will be entertained by the citizens of Onelda as far as possible; and Allen's Hotel, near the dépôt, will entertain guests at reduced rates.

Spiritualists of Central New York, remember that our opposers have pronounced us dead, Let the Onelda Convention tell them that we still live.

Miss. WM. H. Hicks, Sec.

Della, Onelda Co., July 31, 1882.

The Minnesota State Convention of Spiritualists Will be held at Concert Hall, 250 2d Avenue S., in Minne-apolis, commencing Aug. 31st, at 10 A. M., and continuing four days. We hope to secure the services of Mr. A. B. four days. We hope to secure the services of Mr. A. B. French and Mrs. Emma J. Bulleneasspeakers. But should we fail, we shall have other good speakers, and also shall endeavor to secure test mediums. We expect to make the same arrangements as last year with railroads, viz., to return all who attend the Convention at one-fifth regular fare. We cannot promise free entertainment to all, vet we shall do so as far as possible. Come, friends, and let us have a joyful retinion, and as good a time as last year.

Per order Executive Com.,

Susie M. Johnson, President.

The Annual State Camp-Meeting

The Annual State Camp-Meeting
Of the Kansas Liberal Union will begin on Sunday, Aug.
27th, and continue till and close on Sept. 4th. 1832, at Bismarek Grove, Lawrence, Kansas. Good speakers from a
distance and music are engaged. Good accommodations on
the grounds and in the city, and ample facilities for boatriding on the broad, beautiful and still waters of Kaw River, above the dam: and all at reasonable rates, All inquiries
concerning the Bismarck meeting will be cheerfully answered by
ANNIE L. DIGGS, Secretary.
Come one, come all.
Lawrence, Kan.

Camp-Meeting at Etna, Me.

Camp-Meeting at Etna, Mc.

The Spiritualists of Eastern Maine will hold their Annual Camp-Meeting at Etna, Penoiscot Co., in Daniel Buswell's Grove, commencing August 23th, and continuing ten days, ending Sunday, Sept. 3d, 1882. Dr. II. B. Storer, J. Frank Baxter, Miss Jennie B. Hagan and others are expected. A cordial invitation is extended toail.

Since our last Camp-Meeting there has been erected on the grounds a large and commodious pavilion, and many improvements have been made.

Per Order.

The Adjourned Meeting
(Being the first annual) of the Fourth District Spiritual-Liberal Association, will be held on Orion Park Island, Sat-urday and Sunday, Aug. 26th and 27th. Speakers: Mrs. L. A. Pearsall, J. P. Whiting and others.

MRS. F. E. ODELL, Secretary, Farmer's Creek, Mich.

Grove Meeting. The Spiritualists of Paulding County, O., and vicinity, will hold their Annual Grove-Meeting in Daniel Wentworth's grove, north of Antwerp, on the 16th and 20th of August.

R. B. CHAMPION, Secretary. TO BOOK PURCHASERS.

COLAY & RUCH, Publishers and Blocksellers, No. 9 Monts-gomery Place, corner of Province street, Boston, Mass., a keep for sale a complete assortment of Spiritual, Pro-gressis c, Reformatory and Miscelloneous Books, at Wholeste and Retail.

ance must be pild C.O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by each to the amount of each order. We would remind our patterns that they can remit us the fractional part of a dollar in postage stamps ones and twos preferred. Postage stamps in quantities of Maik E Para one dollar will not be accepted. All business operations besking to the sake of Books on commission respectfully declined. Any Book published in England or America quot out of pilnt) will be sent by mail or expressions.

expression of Books Published and for Sale by Calby & Rich sent free.

#### SPECIAL SOTICES.

SPECIAL NOTICES.

85° In quoting from the BANNER OF LIGHT care should be taken to obtaining the BANNER OF LIGHT care should be taken to obtained the communications condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we gained undeftake to endorse the varied stades of opinion to which correspondents give utterance.

85° We do not read adoption of the writer are in all cases taken as about an experience of the trainer and address of the writer are in all cases taken as retain or preserve matrix rips that are not used. Which is exercise that the following the contain matter for our inspection, the sender will confer a layor by drawing a line are and the article he desires specially to recommend for peaces.

poursy sof sphrimalist Meetings, in order to hisme prompt freeting, misst mach this office on Monday, as the BAS NER OF Library as to press every Tuesday.

# Banner of Zight.

BOSTON, SATURDAY, AUGUST 19, 1882.

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LA HILECTORY LANGUAGE LANGUAGE BUSINESS MANAGER
LOUIS W. DAY. ASSISTANT EDITOR.

Ry Rasiness Letters should be addressed to ISAAC B. Re 9. Banner of Light Publishing House, Boston, Mass, All other letters and communications should be forwarded to Li Thyn Col.67.

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

#### The World's Faiths.

A series of lectures, which were delivered in Edinburgh and Glasgow recently, by eminent professors and ministers of the Church of Scot land, has been collected in a volume and published by Blackwood, the well-known Edinburgh publisher. They are descriptive of the religious faiths of the world from the earliest times known to history, and are intended to cover the entire development of mankind, from the earliest dawnings of human thought down to the complex experience of modern civilization. First, the religious faith of our Aryan progenitors, in their home on the vast tableland of Central Asia, is depicted and analyzed. Their faith personified the great forms and forces of Nature, and hence their worship was made to the overarching sky and the limitless firmament: to sun, fire and storm, and the other elemental powers. These were, to them, the forms under which the one absolute substance makes itself manifest to human sense. This was nature-worship.

From such a form of worship was developed Brahminism, which is to-day the religion of the great majority of the vast population of India. This is the severest pantheism in the form of the most realistic polytheism-a phenomenon such as has never been seen paralleled in the world. The Brahminical creed, o phy, is simply that there is but one Being in the universe, and that that Being is the universe. In other words, that there is but one Being, and that there is no second. Some idea of this may be derived from the famous verses of Emerson, entitled "Brahma." From Brahminism has sprung the most populous of all pantheisms and the grossest of all idolatries. Brahma. Vishnu and Siva are the triad that embodies the eternal essence which perpetually manifests itself in creation, dissolution and re-creation. And under this triad troop forth Hindu gods by the thousands, male and female. One of the writers in this volume thus sketches this pantheism:

"Everything great and useful—everything strange, monstrous and unusual, whether good or evil—is held to be permeated by the presence of divinity. It is not merely all the mighty phenomena and forces of the universe—all the most striking manifestations of Almighty energy —that excite the awe and attract the reverence of the ordinary Hindu. There is not an object in earth or heaven which he is not prepared to worship—rocks, stocks, and stones, trees, pools, rivers, his own implements of trade, the animals he finds most useful, the noxious reptiles he fears, men remarkable for any extraordi-nary qualities—for great valor, sanctity, virtue. or even vice; good and evil demons, ghosts and goblins, the spirits of departed ancestors, an infinite number of semi-human, semi-divine existences—inhabitants of the seven upper and the seven lower worlds—each and all of these come in for a share of divine honor, or a tribute of more or less adoration. Verily the Hinds Pantheon has a place for everybody and every

Out of this supernatural belief sprung the gentle, ascetic form of Gautama, the great Buddha, who preaches salvation not by penances, and sacrifices but by the extinction of inward desire. It is the doctrine of eternal calm. Gautama proclaimed as follows: "Selfrestraint and purity, the knowledge of the noble truths, the realization of Nirvana-this is the greatest blessing." It is the doctrine, in houseless celibate, who is neither pleased nor displeased with anything, cares not for learning, clings not to good or to evil, and has severed himself from all passion and all desire." It bine in an unusual manner to arouse the Mois the doctrine of a dreamer alone, and could be tolerated by none other than the people of dreamy countries. The true religion of China, which is mistakenly called Buddhism, is the old State religion, that antedates by long ages the Buddhism which it only incorporated, and is described as hoar with antiquity before Confucius expounded it.

There is no mystery about it, and it does not look above the earth. It is called by one writer the deification of bureaucracy, of civil government and administration. Confucius explained it as "the empire with its ordered ranks and institutions"; "the social fabric knit together by law and custom." He says that "conduct is the one thing needful; to be loyal to the State and to the Family-that is salvation." A recent expounder says "there is nothing supernatural in the teachings of Confucius. He rather avoided all reference to the supernatural. In answer to a question about prise, would of all things be most pleasing to death, he answered: 'While you do not know | them. The chief motive of the Sultan to join | Lagrange, as will be seen by her card in anoth-

then, was his study, and life as represented by man as he exists. The question, whence man came and whither he is going, never troubled him; he simply looked on man as a member of While soils and Retail.

Terms Colo., others for Resks, to be sent by Express, ast be accompanied by all or at least hait cash. When the last be accompanied by all or at least hait cash. When the least per accompanied by all or at least not the order, the bals not suitalent to hit the order, the bals need must be public, 0.10. Others for Books, to be sent by contribute to his own harminess and to that of contribute to his own happiness and to that of the world in general."

For all that, China has not been able to rest satisfied with agnosticism. Like Buddhism. it has been compelled to erect temples and altars, and set up public homage to the unseen and spiritual. Next in order comes the religion of Zoroaster, the Mazdeism of ancient Persia. This religion divides the universe into two hostile parties, of good and evil, light and darkness, contending always for supremacy. The conflict rages through heaven and earth, and man is of course mixed up in it. His soul is a battle-field for the contending powers. Egypt, next in order, contains the mixed doctrine of polytheism and pantheism, which is most fully developed in Brahminism. The great temple of each city was the centre of its life. It was erected not for worship only, but for recreation and enjoyment, and for such purposes were its courts througed. It was the bond of civic fellowship and the pride and joy of the inhabitants. Cities vied with each other in furnishing a complete and costly ceremonial. Religion permeated the whole being of the people. The whole land was, as has been said, like a canvas for the pictorial representation of the popular mythology.

In Greece another atmosphere was to be breathed. "The creed of Hellas was a belief in the beauty of the world and of mankind." The very sacrifices were made in a festal spirit; the phenomena of nature were framed into myths by the popular imagination. The religion of Rome was to that of Greece as prose is to poetry. It was prosaic and practical, the religion of sobriety and order. It rested on the family home and the adjacent family sepulchre. It was the religion of the hearth and the forum. The religion of that branch of the Aryan race which peopled Northern Europe was that of nature worship, modified by the influences of elimate and physical environment. Life was a perpetual battle for existence, and Nature was not a dead and soulless thing. It was actuated by invisible powers. Hence their interpretation of the world and the powers that rule it was wild, weird and grotesque. The religion of Mexico was "so sanguinary and monstrous, that it stands out an isolated spectacle of the extreme to which fanatical zeal and blind superstition can go." It was a complicated and cumbrous polytheism.

