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The Spiritual Rostrum.

The Spiritualization of Humanity.

A Lecture by PROF. HENRY KIDDLE. Delivered at Lake Pleasant (Mass.) Camp-Meet-

ing, Aug. 13th, 1882. (Reported for the Banner of Light.)

Spiritualism is a great movement, and is destined to do a great work. The real agents by whom it is carried forward are the hosts of the unseen, of whom we mortals are merely the assistants. The aid we render, however, is important, because we are the exponents as well as the witnesses of the power exerted by the heavenly bands. We, to some extent at least, have been reached by the supernal influences; and we bear aloft the banner of truth, while we take our places in the great army of progress, as visible co-workers with the forces of the Invisibles. This relation, which should be steadily kept in view, is apt to be forgotten; and mortals, in their egotism, are prone to put themselves forward as the prime movers, or chief agents, in the spread of that spiritual truth which is, eventually, to lift all mankind to a higher plane of life and spirituality.

The Spiritualism of to-day is bringing into human life a new reformatory, ameliorating impulse, by means of which the world will take at least one step forward in spiritual growth or advancement. Old things are gradually passing away; behold, all things are becoming new to the children of men. The leaven is working; and as the social mass feels its influence, we see commotion, agitation, all around us. Such is ever the case when new ideas begin to dawn upon men's minds, showing them the darkness of error in which they have been so long content to dwell. It is the reaction of freedom after bondage; chains are snapped asunder; and, as the mind awakens from its slumber of indifference and stupid satisfaction with exploded errors, it begins to assert its native energies. By its very passivity it has been rendered more amenable to the inspiring influences above and around it; and its revolutionary enthusiasm has an intensity proportioned to the depth of degradation and servitude in which it has been kept by religious and social despotism. It is with the mind as with the body: disease often incubates for a long time before its germs spring into life and produce an active distemper, which is only an effort of nature to relieve itself from a morbid condition. Corrupt principles in the public mind-deadly errors, baneful prejudices-false and unnatural ideas, always culminate in revolution, by means of which they are cast out, and Truth and Freedom at last assert their

It is important to keep these principles in view at this time, in connection with the movement in which we are interested, and which we are zealously striving to promote. Spiritualism seems to be in a chaotic state in this its incipient stage; and many look upon it with discouragement; some even go back, and walk no more with its votaries. But they forget that what appear as evils at this time are incident to every great upheaval of men's opinions. The light does not at once shine with its full. mid-day glare upon the human mind. The darkness of error is not expelled as soon as the dawn of truth breaks upon it. Men cling to their prejudices; their early-formed convictions; their cherished sentiments-and much more to their time-honored institutions-long after reason and revelation combined have shown their imperfection or falsity. They admit the truth only in partial gleams, or through the translucent medium of old associations and preconceptions, by which it is colored and distorted. Thus ensues a conflict of ideas and opinions, which continued illumination can alone remove. spheres of darkness.

Thus does it seem to be with Spiritualism and | Spiritualists at the present time. To all some light has come; but who can claim that what he or she holds to be the truth, is not more or less affected by preconceived views or individual opinions? Do we not see the most discordant positions assumed in connection with the propaganda of this movement? Some of its exponents are determined iconoclasts, while others are just as uncompromising conservatives. Some would tear down the whole social and religious fabric, and build it anew on the foundation principles of what they regard as the only true spiritual and ethical philosophy; others, while preserving the institutional forms as they now exist, would purify and exalt them by the interfusion of the new principles of spirituality which have been supplied by the revelation of this age. Practically, I deem this diversity of view as of no consequence. All, consciously or unconsciously, are contributing to the same result—the reformation of the present | shipful ministrations in the temples consecrated social and religious systems, which every one can see are being rapidly permeated with the principles of love to God and love to man. We new ideas. Even those who rail most violently against Spiritualism, we often find teaching its most important truths. What is especially needed by the adherents of the spiritualistic of Christian worshipers? It would quite often movement is forbearance, humility and charity. Why should cotories, cliques or classes be formed within our ranks? And why should they show more bitterness of feeling toward one another than the jarring sects that call themselves Christian? Do they not forget that they are all merely assistants, not principals in this cause, and thus fail to keep their minds passive to the inspiring influences of the real masters of the situation? It is supreme folly for any one, however long his experience or deep his research, to assume that he is in possession of absolute truth in even the smallest particular. All of us are much too ignorant to be arrogant; and as to finalities in doctrine, they are consistent with the assumptions of creedal theology, but entirely out of place in progressive Spiritualism, with which the conclusions of to-day are but the stepping-stones for the attainment to higher truths on the morrow. In whatever enterprise we embark, it is always useful at every stage of progress to look around, and scan the situation; to scrutinize carefully our surroundings, and ascertain whither we are tending. It is especially requisite that those who are engaged in this hallowed cause should be thus observant, lest they may fail to avail themselves of the means and opportunities which the superior intelligences place within their power, to test their faithfulness, sincerity and zeal, as well as to of a people's grade of spirituality; and, judged