Such are the diverse faiths which for ages have embodied the spiritual aspirations of the various human races. If they had been mere delusions or imposture they never would have kept their hold for ages on so many populous nations. There was a something in them that satisfied the soul's wants and aspirations. In a discussion of the whole question, Blackwood's Magazine feels compelled to regard them as the offspring, under various conditions, of that mysterious spiritual faculty which it believes to be man's most distinguishing characteristic. It believes that the ethnic religions were originated and gradually wrought into their soveral shapes by the effort of the growing spiritual consciousness to find God and to formulate its sense of relation to the supernatural. Tertullian said that the human soul is naturally Christian; and Augustine said that Christianity is as old as the world. Principal Caird, one of the writers of these Lectures, admits the "essential relation between Christianity and the pre-Christian religions."

Blackwood concludes a review of the whole subject with some assertions and reflections that go to the root of the matter. It says that vastly as beliefs, myths and forms of worship differed among different nations, they all embodied the sentiment that God in some way draws near to men and makes himself known and that men cannot only seek but find him. It asserts that Christianity is both pantheistic and deistic, confessing God as being both infinite and personal, above the universe yet pervading it, the fount of law yet the universal Life in whom we live and move and have our being. And it concludes in reference to the great heathen faiths that they were genuine religions begotten of the spiritual element in human nature, and exhibiting the ways in which the soul dimly felt after God and in some measure found him.

#### A Holy War.

The hatred of all Christians by Mohammedans is an undying one. Except that the Mohammedans of Turkey, Egypt and India stood in such fear of Europe and its power, they never would have tolerated the latter within their territory for a day. The Porte realizes perfeetly that Gladstone, at present directing the affairs of England, is and always has been hostile to its presence as a power on the southeastern edge of Europe, and remembers just as well that he is the author of the memorable speech, that the Turk is but a dweller in a tent, and has no right to a permanent residence in Europe. Such a speech implies hatred that cannot at once, if indeed ever, be allayed. It is for this and kindred reasons that the Mohammedan feeling has to-day risen to an unusually high mark, where it requires careful and

steady hands to keep it in restraint. It is quite true that Turkey was led to accept an alliance with England during the Crimean War, but that was because she dreaded to be crushed by Russia, and rejoiced to find that Russia had an enemy that was powerful enough to render herself any material assistthe language of one of these lecturers, of "the lance. But that was not a sufficient reason for a radical change in the Moslem sentiment. which is the ruling one in Turkey. There are certain circumstances now existing which comhammedan feeling throughout the East, and to excite the belief in Europe that it would take but little to kindle a flame that would sweep over all that vast expanse of territory and population which owns to the sway of Mohammedanism. Such a war between Moslem and Christian, if it were once to break out in all its active fierceness, would rival that terrible invasion of Europe by the Turk whose tide of slaughter was not arrested until it dashed

against the walls of Vienna. We see to day that the whole of Egypt and the important commercial highway, the Suez Canal, are absolutely in Moslem hands. There is little doubt, however, that England's steady purpose is to wrest such valuable possessions from them. The Mohammedans of India would rejoice at the opportunity to repeat the Sepoy rebellion. The prospect of a junction with the rebel Arabi and the Sultan in such an enter-

of a rival Caliph at Mecca, he being the Caliph of the Moslem world himself, at Constantinople. Hence his reluctance to declare Arabi a rebel, in obedience to the repeated request of England, and his purpose to introduce Turkish troops into Egypt in time to affect a junction with Arabi, and thus bring about an union of the Moslem race against the English and Chris-

As soon as the British troops in India shall have been sent to Egypt, the Mohammedans of India will know what it is for, namely, to fight the Mohammedans of Egypt. This will be a sufficient cause for a general Mohammedan uprising in India, the population realizing that the heavy hand of restraining military power has been lifted from their necks. Here is plainly England's danger, and no power in Europe can see it quicker than she can. Therefore she acts with all possible promptness to prevent the junction of the Sultan and Arabi, and makes haste, in the face of Russia's inquiries and protests, to protect the Suez Canal with men-ofwar and regiments of troops, stationing them at Port Sald, Ismalia, and Suez. But it scarcely seems possible for her to protect so long and so exposed a line, and at the same time to prevent an uprising of Mohammedans in India and their junction with their religious brethren in Egypt.

It is urged that Europe has failed from the first to apprehend the real significance of the events which have been taking place in Egypt: that the British Government has made the mistake of treating the question as one which affected Egypt only, paying no heed to its consequences to Islam. Instead of being merely an Egyptian question, it is declared to be essentially an Asiatic one; and instead of being studied politically, that it should be regarded religiously. A profoundly intelligent writer at Constantinople, discussing this most important point in the New York Sun, states that the efforts of the powers have been directed toward the restoration of order and of the former status in Egypt, supposing that the mere restoration of order settled everything, and that it is possible to restore the former situation. But the writer professes to see in the pretensions of Arabi the culmination of a conspiracy against the Turkish empire that has long been browing among the Arabs.

The real object of this war he asserts to be the transfer of the Caliphate from the Turk to the Arab, as a preliminary measure to the final independence of the latter from the rule of the Ottoman dynasty. It is claimed that England's chief mistake was in not placing the whole matter from the first in the hands of the Sultan, who is the legitimate sovereign of Egypt, instead of following the counsels of France. In that case, Egyptians would have clung to the fortunes of the Sultan, and not described to Arabi. Nothing would really have happened, and the task of restoring order would have devolved on the Porte. But as it is, England has created a very formidable danger for herself as well as for the Sultan.

This writer holds that it is England's interest, as well as that of the Ottoman empire, that the supremacy of Islamism should not be transferred from the Turks to the Arabs; that the former are the most civilized of the races of Islam: their capital is in Europe; and their sovereign is one who can be treated with as the head of a great power with enormous interests at stake, and in accordance with the principles common to all civilized nations. He is in all respects the best instrument that Europe could desire for the control of the forces of Islam, of which the West understands so little.

Should the standard of a "Holy War" be unfurled in Egypt-which catastrophe is by no means beyond the range of probability-and the stern element of religious fanaticism brought into the field ot armed controversy, i may well be asked: What security has England against a propaganda among her own thirty millions of Moslem subjects in India?

#### The Rise vs. "The Fall" of Man.

Each day brings its evidence that the old creeds are losing their hold upon the hearts of men. By reference to our tenth page the reader will find a singularly liberal editorial (bearing out this assertion) headed "The Rise of Man," which we copy from a recent issue of The American, a Baltimore daily of pronounced influence in that city. In the field of theology, by itself considered, it would seem almost impossible for the editor of that paper to have expressed to a greater degree a willingness to abide by the revealments which the scientific. philosophic and other agencies for the broadening of the popular thought in this generation are making-and to let olden dogmas go to the wall whensoever it is proved that they stand between the truth and the human soul.

A "God of Love" is infinitely better than a 'God of Wrath," as this editor remarks: the fact that man never fell, which he virtually declares -therefore never needed the labored scheme of Orthodox salvation to aid him to rise-is a sweeping assertion for a secular daily to make. and is an encouraging index of progress both on the part of the journal publishing it, and its readers also.

The important part which the Spiritual Philosophy and Phenomena have sustained and are still sustaining in the current liberalizing process is unacknowledged distinctively as yet even by this writer, who chronicles the drift of the creedal world with such a free and fearless hand; but its open recognition everywhere is but a matter of time.

We received, Aug. 14th, a pleasant visit from Mr. Walter Howell, of England, who arrived in Boston on the 13th, and was at the time of his call at this office about starting for Lake Pleasant Camp. Mr. Howell will remain at that place for awhile, and may be addressed there in care of Dr. Joseph Beals. He comes to this country strongly endorsed by Wm. Oxley, Esq., and various friends of the movement in London, Manchester, and other points in Great Britain; and deserves a share of the public attention in the way of the employment of his services as a trance instrument.

Mr. Howell gave a fine address, under control of his guides, at a public reception held under the auspices of W. J. Colville and friends, at 3 Tolman Place, (off Warren street,) Boston, on the evening of Monday, August 14th. Many representative Spiritualists were present, and the remarks of his guides (regarding what they purposed to do with their medium while in America, etc.,) and of himself while in a normal condition, (in which he gave incidents in his personal experiences and medial development) were well received.

Mrs. L. A. Coffin, the psychometric reader, requiring better accommodations, has removed to 226 Tremont street, just south of life, how do you know about death?' Life, Arabi is that he may prevent the proclamation | er column. She is meeting with fine success.

#### Trip to Onset.

On Saturday last we took the Old Colony train for a short visit to the Onset Bay Camp-Meeting-returning to Boston on Monday morning, 14th inst. Arriving at the grounds we saw many signs of improvement which were pleasant to view, and received a warm personal welcome at the bands of President Crockett and others of the official board. We were the guest for the night of George Robbins, Esq., whose pleasant cottage is located on the South Boulevard. We return thanks to himself and wife for their kindly hospitality. We are under like obligations to Mrs. Dr. Cutter, of Wickett's Island, for kind attentions while a visitor there on Sunday.

We were gratified to meet with Bro. Ed. S. Wheeler, and to find him much improved in health. [He had so far advanced on the road to recovery that he was able to return home from the camp-ground on Monday A. M., Aug. 14th.]

While at Onset (on Sunday evening, 13th) we were privileged to have an exceedingly successful séance with that veteran and reliable medium, Mrs. Annie Lord Chamberlain, a select party of harmonious sitters being in attendance. The phenomena witnessed were akin in character to those already so frequently described in these columns, and all those who were in attendance were satisfied beyond question of their verity.

#### Consistency(?)!

A correspondent writing us from Saratoga Springs, N. Y., states that on a recent Sunday evening a meeting occurred in one of the churches there, having for its object the taking of some action for the prevention of the "desecration" of the Sabbath. Quite a number of prominent ministers and laymen were present, and the proceedings were such as might have been expected from such a convocation assembled for such a (claimed) purpose. But what shall be said of the consistency of these rigid pictists, when, as we are informed by this writer, in order that a report of their doings might reach the New York papers on Monday morning, they did not scruple to employ and pay a man to work late on Sunday night to prepare such report for forwarding, when the announcement of what they had been able to do would have been of just as much moment to the general public (or themselves in reality) had it appeared on the day following !

Col. Samuel R. Lowery, of Huntsville, Ala., is now in this vicinity, and is desirous of awakening an interest on the part of the public which shall take on a pecuniary shape regarding the S. R. and R. M. Lowery Industrial Academy of that Southern city. Col. L. is a representative colored man, who has embarked on what seems to be a practical and worthy enterprise to benefit his race in the way of intellectual expansion and industrial development -the main aim in the latter field at present being the cultivation of silk and the rearing of the silk worm. The results already attained to by this Academy (which is under charge of Col. L.'s wife and daughters, and which already numbers eighty-five scholars in its ranks) seem to prophesy that silk culture will yet become a staple employment in that part of the South. Col. Lowery comes to the East with the countenance and friendship of such men as Joseph Kinsey, Esq., (a prominent Spiritualist) of Cincinnati, and others. He will, we understand, visit Lake Pleasant Camp, also the Onset Bay grounds and other places where Spiritualists congregate, to narrate the story of his efforts for his people, and seek pecuniary aid for his school and its attendant industry.

The Congregationalist evidently sees in ne cures effected at Old Orchard Beach what is termed the power of faith, some countenance of similar works by the Spiritualists; and so opposes them, denies its own Master, and refuses a bestowal of the blessing of health to the sick unless they first subscribe to the creed of the Andover bigots. Speaking of whatever good was effected at the "Faith Meetings," that paper says: "The whole business, as thus managed, was not merely a delusion and a snare, but a misfortune and reproach to the cause of rational religion in this Chris-

tian land in this nineteenth century." When Christ healed the sick he said that those who believed in him should not only do the same, but "greater works." Does the Congregationatist believe in what Christ promised, or not? If its position in regard to the hundreds of cures attested to by thousands of people in all parts of the world, is any evidence of its belief, it is infidel to Christ and all his teachings.

Alluding to a lamentation of one of our so-called "religious papers," over the general freedom of the Sabbath indulged in by the people in the form of excursions, drives, strolls, and worldly sports, such as base-ball and lawntennis, the Commonwealth aptly remarks:

tennis, the Commonweaun aprly remarks:

"We should think it would come to some of
these writers, in view of their opposition to the
opening of public libraries on Sundays, a few
years since, where a studious lad or lass could
harmlessly read and inform the mind, and the
present universal free use of the day, that a sort
of avenging Nemesis had taken his compensation for their shortsightedness, bigotry and injustice in the days that are some." justice in the days that are gone."

The Spiritual Offering of August 5th. copies the latter portion of the communication of Mrs. Sarau M. Thompson, published in our Message Department of July 22d, introducing it as follows:

"We knew Mrs. Thompson quite well before she passed over; have met her in spiritual meetings and conventions; and we recognize in this communication the same kind spirit ever manifest in earth-life. We are confident, in this hour of trial for mediums, many of the early workers in Spiritualism from necessity will return to lend a helping hand in the con-

En Mr. and Mrs. James A. Bliss, the wellknown materializing mediums, will, we are informed, open their séances for the season of 1882-3 in Boston, about Sept. 1st. They contemplate leasing a large house, where parties desiring to attend their scances and remain in town over night, can be accommodated with board and lodgings at a reasonable rate. For the present their address is at Wakefield. Mass.

The address of Dr. L. K. Coonley and wife will be at the "Payne Mansion" (their home) until the 1st of November, or longer, in Marshfield, Mass. He will speak for such as wish while in Plymouth County, or attend to medical practice.

Mr. Ed. S. Wheeler, after a careful peusal of Prof. Cadwell's new book, "How to Mesmerize," pronounced it an invaluable production, and said it should have—and undoubtedly would—an extensive sale.

#### BRIEF PARAGRAPHS.

In the seventeenth century, when the Scottish intellect was darkened by ignorance and superstition, it was held that there was nothing beautiful on earth; painting was tabooed; and to write poetry was considered a serious offence against society.

A "Gurtlermeister" (master-saddler), of Prague, has invented a thing which he calls Sterbasachramentenufensillenkasten; this word of thirty letters standing for "last-sacramentparaphernalia-box."

Jingo is Jumbo's successor at the London Zoological Garden. He's a young fellow, but he makes himself perfectly at home in Jumbo's

Tunisians are again in arms, and indicate an intention to give the French work enough to do. Twenty thousand of them were concentrated near Tripoli on the 7th of August.

"Onset Bay Grove is a delightful place,"

Digby remarked to a friend last Sunday, while sauntering over the grounds. "Yes," responded the friend, "it is a capital place for persons who need a spare diet.'' The King of Siam laid the foundation-stone of a new temple, a few weeks ago, making a

brief speech on the occasion. One remark was especially expressive. "In laying it," said his Majesty, "I announce that its name shall be— Pratommahorommarachanusawari.""

There is a telegraph office in Nazereth which was established there by order of the Sultan of Turkey.

Mrs. Emma B. Knight canvassed Inavale precinct. Webster County, Neb., for signers to the petition asking men to vote for the impartial suffrage amendment, and out of thirty women seen in one day, twenty-nine signed it. Notwithstanding this fact, we presume the opponents of woman's suffrage in that precinct will still maintain that "women do not want to vote."—Halstead (Kansas) Independent.

Proud hearts and lofty mountains are always

M. Camille Flammarion, the eminent French astronomer, predicts the probable end of the world by its coming in contact with a comet which he says will make its appearance in September. The comet will pass so near the earth, he declares, that the planet will have great difficulty in escaping destruction.

While a gentleman in Philadelphia was using his telephone the other day a bright blue and white fire shot out from the body of the instrument, and he experienced a sensation as of a claw seizing the skin of his forehead and shaking him to and fro violently. A fine watch which he carried was ruined. There was no thunder storm at the time.

London is delighted with Cetewayo, the King of the Zulus, who is now a guest at that metropolis. Rumored: that his kingdom will be restored to him.

We are in receipt of a set of "Hood's PLACQUES"—a series of four very pretty designs, richly colored and very beautiful as parlor or boudoir ornaments-furnished by C. I. Hood & Co., of Lowell, Mass., for twenty-five

Sing a song of Egypt,
Pocket full of bonds;
Four and twenty big guns,
With shell that corresponds,
When the fire was opened
The forts were knocked awry;
Was n't that a pretty mess
For Pusha Arabi? The Khedive was out in Itamleh, Shaking in his shoes; The ships were in the harbor, Waiting for the news. And burned the city down.

In 1832 eleven boys walked to Ningara Falls, and made an agreement that those of them living would meet there fifty years from that day, August 4th. This month seven of them kept their promise.

"One hundred and fifteen new doctors turned loose from the College of Physicians and Surgeons in New York on a recent Wednesday. Wonder how many of them are fitted by nature and cultured to enter the sick room of a delicately constituted invalid, holding on to life by a frail tenure of a single tender thread."

So queries-and pertinently too-the Sedgwick (Kan.) Jayhawker.

Miss Sarah Brown, daughter of "Old John," has accepted a position voluntarily offered her in the branch mint at San Francisco.

Wendell Phillips has presented to the Public Library of Boston 1200 volumes and 500 pamphlets, including, in manuscript, the official records of the American Anti-Slavery Society from the year 1833.

The small boy climbs the apple tree,
And, with delighted mien,
Down to his mates below doth he
Let fall the apples green.
They grip the fruit with noisy glee,
Just wrested from the stem;
But soon with grim tenacity
The apple green grips them.

The Rugby (Tennessee) Colony of English settlers is cheered by a favorable summer and good crops, and the grumblers have gone to the rear for the present. Fruits are doing particularly well in quality as well as quantity. The Rugbian (a neatly printed weekly, a copy of which has just reached us,) is convinced that the land has not been overrated; indeed, that it has not been rated high enough.

Does the night mail go by the bed-post?-The original land league-three miles.-A little fellow asked his mother if silk grew? He had probably heard of gros grain silk,

The British government has ordered 25,000 pairs of blue spectacles for the use of troops in Egypt. A blue view of things!

Rowley Brothers' stables, in Providence, R. ... were destroyed by fire on the evening of Monday, Aug. 14th, and sixty valuable horses, beside much other property, were consumed. Loss \$30,000.

The will of the late Charles E. Jenkins, of this city, provides for the distribution of a very large estate. A bequest of \$3000 is made to the Old Men's Home.

There was an old man of Burgundy,
Who slept in his pew on a Sunday.
He awoke with a shrick,
"Have I been here a week?"
Will the minister preach until Monday?"
—[Baltimore American.

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 Lightshforms its readers.

Where knowledge is duty, ignorance is crime. Thomas Paine.

#### 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. Storer 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 particinants as the lectures from the platform.

Prof. J. W. Cadwell came on the grounds during the week, and gave amusing and instructive ing 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 Besford Standard

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

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 of 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. Chambarlain, formarly known in Boston

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. P. Greenleaf, at Onset, for a few weeks previous 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. ifts have found due appreciation in the city

f 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 allusions to the Indians, who once lived in the forests and upon the shores where we are now assembled, and portraying the grander life of their present home in the spirit-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.

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 telegramed 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

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' First Day School, Olivet Bible School, and Howland Chapel Bible School of New Bedford, they arriving here on the steamer Monohansett from the above city, upon their second annual ex-

on Fridus parts of the country.

On Fridus the Association tendered the free use of their extensive grounds to the Friends' First Day School, Olivet Bible School and Howland Chapel Bible School of New Bedford, they 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 little ones a day of pleasure while guests of the little ones and well 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, steamed out of the beautiful bay at 3:30 for home. The excursion was voted 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 fix alleys, originally costing \$2,400. In recent alterations of the Waverley House, Charlestown, has just presented the Onset Bay Grove Association with all the appurtenances of a bowling saloon of fix alleys, originally costing \$2,400. In recent alterations of the Waverley House, the projectors of the Boston Casino; but at the suggestion of E. Gerry Brown, Mr. Dow decided to present them to the Association, which illourishes under the auspices of a cause dear to his leart. 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 thi ing throughout the grove, interspersed with enlivening music by the band.

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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

priate 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 Hamelian and proving the state of the

#### gan 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 trains from the Cape, from Boston, from New Bedford and way-stations, 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

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 astonish all. Miss Hagan improvised a fine poem upon "Our Closing Meeting."

At the conclusion of the regular address. Ed.

At the conclusion of the regular address, Ed. S. Wheeler, who, coming to Onset partially re-covered from a brief but severe illness, had a sec-

covered 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 delivering 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.

sequence 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 answor by the representation of a resurrected methetic Greek drama; to which satisfactory conclusion Andover added the demand of Prof. Phelos 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 progressive reason.

of New England thought and growth, the present centers of progressive reason.

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 occasion, deaf to the call of those who catered

occasion, deaf to the call of those who catered to the mental and spiritual demands of the place, it might be understood that he was really on 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 gratihave served you, and finally accept the grati-tude 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

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 Achsa W. Sprague, through Mr. Stiles, and the tests given by him forming the chief attraction.

On 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 aunounced that another meeting would be held next Sunday, August 20th, at which Mr. Charles Bright, of Australia, will deliver two discourses. Subjects: 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. H. B. S.

#### 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 like every truth it was born in the face of mob law. He traced some of its trials that come from withing spake of the attempts at leadership raid. He traced some of its trials that come from within; spoke of the attempts at leadership, naid 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 sybil. priest, fakir, medicine man, from oracle, temple, mosque and modern séance, from pulpit, platform and political stump, from poet, litenati, orators, actors and singers. from poet, literati, orators, actors and singers attempted to prove the universality of inspira-

tion, and gave many an anecdote to sustain his position. He claimed general inspiration as a spiritual

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

change in all man's conception of God, ruture 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."

new is the gospel of Human Love."

A meeting was held at the stand in the evening. Capt. Brown recited "The Ferry of Galloway." Mr. Samuel Wheeler, of Philadelphia, made a few remarks, and then a beautiful Indian spirit, "Hoolah," the control of Mrs. A. M. Gladden, of Philadelphia, gave a short but beautiful address, and Mrs. Twiss closed the meeting with a pleasant parrating of personal 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. B. Levenworth of Bridgeport, Conn., and Mrs. M. Newcomb, a well-known and public-spirited Spiritualist of Baltimore.