I propose, in this address, to present a few thoughts in regard to the true object of that learning and piety, the reverend doctors of great and glorious enterprise-for great and divinity, often seem as blind as moles to the glorious it most assuredly is; and I scarcely think I shall provoke opposition in denominating that object the Spiritualization of Humanity.

But some will ask, What does this phrase im-

ply? What is meant by spiritualization? Brief-

of supernal wisdom.

ly. I may say, it implies the predominance of spiritual ideas and aims in the individual mind. and in all that pertains to the general interests of mankind. It implies a condition of things in which the claims of the spirit are paramount to those of the body, in which a positive conviction of the existence of the spirit and its immortal destiny bears its natural fruit, filling the mind with an anticipation of the glories of the spiritlife, and exalting and purifying the life on earth. To live in the spirit is to live with a due regard to the claims of the spirit. When mankind shall universally, or generally, realize that they are spirits, destined to a life of eternal progress, they will more generally study the conditions on which that progress depends, instead of allowing themselves to be absorbed in temporal things. When they shall truly comprehend what these conditions are, and shall faithfully observe them, the spiritualization of humanity will be consummated, and not till then. Spirituality is that state of the mind in which this consummation has been reached. You all, as Spiritualists, believe in the great law of eternal progression—the grandest fact which Spiritualism has, as yet, demonstrated to the minds of men-the most sublime of the truths by which Spiritualism is differentiated from dogmatic Christianity, for the latter teaches that the condition of the soul is fixed eternally at the time of the dissolution of the mortal body, and that there is no change: "as the tree falls, so it lieth." The irrationality of that dogma has, however, led to many emphatic protests from Christian pulpits, the occupants of which seem to have absorbed spiritualistic ideas. In the Buddhistic system, the progressive purification of the soul was, and is, a prominent doctrine; but previous to the advent of our universalizing philosophy, who would have thought of going to Buddhism to find religious truth? Nevertheless, I think the law of spiritprogress may rightly be deemed the cardinal fact of modern revelation. It is one of the truths upon which, I believe, all Spiritualists are agreed-that the human soul is to go on in a career of eternal progress toward the Infinite in purity, power and wisdom. It is a truth of overwhelming sublimity-one, indeed, that we can but dimly conceive. That imperfect conception, however, ought to be sufficient to incite within all of us the strongest and noblest ambition; for, let us not forget, it is the capacily of progress that is assured to us, while the progress itself depends upon ourselves. You may enter the spirit-life already far on the way. or in such a condition of stagnation that centu-

ries may roll on and still leave you in the

be utterly materialistic. Sense rules, and the claims of the spirit are ignored. The elements of that life, in the language of the Christian apostle, are "the just of the flesh, the lust of the eyes, and the vainglory of life"; that is, sensual appetite, vain display, and the desire of fame. It is in these things that selfishness controls the acts of men, and selfishness is spiritual death or siagnation; for how can they make progress in spirit

Who love their sins, and choose the cheats of sense, And drink of error from a thousand springs-Having no mind to see, nor strength to break The fleshly spare which binds them"?