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. Champion, 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.

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 viction.

Mrs. Jennings, of Vineland, assisted by Mrs. Anthony, of Philadelphia, gave a free circle Friday evening in the hall, which was well attend-

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

Society of Spiritualists, sojourned with us over Sunday.
Would it not be well for the Executive Conmittees of the different camps to visit each other's meetings and compare notes? There is opportunity for improvement in them all. It is no easy matter to take that golden mean where 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 letamusements become the prime object and spiritual culture have the least atthe 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 discussive lectures; more social gatherings and more of the educational. Cannot Spiritualists learn from Chautauqua Camp, and institute a regular course of week-day lectures upon psychical studies? The only difficulty in the way is, that the masses will only may 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 culture. As long as camps 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. Duroise has returned with his

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. Shunway 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 don't know what you miss. We old folks need you to stimulate us. Come next year. Mr. B. T. DuBoise has returned with his

us. Come next year.

Neshaminy was never fairer or had on its bosom happier crews 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 swim. and the Island is the favorite resort for swimming parties.

Blockbarries are plenty, and stained hands no

The sympathy of the camp goes out to our brother Ed. Wheeler, and we hope yet to have his eloquence from our platform. Every body is happy, health of camp good and all moving on finely. Yours truly, II. II. Brown.

Chairman of Neshaminy Meetings.
August 14th, 1882.

#### Niantic (Ct.) Camp-Meeting.

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 or water from both cities. This is only the second year of 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. in session at Niantic, Conn. The grounds are

ways ample, intelligent and appreciative.

During the week commencing Tuesday, August 8th, and ending Monday, August 14th, the gust 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 treated have been varied and important, on three occasions selected by the audience and on the other three by the controlling spirits. "Winoona'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 10th, at 8 P. M., when they answered very ably a large number of important questions. On Frilarge 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. "Wincona" was selected to make the presentation speech, which she did most happily, in a fine and appropriate poetic improvisation. Mr. Hayden's acknowledgments were fully characteristic of the earnest wholesculed man to whom all campers and visitors at were fully characteristic of the earnest whole-souled man to whom all campers and visitors at Niantic are deeply indebted for his indefati-gable exertions in their behalf. Mr. A. B. French, of Clyde, Ohio, followed with beauti-ful, 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

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, Aug. 14th, both speakers took their reluctant departure, expressing themselves delighted with Niantic and heartilly 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 "Trixle," the property of Captain Vars and Charles Fiske, Esq., 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, and prices reasonable. Jennie B. Hagan commenced speaking Aug. 15th, Dr. J. M. Peebles 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. spiritual feast. Yours for truth,

We are glad to report that Mrs. H. B. Champion, 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

#### Lake Cassadaga Camp-Meeting.

We learn that the interest is increasing in egard 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's 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 II. Hutton, and Hon. Roden Noel. The Society proposes to investigate "Thought-reading," "Mesmerlsm," "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 utter-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 concluded with philosophical thinkers of ancient and modern times upon this theme, and concluded with those evidences presented by Modern Spiritual-ism, which alone conclusively demonstrate the continuity of life. In the afternoon the speaker chose for his subject, "The Progressive Ele-ment 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 upon fine cottages; a large stable for horses has been erected and much other work is being done in order to get the grounds in readings for he shores of Lake Champiain 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 for 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 genuing meground 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 confer the property of the spared the infliction of torture and of imprisonment, but this is an awkward plea at best. It is humiliating for a man to confer the property of the spared the statement of the spared the statement of the st ress 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 ad-

dressed 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

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again in the latter place next Sunday, at Martine's

# Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Elen Cobb, Speaker and conductor. Meetings also held Wednesday afternoons at

Harmony Hall, 34 Essex Street (1st flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ f. M.; also every Thursday, at 3 r. 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. F. O. Hyzer, permanent speaker—holds services at Everett Hall, 285 Fulton street, between Smith street and Gallatin Place, every Sunday, at 10% A. M. and 7½ P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—J. David Chairman—overy Saturday evening, at 8 o'clock. H. W. Benedict, President.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7½ P. M. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute. All the spiritual papers for sale at all our meetings. S. B. Nichols, President. The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Comn, Secretary.

#### Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hab, 55 West 33d street, at 1014 A. M. and 73 F. N. Henry J. Newton, President; Hen-ry Van Gilder, Secretary.

The Independent Association of Spiritualists and Libernis hold public meetings every Sunday morning and evening at Probisher Hall, 23 East 14th street. Speakers engaged: Mrs. Suske Wills Pletcher, for October; Mr. 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 Weldon, President.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.

page, and atteen cents for every insertion on the eleventh page.

Special Notices forty cents per line, Minion, each insertion.

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

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Ar electrotypes or Cuts will not be inserted.

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

A.5.

J. V. Mausfield, 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.

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TEST, Business and Medical Medium, 152 Castle street, Boston, Mass, 180 - Aug. 19.

MRS. J. G. EWELL, Inspirational, Magnetic and Medical Medium, will be happy to receive her friends and pations at Hotel Florence, cor. Florence and Washington streets, Sulte I, Boston, Mass. Office hours, 9 to 12 A. M., 4 to 5 P. M. Aug. 19.

PROF. BEARSE, Astrologer, 259 Meridian street, East Boston, Mass. Your whole life written; horoscope thereof free of charge, Reliable on Business, Marriage, Disease, and all Fluancial and Social Affairs. Send age, stamp and hour of birth If possible. Aug. 19. WANTED—A working housekeeper in a fam-lik of two in Hartford, Conn. Address MRS, L, A, Aug. 19.—1w\*

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#### The Spiritual Rostrum. A NEW NAME: OR, IS SPIRITUAL-ISM THE FINALITY?

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 fruth to its conception, and the truth suffers the depletion from infinitede to the finite mind. Therefive, forever it becomes necessary to the human comprehension that there shall be new names devised for the old-time splenders of the world. New interpretations, perhaps, are not [ often needed. But because a name has suffered contamely or scorn, or chiefly because it has become belittled by human comprehension, straightway the world, delares that the thing which is not expressed in the name but in human comprehension of it is unworthy. You words and sentences that will spell immortalihave not failed to know that Christianity has ty; who do not understand the grave meaning suffered by this process; that that which meant of the sentences that are to be linked together come to mean but the cloak of priest or king, that that which they are now learning may the largest, the ideal truth of the universe, has sacerdotal robe, or the temple or ritual, or the prayer or form, or, worse still, has come to that the world will make of it? Shall we call 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 ! abandon the highest name and that which ex- nings of alphabetical conception. presses 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 The sunlight is not disturbed by the clouds that ing to your own innermost existence, clears 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 height because of the mole-hill at its feet. term. Truth thus far in the world suffers the Have no fear for truth. So matchless and alland no doubtful thought to express in doubtful cloudiness that is incident to human unfold- pervading is its power, that that which passes ment, and the faculties will fain make the truth responsible for their lack of understanding and comprehension of it. Our stained window may form, perhaps, a convenient screen or barrier he our favorite corner for viewing the sunlight, and we may insist upon it that the sun's rays between its light and the eyes as yet too dim are red, or yellow, or green, or dun color, accord- for seeing. ing as our window is so stained; but the light | Spiritualism means that which an analysis itself shines on all the same, and is the light of its name portends. It does not mean this nevertheless. Great truths have been enuncial to all Spiritualists; those who are in the world ated in certain forms of speech, have borne cer- at the present hour are not of course fullvain names throughout the history of the world, grown. They do not claim to be. If wise they Could we call the religion of Christ by any do not seek to have the finality which can only other name than Christianity? Rather let us be expressed by the permanent state of this blot out the record of those who have falsely ilife and in this world. Such crystallization in Christianity is the divine truth, the splendid jon the earth would be a crystallization into a teaching, the pare and simple light that Christ form of less than truth, less than the spirit of langelic religion, which will be clothed with a history and lives of those who have sought for coming time, for that which everybody hopes any purpose to betray the Christian thought this is but the beginning of, for the blossom of into the lower level of human passion and hu- which this is the bud or tiny shoot, for the fruiretains forever the divine image and stamp of , with the glad thanksgiving. his mind, and that without the name which gives it the significance of his method, there been many coined; many have taken possession years that shall come, and through the interwould be no meaning to the system of thought of their moiety of truth, and borne it away to vening waves that shall sweep over the earth, evolved by him, or presented by him, and that, him, or presented by him, and that, while the same truth under another name might be the same in the absolute sense, the it by another name. But Spiritualism does not garment which it has worn is that which befitted 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,

generates 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?

traced to him, culminates in his mind and re-

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 matter, does not come in contact with matter, 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-possessng 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 | Spiritualism. Is the letter, the paper that you | Osiris will gleam out, not as the magi of heathenmisnamed by its enemies or opponents, but also | send to your friend, and the pen you write with, | ish idolatry and worship, but as the idealized

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 seorn the child that lisps bunglingly the one letter, or the whole of the letters of the A Discourse Delivered through the Medial 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 that not only do letters spell words that mean but there be those who call themselves students things, but letters spell words that mean thoughts-invisible things, palpable and potent a move the world, but not consciously conneeted with the alphabet in the mind of the

Who are these that are first lisping the sylla-, bles of the alphabet of immortal life? Who are these 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 to form eternal life; and who scarcely dream be but the pastime of an hour?

Oh! it is beautiful and glorious to be able to mean the crimes of human warfare and blood- understand that every misinterpretation is but shed. Are we to abandon a name given to the a stage of interpretation; that every misstategreat truth of the world because of the use ment is but one slep foward a statement-in other words, that those who do not know the fight less than light because the sun may be meaning of Spiritualism have yet to take the clouded or a marsh mercor may be called by steps, but will learn the lessons that finally spell the word to their understanding, and that er thought and aspiration and makes you aware the very fact of noticing it at all, or considering it to be in existence, however trifling the recogand is comparatively shadow? But we do not nition of that existence, is one of the begin-

How are we then to dispose, say some, of those who abuse this word, and make it stand rise from earth, and we have never known a in its name, and that which is called by its familiar and endearing term, does not disturb its

used this name for their work, and insist that any degree of unfoldment that is now possible gave. Rather let us reject as historical, or as Spiritualism implies. But let us analyze the being any portion of that which he taught, the word and see whether it will answer for that man ambition. And must it not be true with tion of which this is but the seed-growing, for that which Plato revealed to the world that it the harvest that should finally crown the earth

with their individual forms of thought, and call 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 the spirit, pervading life with its presence, teaching all forms of being that they are derived from spirit instead of matter; presenting the opposite to the unfoldment of life from mere material forms. Spiritualism means that the spirit, shining more and more through the outward organism, the consciousness of human existence and the intelligence and intellectual methods 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 spiritin 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 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 prononnce; 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

vite your guest, yourself? Is the raiment that pass to and fro upon a journey, the journey itknow that the outward shell is not the hird; 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 scated in the human mind, has ever believed that the transitory and tranrevelation it is to the mind of the child to know sient shadow of existence is existence itself. 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 highof 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 for that which it does not? Have no fear, yourself, opens one window after another leadaway 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 briers of mere semblances of ex-

> 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 name appropriate to that angelic state, which will be wrapped around-with the might, and majesty, and splendor of that domain, which will enfold 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 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 splender the words "Christ" and "Christianity," until no longer with block and sword, and car of Juggernaut, and fiendish 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, epitcmized 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 pastrevelations as God's chosen instruments to

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. Zerdhust 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 Zendavesta, 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;

yourself? Is your dwelling to which you in- splendor of that infinite power whose other name was Jehovah, veiled in the darkness of you wear, or the vehicle that you employ to the past; you will have each and every one from their inception called into their place and self? How shall human mind be taught to 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 Spritualism 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

> 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 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 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 ery 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 disenthrall 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 prosperities; 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-

> 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

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 orbs 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 eternity Shone on his sight, ye never here can know-Immured in darkness and in time below.