Look at the world of humanity to day; survey it from its best standpoints, as seen in the most enlightened nations of this boasted nineteenth century. Look at the fruits of Christian culture; sum up the results of so many centuries of gospel-preaching, church going, and worto the religion of him who taught the sacred do, indeed, find these principles embodied in many institutions of benevolence and charity; but are they generally enshrined in the hearts seem as if the institutional forms of brotherly kindness had totally arrested the personal development and exercise of it. But does the contribution of a thousand, or ten thousand, dollars to the support of a charitable institution compensate for the want of personal charity in the donor? Does it excuse, or atone for. the despoiling of widows and orphans of their means of living? What is represented by a hospital endowed by so called Christian men, who open their pockets at the behest of their pastor, while they spend their whole lives in wringing from the overtasked laborer the just recompense of his toil, or in obtaining, by legal swindling, the property of others-by smart stock speculations, corner-combinations to raise the market-value of the necessaries of life, or other forms of legalized pillage? It is not the doctrines and precepts preached from the pulpit to fashionable congregations; it is not the ontributions made by them to erect chure's the send missiona ries to convert the heathen of foreign lands, or even to endow benevolent festitutions, that truly indicate the moral and spiritual elevation of a people; it is their personal character, as shown in their private lives, their business dealings, and their daily conduct in all those things that concern the relations of man with man. These are the criteria by which to judge render them efficient co-workers in carrying by these, where do the nations of the most adforward an enterprise conceived in the councils | vanced civilization stand to-day? I leave others to answer that question. Why, even the spiritual teachers, most highly distinguished for light of the spirit. What is the divinity which they profess? Is it not, in fact, a mere tissue of superstitions—the vain traditions of a past age-antiquated error, which humanity, in spite of them, is fast outgrowing? Hirelings, they are of course bound to uphold the ecclesiastic systems with which they are connected; and it is truly consistent with their character as ecclesiastics that they should see in this new dispensation of spiritual light only spiritual darkness, and that the angels of the new evangel should seem to them only the emissaries of the evil one. I speak not to condemn, but to state the facts without a recognition of which we cannot understand the true object of this spiritual movement on the part of the unseen powers of goodness. It is only by studying the present condition of humanity and its needs that this can become intelligible to us. In this connection I can but make a brief reference to it. If in civilized, Christian nations mankind are so greatly in need of spiritualization, how much greater must this need be in less favored climes! Go where you will, you find the dark demons of ignorance and superstition instilling their poison into the people's minds.

The contemplation of national affairs presents emphatic illustrations of this want of spiritualization. In the Christian nations of Europe do we see the cardinal principles of the religion of Jesus prevailing, either in their domestic or foreign relations? Is the policy of England toward Ireland consistent with those principles? or, indeed, its course toward any of the foreign nations that she has conquered or despoiled? The great nations of Europe at present seem like tigers held at bay, but eager to spring at one another's throats. The military despotism of united Germany is find a refuge from bondage on our hospitable shores. Russia is a gigantic monster, with the anaconda of Nihilism slowly tightening its folds around it. Italy has been but in part redeemed by the "hero of the red shirt," and those who dared to put their feet upon the neck of the holy Roman Church—the wily spiritual despot that maintains its power by putting out the eyes of its subjects, lest they should see the Mokanna form of what they are made to believe is an "angel of light." Beyond Europe, we behold that monstrous combination of spirituality, sensualism and cruel superstition, Mohammedanism, holding its millions in a bondage from which there seems to be no rescue. They, too, are bibliolaters: for it is the letter of the Koran that binds thema book in which, as in so many other so-called sacred books, beautiful spiritual precepts stand in juxtaposition with all that is "earthly, sensual, devilish." The toiling millions of China are content under their paternal Government,

spiritualize the people, although it satisfies their religious instincts, and convinces them of the continued existence of their relatives and friends, and the spirit guardianship of their ancestors.