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

Vast ancient cities disentombed appear. The Pyramids mark man's advance below. And from the mighty sepalchres 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 storled 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;

every desire of your existence. Oh! could you but understand that the spirit the throned king to the material worshiner that fastness, every feudal tower and strong castle a prophecy in this, that it gives promise to ev-

by to know the meaning of Spiritualism.

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inted in good type and bound in cloth. Price \$1,00.

New vistas of vast knowledge here must ope, And newer peace around you claim its sway. Science will lend 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 blest potency.

We look to see the new-born nations tread Up, up, the highest steeps 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 If 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; Then consciously the light of life's blest plan Is imaged in the true humanity;

When all unselfishness 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,

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 sing the song of life with Heaven's breath.

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Paper, single copies, 5 cents; 6 copies for 25 cents; 18 copies for 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage

THE CITY OF LIGHT.

BY PROF. FELIX ADLER. Have you heard of the Golden City Mentioned in the legends old? Everlasting light shines o'er it, Wondrous tales of it are told.

Only righteous men and women Dwell within its gleaming wall; Wrong is banished from its borders,

Justice reigns supreme o'er all. Do you ask: Where is that city Where the perfect right doth reign? I must answer. I must tell you That you seek its site in vain.

You may roam o'er hill and valley, You may pass o'er land and sea, You may search the wide earth over— 'T is a city yet to be,

We are builders of that city; All our joys and all our groans Help to rear its shining ramparts; All our lives are building stones.

Some can do but humblest service— Hew rough stones, or break the soil; While the few alone may gather Joy and honor from their toil;

While the few may plan the arches, And the fluted columns fair, And immortal thought embody, And immortal beauty there. But, if humble or exalted,
All are called to task divine,
All but ald alike to carry
Forward one sublime design.

What that plan may be we know not; How the seat of justice high, How the city of our vision Will appear to mortal eye—

That no mortal eye can picture, That no mortal tongue can tell, We can barely dream the glories Of the future's citadel.

But for it we still must labor, For its sake bear pain and grief, In it find the end of living And the anchor of belief.

But a few brief years we labor; Soon our earthly day is o'er, Other builders take our places, And "our place knows us no more."

But the work that we have builded, Oft with bleeding hands and tears, And in error and in anguish, Will not perish with our years.

It will be at last made perfect In the universal plan; It will help to crown the labors Of the toiling hosts of man.

It will last and shine transfigured In the final reign of right; It will merge into the splendors Of the city of the light.

#### SPHERAL TELEGRAPHY.

A Vision and Communication through Apolline, in the Early Development of her Mediumship. Transcribed from her MSS., by her mother, Mrs. A. M. Stone.

I laid down to rest, having an attack of neuralgia across my eyes. I began to complain to myself, and called upon Spirit Anna to come afar off (as I style it), and do something for them. She spoke to me from a distance, and bade me look and see where she was. My eyes were shut, but I saw her plainly, as far away from me as I see the moon. She spoke to me in this wise: "Apple, dear, I want to explain to you my telegraph; as I am addressing a star, I will speak from a star." She sat down between the points of a shining star and held on to it as we would to a Spanish saddle. She said: "I am now in correspondence with your ear; do you hear me perfectly? Then look and see how, by passing my thoughts through a channel of successive souls, I reach your intelligence. In this way I do not cause you suffering, neither do I suffer. Behold my process; (adding with a smile,) it is very much like passing the pinch at

Immediately, numberless white spheres of an oval shape arranged themselves in a chain. reaching from her to me, each one having only their hands and arms visible (which means helping power). She communicated her desire to the sphere next herself by placing her hand into its hand, and in its turn this sphere handed The pages are bearers of great truths forcibly exit to the next, and thence to the next, until it | pressed, and quality and dexterously illustrated by was handed or conveyed to me by the sphere which touched my ear and cheek.

What a simple and beautiful explanation These spheres were graduated. Spirit Anna being in a rarefied atmosphere could thus make me understand distinctly without oppressing me. You see now I understand why I hear words rolling and repeated, do n't you? They were passing through spheres.

Anna then suggested that I should have an amanuensis when my eyes hurt me. Many spirit-hands flew up in the air, as much as to say, I, or I, or I; but she shook her head, and down they went again, all save one, which I recognized immediately as my father's. After conversing by telegraph a few moments longer everything vanished, and I was introduced to my amanuensis, who writes letters, and who is governed by my father's influence. She walked in very quietly by the door, and stood, portfolio in hand-alarge, fair, fleshy woman, with yellow hair and pale eyelashes. Her eyes were closed, so I supposed she was blind, which was not the case physically. She told me she had been a school-teacher in life, and was a fine penman. My father had known her in life, and was helping her to rise. She had been intensely selfish when living, indifferent to the happiness of others, cold and haughty. In consequence of this sort of life here, she was suffering from blindness hereafter; a blindness of conscience. Then she burst out with: "Do let me help somebody, if it is only to write a letter for you, that I may not suffer so much as I do from this partial awakening to my own defects."

She said that at times she was allowed, as now, to see glimpses of her true self as she was, and then came the terrible desire to rise. She could only do this by making herself useful to another. After awhile this instinct passes away and leaves her contented again for a time.

1 said to her, seeing her so blonde, "I thought you must be very good because you were so full comprehension of details can only be obtained by fair." She replied, "Your mistake lies in thinking me shining, when I am simply shone upon. I was a fair woman when living, and you see me as I looked then. I died of cancer of the breast; a cross marks the place, indicating my suffering." And sure enough it did, most distinctly.

With a sort of sarcasm, she repeated, "You call me fair; let us compare." She reached upward and drew down a type of purity, a star. It was a head, and as it came down it looked very fair, but when she placed it by the side of her head it was fair to a whiteness resembling silver, and it was wonderful in its own shining; every curl seemed of burnished silver.

The City of Alexandria was founded in the year 332 B. C., and has a famous history. The population before its recent occupation by the English was two hundred and twenty thousand.

The Diamond Dyes for family use have and beautiful. 10 cents a package.

New Publications.

STORY OF A LONG AND BUSY LIFE. By W. Chambers, LL.D. 16mo, cloth, pp. 117. Edinburgh and London: W. & R. Chambers. R. Worthington, New York. A. Williams & Co. Restons

The fiftieth year of the publication of Chambers's Journal closed on the fourth day of last February. For that occasion the hand that wrote the introductory for the first number, in 1832, wrote a record of the reminiscences of the intervening years, which with large additions, principally referring to literary and other celebrities personally known to the author, form this small but interesting volume. As most men who have filled a long and busy life for the benefit of their fellows, Mr. Chambers was deprived during his early days of all the advantages that one would suppose essential to qualify him for the duties before him. While an apprentice to a bookseller he profited by an opportunity to go in the morning long before daylight and read to a baker and his sons while they were getting their batch ready for the oven. For this he received each morning one hot roll; but he valued the reading more than the roll, and the reading he would not otherwise have had, because the mornings were dark and cold, and he had not means to obtain light and heat. The origin of the Journal is narrated, and mention made of other periodicals and books issued with an imprint known the world over, as a guarantee of the excellence of every work on which it is seen.

THE NEW VERSION. Lectures by George Chainey. 8vo, cloth, pp. 137. Published by George Chainey, 51 Fort Avenue (Roxbury), Boston.

We have here twenty addresses on an equal number of subjects delivered by Mr. Chainey since the publication of his last volume. They are distinguished by a freedom of thought and boldness of expression characteristic of all speakers and writers of the materialistic school—all very well so far as they go, which is to the grave. To a Spiritualist, one who not only believes but knows that there is something greater and grander beyond, the stopping at that point is unsatisfactory. In so far as these addresses serve to break the fetters theologians have forged for the human soul; so far as they lead men to know that no church or priest has any right to limit them in their researches or prescribe rules for their observance not in accordance with their own reason, they are to be commended. Having effected this their readers will be prepared to take the next step, and to hear and an swer the mandate," Come up higher."

THE ANNALS OF A BABY. Showing how it was Named; the Baby's First Gifts; How the Baby was Nursed; the Baby's First Party; the Baby's Life, etc. By Sarah Bridges Stebbins. 16mo, cloth, pp. 226. Philadelphia: T. B. Peterson & Brothers.

This book appeared anonymously four years ago, and at once became popular. Having passed out of print, a generally-expressed desire for copies has led to this new edition. It is unquestionably the best, most sensible and yet natural of the baby series with which the reading public have been of late pretty well supplied. It is poetic in its way of describing incidents that in other hands would appear very commonplace; scenes and characters are very felicitously drawn, some of the chapters exceedingly fine, of which we may name that entitled " The Sunset of Life."

BRIGHT DAYS IN THE OLD PLANTATION TIME. By Mary Ross Banks. Illustrated by James H. Moser. 16mo, cloth, pp. 264. Boston: Lee & Shepard.

The chapters forming this book were written at odd noments for the entertainment of the author's grandchildren, and as here given are likely to entertain a far wider circle than was at first anticipated. They give the best side of life on the old plantations in the early days of the State of Georgia, and abound with bright attractive sketches, in which the peculiarities and pleasures, the quaint negro dialect, the love of the marvelous, amusing scenes and curious foibles, are vividly portrayed.

SERMONS: 1873-4. Preached in Plymouth Church by Henry Ward Beecher. From Phono-graphic Reports by T. J. Ellinwood. 8vo. pp. 600, cloth. New York: Fords, Howard & Hul-bert. Boston: A. Williams & Co.

There are twenty-six discourses in this volume, and mong them probably some of the best Mr. Beecher has produced. They touch upon many of the pro-foundest themes of life and thought, in a manner so plain, concise and familiar, that they impart instruction to the reader without obliging him to enter upon long and elaborate study in order to comprehend it. with profit, lay aside and take up again, to again read with an equal amount of pleasure and satisfaction.

THE ENGLISH REVISERS' GREEK TEXT shown the English Revisers' Greek Text shown to be Unauthorized except by Egyptian Copies Discarded by the Greeks, and to be Opposed to the Historic Text of all Ages and Churches. By G. W. Samson, formerly President of Columbian University, Washington, D. C., now of Bible-Workers' College, New York. 16mo, paper, pp. 132. Cambridge, Mass.: Moses King, publisher.

A new addition to the long list of reviews and other works which the revised New Testament, has called forth. The Canterbury revisers distinguished themselves by employing for the first time in the history of the Christian Church the uncial manuscripts made in Egypt by copyists, many of whom were ignorant of Greek, and following them as su preme authority in their version of the New Tes-tament. The author deeming such a course called for a review of the grounds on which decision as to the integrity of the original text must be made to rest, has assumed the task and given the result on these pages To those interested in a question which every effort to settle seems to render the more unsettled, the book may prove to be one of great interest and profit.

For Girls: A Special Physiology; being a Supplement to the Study of General Physiology. By Mrs. E. R. Shepherd. 16mo, cloth, illustrated, pp. 214. New York: Fowler & Wells, publishers, 753 Broadway.

We have here a much-needed book, introduced by an address to mothers and teachers, in which is shown the importance of informing girls upon the sub jects of which it treats, such information having heretofore been obtained only by experience, accident or stealth-three poor and most inefficient teachers This has arisen from the fact that, though urged to instruct daughters in regard to these things, as though it was the easiest matter in the world to do so, it has been found to require more courage and skill than mothers possess; and yet such instruction is of the utmost importance to those to whom they so strangely shrink from imparting it. This volume will relieve mothers and teachers in this particular, and at the same time furnish the information in such a manner as not to violate the most delicate sense of propriety. The main facts and principles it embodies are adapt older girls and young ladies.

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BOUGHT WITH & PRICE. Most that we prize in life is hard to gain-The view is finest from the toll won height, The sweetest pleasure often follows pain. And after darkness comes the perfect light.

The hand is pierced with thorns that plucks 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. - J. Chandler Melvin:

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

OUT OF THE SHABOWS. Rise up out of the shadows, my heart, and come with 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, ho knows. And the shadows, why should you love them? They are damp and chill and grim;

They take all warmth and brightness from heart, and to ain and limb.

Come out, on heart, in the sunshine; in this golden, laughing light ...

Lift up your voice and thank the good God that It Is - Fanny Driscoll. 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 Advacate (a Methodist journal of wide circulation) 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 superhuman 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 politic Advocate is undoubtedly correct. Permit me to say that, in a later issue, the same paper gives the ideas of its editorthe 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 tew 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 Gos-pel 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 all doubt that it is a source of mental 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 provalent, 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 them 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 Spiritualism is to be touched at all in the pulpit, this 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, suggestions or affinities. Of this, however, the majority of the people are well convinced always, 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 editor says: 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 labored 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 fundamental facts and principles on which Spiritualism 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 whatever 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 denounce it as wholly "evil." In his view, the only "safe and unanswerable ground" of opposition 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 prejudices which have been formed by education and prevalent opinion. Whatever does not accord with the prevailing religious notions is always esteemed "irreligious," and whatever is

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 involves. 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 Christianity, or of Methodism, to ignore the fundamental facts or basic principles of either, and confine themselves to pointing out the evidences 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 community where Methodism or Christianity in any form prevails; but what does the Advocate think of those opponents who occupy themselves merely with scandal and mud-throwing?

An answer is hardly necessary. People who honorably and candidly investigate 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 rigorous onslaught upon the sadduceeism and formalism of his day. These facts are nothing less than instances of the intervention of supermundane beings and influences, for the blessing, the instruction, the spiritualization of humanity-for the healing of disease, the unfolding of spiritual truths, the inculcation of universal brotherhood, and the demonstration of immortality. Without this beneficent intervention, neither Christianity nor Methodism would ever have had an existence in our world. In fact, the "preaching of the gospel in the demonstration 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 parallel interference of ignorant, selfish, sometimes maficious, or, in one word, "undeveloped beings from the invisible world, whose influence, 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 pass-Christianity - as, for example, the es for" spiritual despotism, dogmatic corruptions and superstitions of the Roman and other hierarchies that constitute by far the larger portion of Christendom, the atrocious doctrines known as high Calvinism, not to mention the pernicious teachings of various Christian sects which are not in accord with the gospel according to John Wesley: all this that passes for Christianity 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 Christians, 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 Advocates, 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 anothematize 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, Medern Spiritualism 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 tendencies, no new statement or advanced evolution of truth is to be justly judged, as already shown, by the religious or moral standards of a previous 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 justified 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 Advocate 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 existence for humanity, whose conditions of hanpiness 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 inspiration as a perpetual source of instruction and enlightenment. These are undeniably the essential facts or truths of Modern Spiritualism. Any impeachment of them as irreligious or immoral is equally an impeachment of primitive Christianity.

But it may be said that certain Spiritualists have gone far beyond these primary truths, and have put forth theories which are subversive of all religion, and have indulged in practices which are unjustifiable by any rational ways esteemed "irreligious," and whatever is not in line with commonly-accepted rules 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 teachings of Jesus had "an irreligious drift," and they profounced him a bold blasphemer, worthy an ignominious death, for affirming 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 responsible for the carnalities and immoralities of the Corinthian church mentioned by Paul (I. Cor. worthy an ignominious death, for affirming iii, 3d, and v, 1), or for the extravagances of the scheme of morals. If it be so, it does not follow

what all Christians now believe. The crafts- Gnostics, Manicheans, Monachists, Anchorets, men of Ephesus thought the preaching of Paul Cenobites, Stylites, etc., of the early centuries, had a fearfully "irreligious drift," when they or of the Flagellants, Anabaptists, Agapemonians, 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 supposed revelations, suggestions or affinities."

True, Spiritualism has no infallible book to which to appeal, no ecclesiastical organization, no spiritual court, General Conference, Ecu-menical Council, Holy Inquisition or infallible none authorized to determine the truthfulness of revelations or to deal with heretics. But it has what is far better; it has the power of appeal 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 unenlightened 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 superior light and clearer inspiration of to-day, to revise the decisions of "the fathers" and determine for ourselves the value of all revelations? There is no rational escape from this

If many persons are incompetent to make such decisions wisely, it is largely because their truth-determining faculties have been left uncultivated by the church-methods of the past. They have been taught to accept certain dogmas 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 honed 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 Advocate and its readers the following utterances by the venerable Bishop Simpson, one of the ablest, most spiritual and most revered clergymen of the Methodist body in this country. In a sermon, a few years since, he is reported as

"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. 1t seems to me that sometimes when my head is on the pillow there come whisners 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 delusion" 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 parties? 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 taught an ideal perfection and purity in the progenitors of the human race, and a subsequent "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 uncounted wees upon their 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 victims, animal or human, are butchered upon an 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 condition 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 corner-stone, and the idea that our Saviour was a "sacrifice" gives way to the idea, that he was a teacher 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 following his words and his example, and not by being "washed in his blood."

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 entered Christianity. In its complete horror it is of very recent date—not much more than three centuries old. Yet it may be traced back, growthe 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 inferences 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

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 religions or family ties among them. They are nearer to the chimpanzee or the orang than to Socrates or Shakspeare or Sir Isaac Newton. So incapable of improvement are they that one can see that the great step in evolution is not 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 without showing a glimmer of advance. Such seems at a remote past to have been the condition of all mankind. Egyptian, Assyrian, Chinese, Indu, Hebrew, Greek and Latin civilizations are things of yesterday. There stretches out behind them the long night of prehistoric savagery—when a wretched and scant populaout beam the long hight of predictive 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 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 differ-ent parts of the earth there have been inde-pendent 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-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 throughout the historic 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-compatants and nost 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 how enjoys in moral dignity, learning, humanity, society, laws, the family and the home has been developed by slow degrees from the primeval degradation. There is no hint to be found of a fall of man except what 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 thouand years ago. All the histories, all the monuments, the physical sciences, the studies on existing savages, the explorations of glacial drift, ancient cave-dwellings—all teach the same truth: the rise of man during a period extending, perhaps, one hundred thousand years back into the remote past.

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 beor that men should satisfy divine justice by being washed in the blood of an innocent victim. The whole of that awful blasphemy against God vanishes like a hideous dream, and we behold 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 Christian should welcome? There is no service which science has rendered to religion so valuable as this. In astronomy the infinitude and able 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 prehistoric 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 talented writers of both sexes, and its neat typographical 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. Diseased kidneys and costive bowels are their tormentors. 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.

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CHICAGO, ILL.—The Progressive Lyceum meets in nion Park Hall, on Madison street, near Bishop Court, at 139 and closes at 2:30 P. M. every Sunday. All are invited. Julon Park Hall, on Mudison street, near Bishop Court, at 2:30 and closes at 2:30 P. M. every Sunday. All are invited, T. T. Griffen.

The Spiritual Progressive Society meets at Grimes Hall, 3 South Halstead street, Sundays, at 3 P. M. H. O. Loose, President; H. S. Cornford, Secretary; Mrs. N. Moore, President; Mrs. Harrison and others will speak and give

tosts,

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walmut streets, at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

ton, Secretary.

\*\*ELEVELAND, OHIO.\*\*—The First Religious Society of Progressive Spiritualists meets \*\*fregularly\* in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie II. Lees, Secretary, The Children's Progressive Lycoum meets in the same place at 10½ A. M. Wm. Z. Hatcher, Conductor; Mrs. Ella Willamson, Guardian; Tillie II. Lees, Treasurer, 105 Cross street. CEUAR RAPEDS, YOWA.—First Society of Christian Spiritualists meetsovery Sunday, at 7½ r. M., at Eno. Free Library Rooms, lown Avenue, inspirational speaking. Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice President; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MASS.—Regular meetings are held on al ternate Sundays. W. Hood, President; Mrs. Imogen McClellan, Secretary; Mrs. Barnabas Everson, Treasurer INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary, The First Society of Spiritualists meets Sunday and Wodnesday evenings, in Palace Hall, W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treasurer.

trer.

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LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2P. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. Fresident, J. Tilley; Vice-President, J. H. Cotton; Secretary, Mrs. Nottic C. Weir; Treasurer, F. Lindguist.

NEW HAVEN, CONN.—New Haven association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ r. M. at 2 and 7½ P. M.

NEWBURYPORT, MASS.—The First Spiritual Soliety holds meetings overy Sunday at Temple of Honor Hall as tate street, at 2½ and 7½ P. M. Vice President, J.W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Pimmer.

Plummer.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock, Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

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

NALEM, MANN.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at and 7 r. M. S. G. Hooper, President.

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A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her little girl "Bo-Peeps" around a tree through the foliage, her face radiant with a loving gleeful, roguish expression. Both faces are full of sweetness and joy. It is a pleture that touches the heart; to see it is to love it; and its possessor, however resthetle in his or her tastes, can never outgrow it. Painted by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

#### THE HARVEST LUNCH.

THE HARVEST LUNCH.

The harvester gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. "All kindled graces burning o'er her cheek." From a pitcher she is filling a brother's cup, white another is waiting for the cooling throught. A had is studying the countenance of bredog, that is waiting for his hunch. Horses attached to a wagon leaded with hay, impart a most pleasing effect. A rustle youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a hunch to brother and sister froleking on the leaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches. Price, 50 cents.