Spiritualism without enlightenment cannot elevate a people. Of this we have many illustrations among the more barbarous races of the earth's population. The King of Ashantee recently ordered the massacre of three hundred maidens of marriageable years, and that their blood should be poured out on the foundations of his new palace, so that their unsullied spirits might watch over it forever. This showed the African monarch to be a thorough believer in Spiritualism-of a perfectly practical character, though not in its "higher aspects." Indeed, some form of spiritism seems to prevail among all barbarous nations and tribes; but with them the spirits appear to be of the same character as themselves, some, however, manifesting powers which render them objects of religious veneration and worship. Thus we see that mankind are not to be spiritualized by simply believing in spirits and their manifestations, but by living as spirits of the higher order. Spiritualization is spiritprogress, whether in the earth-life or the life beyond, and is needed by humanity both embodied and disembodied.

Hence the importance of studying the true principles of spiritual progress, and disseminating these among mankind. It was to teach these principles that the Nazarene commissioned his disciples, saying; "Go ye into all the world, and preach the gospel to every creature"; adding, as it is written. "He that believeth and is baptized will be saved; but he that believeth not will be condemned"-not shall be saved, and shall be condemned, as usually interpreted. Certainly, those who were commissioned for this service needed to be baptized with the influence of the holy spirits, in order to effect their purpose; and those who accepted the gospel would be similarly baptized; for he likewise said: "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new congues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Only the baptism of the spirit can impart such gifts as these. Nor was it so unjust or irrational to say that they who believed not would be condemned; for without belief they could not do the things required for spiritual progress, without which their condition in spirit-life would be unhappy, as conscience would certainly condemn their foolish blindness and neglect. Why do the spiritsthe angels of this Dispensation-take so much pains to bring to mankind a knowledge of spiritual truth, but to save them from the consequences of ignorance? Do not people incur disease, with its dreadful sufferings, by an inattention to the laws of health? And might not the teacher of physiology say very properly: "They who believe, and are so impressed (baptized) with the truth, as to carry it out in their lives, will be saved from disease and pain; and they who do not will be condemned, since, when the penalty is incurred, they will certainly condemn their own folly and disobedi-

The same principle applies in the gospel of Spiritualism, which corresponds, in its ethical and spiritual precepts, with the gospel preached by Jesus-they who refuse to believe the truths and admonitions brought by the angelic host at this time will incur a sad condemnation in

After these few brief references to fundamental principles, let me now touch upon the rationale of this great movement, the culmination of which will be the spiritualization of humanity-not in this age: we cannot so read the signs of the times, but probably by a succession of spiritual interventions, or waves of spirit influence. This dispensation is, doubtless, destined to accomplish much: but others still greater will follow, till the earth shall be filled with spiritual glory and knowledge, as the waters cover the sea. At the present time the chief object seems to be to stamp indelibly upon every mind the truth of spirit existence, and the reality of the spirit-world as the future home of humanity-at any rate, to make this fact as thoroughly and widely accepted as any positive fact of science. Materialism and Agnosticism are to be crushed, and crushed so completely that none of the many heads of either of these monsters will be raised again to pour forth the poison of its negations. Even the enemies of Spiritualism acknowledge the truth driving forth thousands of its citizens, glad to of this statement. The Christian theologian who can scarcely find terms strong enough to express his hatred and scorn of Modern Spiritnalism, is yet compelled to admit that it is the means of utterly overthrowing Materialism. But the most emphatic attestation of this fact has recently come from a Jesuit writer, who in the American Catholic Quarterly Review for April said: "The cause of Spiritualism was tried not only in our country, but also in England, France and Germany; and the force of evidence on its side was irresistible to minds open to conviction; and the greatest Materialists of the day became from judges its leading advocates.... Materialism was defeated, and the consequences of that deat were inevitable. Spiritualism doubled, and tripled, its power from the very ranks of its conquered adversaries."