The above Engravings have just been issued for the first time, and will equal any of Joseph John's former works of art.

LIFE'S MORNING AND EVENING. A river, symbolizing the life of man, winds through a land-scape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on ite helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" te live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

#### THE ORPHANS' RESCUE.

Price, 50 cents.

This beautiful picture lifts the veit of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm crassed, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the borizon. Unnothed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his herofe sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches. This beautiful picture lifts the veli of materiality from be-

#### NEARER, MY GOD, TO THEE.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clarped hands, inturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trastful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially cartained window, produces the soft light that falls over the woman's face and limninates the from. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches.

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Price, 50 cents.

Price, 50 cents.

#### HOMEWARD.

HOMEWARD.

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

"The curfew tolls the knell of parting day," " " from the church tower bathed in sanset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the pleture. In one hand she holds wild flowers, in the other grass for "my coft." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 22x28.

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FARM-YARD AT SUNSET. The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the back-ground. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward" (or "The Curfew"). Cepted from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two thits, Size, of sheet, 22x28.

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NATURAL LAW.

NATURAL LAW.

\*\*\*CILLE universe is governed by law, "were words fitly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-beard of the Solar System by the hand of Nature and the inspiration of Omnife power. Nothing in the universe ever did or over will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz.:

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#### OAHSPE!

WILL be issued on or about the first of September next, MR, ALEX, S, DAVIS has been authorized as our only Agent to receive orders for the OAHSPE on the Spiritual Camp-Meeting grounds, J, B, NEWBRODGH, Trens, Oakspel Publishing Association, 125 West31th st., New York, July 22, —60\*

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Theodoreas and the beyond.

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CONTENTS:—Spirit-life the best place in which to study the mind. The mental surprise that a change of vibration among the atoms produces. Why brutes suffer less pain than men. Why mammalia are more sensitive than lower orders. The brain is not the fountain of thought. An analysis of the brain will never reveal the mind. What makes people stupid. Why Reformers are persecuted. Truthful ideas dependent upon an even and harmonious activity of the deements as they pass from the brain to file spiritual organism. The value of sleep and its nature. Paralysis of the brain explained. How a child developing the power to think. The effect of Language in developing the power to think. How the Reason originates. How the spirit masters the brain. How special talent is developed, Gradations of Mental Power in the Races of Men. How to break the power of himorance. The Science of a true Mental Development. How language broadens under the reaction from the spirit. How the body retines under the Influence of high grades of thought. How knowledge transcending human attainments can be transmitted to man. How spirits can help humans to higher thought. Why, each spirit seeks companions of its own grade, of mentality. The elevating effect of spirit intercourse.

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The theme of the author is growth from the lowest to the highest, and the crowning destiny, the spheres beyond, through individual wisdom, tove and charity.

The moral and religious precepts of the book cannot fall to strike a responsive choid in every carnest and thoughtful mind without regard to faith, creedor seet; and itsolertines are so attractive that they can hardly fall to leave an impression good upon the mind, however skepteral, it effectually puts to silence the cry that the doctrines of true Spirlically nuts are so attractive that they can hardly fall to leave an impression good upon the mind, however skepteral, it effectually puts to silence the cry that the doctrines of true Spirlically nuts to silence the cry that the doctrines of true Spirlical must attend a right understanding of the Spirlical Phenomena and the relations of this world to the spheres beyond.

In its development theory it advocates the idea that sonis

from parent to child as are the bodies, and become selfsustaining in a spiritual body at the dissolution of the
earthy.

The author claims to be an rapport with the spirit of John
Howard, who guides him through circles and spheres of
spirit-life, interviews some of the inhabitants, who relate
their past history and experience, giving the bearings of
acts and conditions in their former lives upon their spiritual
progress, the bindrances to their advancement, and the sure
rewards of right fiving. In the merring law of e-impensation it reconcles the cvit with the good, and vindicates the
ways of God to man.

The last selrit interviewed is George Washington, who
speaks as philauthropist rather than as a patriot. He makes
a thrilling plea for peace and gives a scathing rebuke to the
war-spirit, opposes capinal punishment, advocates the election of Federal officers by the people of each beality, in
order to save from jeopardy the life of the President, on
whom the responsibility of appointments rests. The two
following verses end the poen:

"The night is but the shadow of the day.

"The tempest brings the air a purer caim,
ledind the darkened clouds the sunbeams play;

The dew-drop is the image of the sea;
Man's power the product of a nighty arm,
An integration of eternity.

Now back to earth with strength of will renewed.
I wait to bear the boatman's modiled oar,
And trusting that the scenes to vision viewed
I may review; upon this truth I res!

To evil's problem soive, and ask no more;
Evernal Love and Wisdom knoweth best,"

We have no hesitation in saying that this little book will
be a valuable accession to the family iterature, and no lib-

#### eceived, Cloth, 12mo, pp. 156. Price \$1,00; postage 6 cents. For sale by COLBY & RICH. The Process of Mental Action:

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d by
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# Banner of Bight.

BOSTON, SATURDAY, AUGUST 19, 1882.

#### Lake Pleasant (Mass.) Camp-Meeting.

Progress of the Meeting-Large Attendance-A Great Array of Prominent Mediums-Record

Lake Pleasant, Aug. 14th, 1882.-This great meeting presents a spectacle worthy of careful are to be seen here. The days are full of interthe transient visitor. For the former there are 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 Slade was most heartily welcomed to the grounds. He is in good health, and is ready for work in his profession as a spirit-medium. Messes, Phillips, Shear, and a host of other mediums are visited by a great many.

people. The exercises from the rostrum have been

The evercises from the rostrum have been increded by meritorious utterances.

Dr. G. H. Geer's discourse on "Does Death End All?" was an able production. The speakers 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 "Surcogomy," to an attentive andiquede. Giles B. Stebbins was full of cuthusiasm, and seemed to enter into an analysis of old theological views with a vizor only born of sincerity and a thoroagic understanding of his theme. Mrs. Saxon took up the topic of the relation of woman to all the affairs of life; she relation of woman to all the affairs of life; she declaimed volumently against false theories relative to the status of her sex, and pointed out the higher view which was slowly but surebeginning to prevail. On Sunday Mrs. Shepard Lillie addressed a

very large audience. She spoke with more than her usual cloquence, and was frequently ap-

the afternoon Prof. Henry Kiddle read a scholarly essay to a colossal audience. His theme was, "The Spiritualization of Humani-ty." The address was a brilliant production, displaying profound spiritual insight and ra-tional 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 jdeas 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 Au.s. 27th.
Friends in all parts of the country, remember that you are invited here for a season of intel-

le tual and spiritual refreshing. Come and meet vour celleagues 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.

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

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

#### DOES DEATH END ALL

there is of man as a reasoning, willing, con-scious 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.

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, as follows: extensibility, solidity and divisibility.

Mind is known only by its functions, which may by classified in the following manner: Thought reason will emotione and conscious

Thought, reason, will, emotions and conscious-The attributes of matter constitute its distinguishing characteristics, and the powers of mind constitute its distinguishing characteris-tics. There is nothing which is common to ties. There is nothing which is common to them as yet discovered except the fact of exist-ence. Whether they have a common sub-stratum or not is, at present, a matter of speculation, upon which it is unbecoming a student

Mind and matter cannot be measured by the. same rule. In measuring anything a part of the thing to be measured must be taken as the 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 of matter it 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

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 organiistics of mind. The object of material organization is definite form, and when this is reached, disintegration naturally ensues. The object of mind is indefinite if 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 Vaturilliam. Mind 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

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 intellections 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 influence 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 Sancognomy, which, as he stated, is the science of corporeal development and expression—the word being derived from sarkos, flesh, and implying, as it applies to the whole body, a larger conception than the analogous word, physiognomy.

Man, said Prof. B., is the master-piece of crea-

tion, 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 phi-

The greatest mystery of the universe is the

wonderful arrangement by which soul, the imponderable 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 impel ponderous 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.

of chemistry.
This is the problem never before solved. which has defied all human intelligence in all Great Array of Prominent Meditins—Record of the Week—Screenade to the Wife of Superintendent John Adams, of the Fitchburg Rail-way—Miscellaneous Hims.

Lake Pleasant Ana, 14th, 1882.—This great Menu—then go to the great philosopher Confucius (and the mystic Laotze) who has ruled the mind of China for more than twenty centuries, study. Each day since my last letter has and nowhere do we find among those who have brought increased life and animation to the gathering. Veteran workers in the cause of Spiritualism from all over the land, and abroad, Egypt, the ancient cradle of science and phiare to be seen here. The days are full of inter-est and profit to the student of Spiritualism, or teries of magnetism and magic, and even there we find no intellect hold enough to grapple 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 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 defined, expressed the opinion that the power of prophecy was connected with the liver! Come, then, along the line of scientific pro-

gress to the collegiate wisdom of to-day, em-bodied in medical colleges and ponderous cy-clopedias, and we shall look in vain for any scientific solution of this problem, or even an at-tempt at its solution. The most learned of the universities know little more than the unlet-tered 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 phil-

osophers, Swedenborg, did not present a practi-cal solution of this problem.

But one man in the whole history of human progress ever possessed the courage and sagac-ity 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 the second step was never taken by him. He never undertook to trace the operby him. 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 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—greater than that of any man in all the ages before him; and he will be recognized by future ages as the Father of Philosophy. of Philosophy.

I come now to the final solution of the prob-

lem, 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 would, in certain persons, respond to hu-man magnetism like the keys of the plano to a musician; and that the same versons is action musician; and that the same responsive action

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 doctring of correspondences, but astablished by physiological correspondences, but astablished by physiological correspondences. ences, but established by physiological con-

As every organ of the brain possesses a psychic function as an instrument of the soul, and also possesses a physiological function develalso 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 physiological process, as is seen in the association of fear with the excitement of the heart and the reverse action by which influences on the local beautiful to the process. which inflammation of the heart, known as endo-carditis, or pericarditis, produces an expression of alarm and apprehension in the countenance which is its diagnostic symptom.

Dr. B. then proceeded to explain the con-

nection of the mind with the various organs of the body, referring to a gigantic map of the huknowledge of these nervous forces was the basis of all scientific treatment by animal magnetism and by the application of electricity. To netism 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 with-

out 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 nusical noise, but nothing agreeable to a musician; and much like this was the unskillful treatment of disease by magnetism, when the operator knew nothing of the laws of its application developed by sarcognomy.

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

#### THURSDAY.

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 Puritanism, and rejoiced that the old views of God and immortality had been out-

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 widen-

#### ing 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 dis-tinctive 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 en-tered into an elaborate exposition of Modern Spiritualism, showing that the movement pos-sessed great elasticity, and that its inherent possibilities indicate that it will become the

Prof. Henry Kiddle's topic, "The Spiritualism of Humanity," was one which involved a comprehensive statement of the Spiritual Philosophy. [Our reporter forwards a verbalim report of this address, which we shall publish next week.]

next week.] COMPLIMENTARY SERENADE.