This is the testimony of an opponent; of one who can see nothing good in the cause that he thus declares to have so completely triumphed over materialism; can see nothing in it but a snare set by the arch enemy of mankind to inwith their childish superstitions. Spiritualism jure the true Church of Christ, and to gather be no injustice toward the instruments of reve-

The life of mankind, in general, appears to | pervades the nation, but it is too degraded to | in a harvest of souls for his dismal dungeons of despair. Why Satan should strive so earnestly to destroy materialism is not at all apparent; and the Jesuit father does not attempt to explain it. The admission he makes, is, however, significant, and important; it denotes the triumph of the angels of light, in sweeping the cobwebs from men's minds, in opening the windows of those darkened chambers, and letting the light stream in with a cleansing, renovating radiance. Materialistic scientists will learn that there is no conflict between the science of spirit and the science of matter. It is true that they have not yet made an unconditional surrender, but they have no logical basis for further opposition to the truth of spirit-existence and manifestation. They are simply keeping the colors flying over their fortress after every one of their guns has been dismounted. This has ever been the case with the bigoted conservatives both of science and of religion. But the advanced position gained by spiritual knowledge through the achievements of Hare, Wallace, Crookes and Zöllner, is one from which there can be no retreat; it is a triumph not for this time alone, but for all time; and the recusant scientists must eventually abandon their untenable position, and finally admit that "between the world of science and religion there is no warfare; between actual science and actual spirituality there is a gradual sliding-scale that, like the spiral waves of harmony, or the spiral gradations of light, extends from the inner to the outer-from the divinity to man—from spirit to matter, and continues in an uninterrupted chain of harmony." Indeed, the spheres of these two branches of investigation are related to each other so intimately that it has been well said: "Ascertain truly any law of nature, and you have religion; ascertain truly any law of the spirit, and you have absolute science." But I can merely touch upon the scientific aspects of Spiritualism at this time, and must pass on to another point of my theme.

It is indispensable to the spiritualization of

mankind that they should be made to under-

stand the relations of the world of spirits and the world of matter, in which they now dwell. Were the truths dependent upon this knowledge recognized potentially, how many reforms would follow! Even the law of self-interest would necessitate this result; for it would be clearly apparent to every mind that many of the worst evils in our present life are due to the reciprocal influence of mortals and spirits. If we realized the saying of the Chinese sage Confucius, that "Mankind live in an ocean of spirits," if we duly estimated the psychological power they are capable of exerting, the need of self-protection would prompt us to study with the greatest industry the laws by which that power is exerted and regulated; so that we might draw to us the good and repel the evil. But, as yet, this is a field of investigation so little explored that no practical conclusions have even been enunciated. The true office of inspiration is, however, beginning to be understood, not as an occasional miraculous intervention of Divine power, but as a natural, universal agency, to which human life, thought and action are closely related. The more striking phenomena of spirit-control in its truly Protean forms and phases, as illustrated by mediumship, at present afford a more fertile field for research, for from it are gathered the various fruits of modern revelation. Here then is a special work to be done. The wise magnates of the clerical profession sneer scornfully at the very idea of modern inspiration and revelation, as if there could be no such thing except in ages past, and to the "chosen people of God," in the little country of Judea; and yet, strange to say, scarcely two of the Christian sects, or even of the "divinely-called ministers," agree as to what that revelation and inspiration was, of which mankind received all its allotted share thousands of years ago. According to Miss Elizabeth Stuart Phelps, Revelation has revealed little or nothing, and the Christian doctrine of inspiration is scarcely better than a myth. Her utterance, however, seems to be only as the light shining in the darkness, which comprehendeth it not. How can a people make progress in spiritualization, when their religious teachers are so ignorant and short-sighted? How cogent was the language of Jesus to the Jews! "I am come into this world, that they which see not might see; and that they which see [or think they see] might be made blind." And when the Pharisees sneeringly asked: 'Are we blind also?" he replied : "If ye were blind, ye would have no sin; but ye say, we see; therefore, your sin remaineth." So may the angelic spiritual teachers of this Dispensation say to the ecclesiastics of this time: not blindness, but a refusal to see, is the sin for which you, in spirit-life, will hold yourselves accountable. The eloquent words of Robert Hall apply to them and their theological teaching: "When men arrogantly abandon their guide, and willfully shut their eyes on the light of heaven, it is wisely ordained that their errors shall multiply at every step, until their extravagance confutes itself, and the mischief of their principles works its own antidote;" This is exactly the position which dogmatic theology has reached to-day.