On Friday evening the Fitchburg Band sere-naded Mrs. John Adams (wife of the Superin-tendent of the Fitchburg Railroad), who has been making a brief stay in camp as the guest of Mrs. A. D. French. The musicians dis-coursed choice music and a large crowd collect-ed. Mrs. Adams was loudly cheered as sho came to the door of her host's cottage, escorted by President Beals, to acknowledge the compli-ment. A repast was then in order. This pleas-ant episode has been 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 CHIPS. O. K .: Lake Pleasant. The meeting is at its height.
Great crowds come and go daily.
Excursions to Mt. Toby are popular.
G. W. Benedict praises the meeting.
The Medium's Mecca: Lake Pleasant.

Excelsior 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-Meet-

Pleasant to observe: The cordial greetings at the dépôt.

Niantic 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 re-

ceive a good test.
A distinguished visitor: J. G. Meugens, of A distinguished visitor: J. G. Mengens, of Calcutta, India.

Dr. Henry Slade gave many sittings on Sunday to investigators.

day to investigators.
Gen. J. M. Roberts, of Philadelphia, is interested in the meeting.
All of the Spiritualist papers have representatives on the grounds.
F. L. Stanley and wife, of Le Roy, N. Y., are visiting Lake Pleasaut.
Interesting: The exercises at the dedication of Lake View Cottage.
Mrs. Howe, of Vorcester, is holding scances which are well attended.

which are well attended.
Mrs. Ella Bacon, of New Haven, Conn., is

attending many séances. Mrs. Saxon was loudly applauded as she closed her address on Saturday. Frank L. Whitney and Roe Coburn enjoy boat 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

Advised: Dear Anni Mary Stearns, who passed to the spirit-world last April.

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

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

Dr. B. W. Noxon, of Saratoga, N. Y., will be cordially welcomed to the camp.

Magnia Folcomed to the camp.

a medium for private and public scances.

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

Dr. Jack, of Haverbill, Mass., is expected daily. He has 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 ex-cellent medium. Her guide is called "Bright

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

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

way.

John P. Lanning, Mr. and Mrs. Shumway and other Philadelphia Spiritualists are inquired Prof. J. R. Buchanan's discourse on "Sarcog-

was illustrated by a very large dia-Dr. W. F. Whitman, clairvoyant physician, is doing a good business on Broadway, near the

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

Who receives the orators of the meeting and escorts those very worthy individuals to their Mr. Altemus, of Philadelphia, the well-known singer, will travel as a professional medium

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

Mr. Phillips, the slate-writing medium, is re-

ceiving many callers. His gifts are of a very high order. terna tion wired a cordial greeting to Lake Pleasant

on Wednesday. E. A. 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 séances
after this date. S. B. Nichols, of Brooklyn, N. Y., an enthusiastic Spiritualist, is housed on Sixth Avenue in

his old quarters.

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 Greg, of New Orleans. La., is visit-

of Philadelphia.

Dr. Towne, of Springfield, Mass., spoke his piece from the grand stand, after the Confering mr. and Mis. 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 can route to Onset Bay.

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

tions of the country.

tions 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

Saturday, August 19th.

Dr. Weston, of Westfield, Mass., desires to be known as a public lecturer on Spiritualism. He is an earnest worker.

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 year, 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 Stansbery, 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. Gallupe.

Bro. Spear, of the Lake Pleasant Siftings, is a versatile writer. But he misses it when he insinuates 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 more than usual 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.

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 Steadman's gong 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 Messra. Colby & Rich.

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

Free séances: Dr. Henry Slade will give free

séances 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 of the the conference meeting.

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

glory every afternoon and evening. Scances 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 & 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 Mrs. A. D. French, of the Lake Pleasant Ho-tel, has been quite ill. She was warmly con-gratulated on her recovery to health by a host

of people. Samuel Holden, of the Fitchburg road, for-merly 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 Dorer, of Buffalo, N.
Y., called at the Banner reporter's quarters
and stated that 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 en nasse 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 space.

cordially welcomed to the camp.

Maggie Folsom, of 2 llamilton 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.

Mrs. E. B. Warner, of North Woodstock, Ct., is kindly remembered by friends here.

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

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

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 a brother's greeting. John has reduced

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

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

Frank Crosier, 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 dépôt 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. Hun-

They will remain through the meeting. Hundreds of investigators are waiting for an opportunity to attend his scances.

S. H. Bradley, chief of the Banner of Light composing-room, promenaded the bluff last Wednesday. He intends to be a permanent camper next year. Mr. B. formed many pleasant acquaintances during his briof 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. 13th to pass 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

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 Bunner 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 Maud E. Lord as a public test medium is very

and a L. 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 futured.

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

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 camplife, and declares that Lake Pleasant surpasses all that he had imagined as a camp-meeting.

Mrs. Dr. Parker, of England, has a lecture on "Hash," 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 séances to the lectures, then as he passes from séances to the lectures, then

as no passes from scances 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. Buchann riogad a vote of thanks to the medium an 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. D. 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 séance. He concedes that some unknown power wrote the message. This was the first séance that Mr. Jones ever attend-

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 dime with us at my rooms and navigingth. ler privately, I dispatence a note to aim asking him to dine with us at my rooms and participate in a sitting. He came, and after dinner we three had a circle, in my room, which was bril-liantly lighted, much to Heller's surprise, who 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 Steadman's gong every Sunday morning. He is a veteran camper.

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Free séances: Dr. Henry Slade will give free

raps came, and there was spelled out the name of 'Alfred Geary.' The raps indicated the name to be for Heller, who, after a while, remembered him as an old acquaintance, but exclaimed: 'My God! that man's dead!' A pair of slates were rested on Heller's shoulders, and while he and the medium were discussing the existence or non-existence of a God, there came a scratching sound upon the slates. there came a scratching sound upon the slates, and there appeared these words: 'There is a God!' Heller was thunderstruck, and came out publicly and acknowledged it, and soon after everybody was asking me, 'What did it cost you to square Heller?'" CEPHAS.

#### Cassadaga Lake Camp.

According to programme, Hudson Tuttle opened the scientific course by a lecture in which he considered "Man as a Physical Being," following it by another upon "Man as a Spirit." August 5th he lectured upon "The Ethics and Science of Spiritualism, Inspiration and Mcdiumship," showing that the latest discoveries and theories of science as expounded by Darwin, Tyndall, Haeckel and Spencer, instead of leading to materialism, are really the foundation of Spiritualism. Mrs. Emma Tuttle is present at every session, and adds greatly to is present at every session, and adds greatly to the interest and charm of the meetings, by a rendition of her original poems set to her own

music.
The first entertainment by the young folks of the Children's Lyceum, Aug. 4th, was a pro-nounced success, and developed an amount of talent among the young folks that was a pleas-ant surprise to all. The Conductor, Thomas Lees, of Cleveland, in his introductory remarks, spoke of the importance of the Lyceum ques-tion, and complimented the Directors of the Lake Cassadaga Camp-Meeting Association on being the first of all the Camp-Meetings to re-cognize the rights of the children as regards the spiritual development.

The marked features of the occasion were the

readings of Misses Clair Tuttle and Lou Rouse, and the character impersonations of Mrs. Emma Tuttle; also the singing and dancing of the Misses Dickinson, of Bulialo. Special credit should be awarded to Tillie II. Lees and Hattie Myers for their efforts in preparing the children for the parts assigned them.

CASSADAGA CAMP CHIPS. E. W. Bond of Willoughby, O., and family are now comfortably ensconsed in their new

cottage. The speakers' beautiful stand, decorated by Miss Hattie Myers of Jamostown, and Mrs. Jen-nie Barber, is an improvement over last year. It has an annex for the singers, and a tent in the rear for the accommodation of those who take part in the Lyceum entertainments.

The large number of new cottages clearly show the growth of Cassadaga Camp-Meeting. President Thomas Skidmore has been unable, through business in Indiana, to attend the meeting thus far, but Mrs. Marion Skidmore, his wife, manages to do his work as well as her own.
The Tuttles-father, mother and daughter-

added much to the enjoyment of the campers while there, and left an appreciable void when they returned home. The Children's Progressive Lyceum is a prom-

The Children's Progressive Lycoum is a prominent feature in this year's exercises. Sunday sessions and Friday entertainments are held regularly and give satisfaction to all.

The Young Folks' Sociables every Wednesday evening are thoroughly enjoyed.

The Silver Cornet Band, of Versailles, N. Y., (sixton pieces) added much to the pleasure.

(sixteen pieces) added much to the pleasure of the campers last Thursday, Friday and Sat-Manager O. P. Kellogg, amid all the perplexities that arise in a new enterprise like this, strives to do justice to all. He is still the same

little joker. The arrival of Mrs. Margaret Fox Kane caused a ripple of pleasure throughout the entire camp.

Mrs. Carrie Downer, of New York, an inspi-

rational medium, takes subjects from the audi-ence as fast as they can give them, and impro-vises the most beautiful poems thereon.

The Lyceum in camp, under the direction of your humble scribe and his sister, has attained a wonderful proficiency, taking into account the very short time of training.

Edwards has given "proof palpable" that he crows how to run a hotel.

The physical mediums on the ground at present are Mrs. M. Fox Kane, Rothermel and Keeler, Chas. E. Watkins, R. F. Sour, A. F. Ackerly.
A large delegation of the Eric (Pa.) Society is here with their pastor. Rev. Moses Hull and his wife hold daily services in Alden's Grove, between the regular meetings.

J. Frank Baxter makes the woods ring with melody.

Much pleasure is anticipated on the arrival of the Cleveland Excursion, August 24th, and all are on the qui vive to see the children of the Cleveland Lyceum. Conductor Hatcher, Mrs. Ella Williamson, the youngest Guardian, and certainly one of the best vocalists in our ranks, and Charles W. Palmer, the talented musical director.

director. The directors will tender the Cleveland Lyceum a complimentary benefit Friday, August 25th, to help them defray their expenses.

T. L.

EGYPT .- Up to time of going to press (15th) the situaion in Egypt is unchanged; slight skirmishing, but no general action; both armies are preparing; the Egyptans are fortifying, and the English are seeking daily to increase the number of their troops; M. De Lessens continues to protest in defense of the neutrality of the Suez Canal, and the Sultan refuses as yet to issue an

irade declaring Arabi to be a rebel. "ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bedbugs, skunks.

# JAMES PYLE'S PEARLINE.

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IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it.

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JAMES PYLE, New York. May 13,-26teowls

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No other disease is so prevalent in this country as constitution; and no remedy has ever equalled the clebrated Kidney-Vort as a cure. Whatever the case, however obstinate the case, this remedy will seem to the case, this remedy will be case, the case of the case of the case.

PILES. This distressing complaint is very apt to be complicated ith Construction. Kidney-Wort strengthens the cakened parts and quickly cures all kinds of Piles ven when physicians and medicines have before

AT If you have either of these troubles PRICE \$1. USE | Druggists Sell

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