Through mediumship, the relations of the two worlds are being rapidly explored, notwithstanding the unreasonable opposition of many within our own ranks. Difference of opinion in regard to many things is unavoidable, and discussion is wholesome; but bigoted dogmatism and personal vituperation are inconsistent with every precept of spirituality. Let all discussion of discordant views be temperate, just and respectful, and the truth will be elicited. Beyond everything, there should

much inharmony among Spiritualists, brought humanity at large shall feel it, and own it, and about by what is called the "exposure" of live by it, the work of the angels will be accommediums. I believe that intemperate denun- plished; for the spirit, not the flesh as now, ciation has prevented a calm and rational con- will rule the social system, guide statesmansideration of the facts and principles involved; ship, and control the private life of every indiand now the most prominent questions among vidual and family. investigators are, how far mediums are to be held responsible for certain manifestations, preliminary to this. They serve to break the what are the conclusive evidences of willful fraud on their part, and what are the proper scientific tests to apply to insure genuine manifestations. Let all these questions be dis- teach you what is spiritual. They show you cussed. Agitation is far better than stagnation. Anything but the dry-rot of bigoted conservatism, that can see nothing beyond its own preconceptions or opinions. The world will grow in spirituality in spite of all the "exposers" and the "exposures" of mediums, and the inharmonies of their supporters and opponents. Truth is truth, whether it is scorned or homored whether it is eminently respect- you rise progressively from the earthly to the able or only "quasi respectable," as some of our New York friends would say: Certainly, the true apostles of Spiritualism ought to have a claim our exertions? Are we to lose ourselves very little tear of being thought not respect- in the interests of the spiritual life? If we live able. Mrs. Grandy cannot frighten them, let her rail and scold az she will,

But let me say, further; the spiritualization of humanity will not be achieved by simply addressing the intellect. The dissemination of knowledge is, of course, a necessary preliming end? Is not that end unfoldment-infoldment nary. The angels know that the reason of man of the spirit? Who really gets the most good must be convinced by revelation; and revelation corres to us in these days in such forms, that it can be immediately absorbed by intui- mammon worshiper, or he who lives to the tion, or enforced by reasons But it is the spirit? Are even the affairs of this world best inner, spiritual nature that is to be impressed and made active in men's lives, to the subjugation of carthly passion and schishness, and the awakening of the soul's yearning for spiritual perfection. A mighty incentive is to be brought to bear on the human spirit to earry it beyond the dominion of appetite, and prevent it from pure minded statesmen and self-sacrificing pagroveling in the mire of vice and corruption. triots, than selfish, scheming politicians, bent The mere belief in spirits will not do this, only on their own aggrandizement, regardless Spirit intercourse will not do it. Nothing will avail for this purpose but the faithful cultiva- ed them with power? Is it not better that the tion of the inner nature by a constant com- merchant, the lawyer, the physician, the cantmunion with God and the angels by the un- talist, the artisan-that every one should refoldment of soul power within. Man, as your ail know, is a trinity, of body, spirit and soul. The real man is the soul; the body and the sense and time the sum and substance of life? spirit, merely its integuments. Hence the true character of a person depends upon the activity: or passivity of the soul functions. The soul represents the divinity in man; for it is the soul of man that is made in the likeness of God. When the divinity in man assumes the dominion over him, his whole being is changed. Animality is subdued, and he becomes truly a spiritual or celestial being. Then he knows, experimentally and actually, what religion is, because he feels his kinship with the Infinite Spirit, whose attributes are love, wisdom and power. His intuitional nature is strengthened and clarified; and things to which mere reasoning could never have conducted him, stand forth to his gaze like the objects of the landscape when the mists are driven away by the rising sun. The things of earthly desire become dwarfed in his estimation, and those of heaven seem to be all in all; because-

The tidal wave of deeper souls Into his inmost being rolls.

This change, of which there are, I think, but few who have had no experience, has been named and described in various ways. Christ called it regeneration, being born again-born when cit about. This is what St. Paul meant in Christ, he is a new creature; old things are new"; and when he said to the Romans: things of the flesh; but they that are after the the sons of God"; because, as he also said, "The spirit itself beareth witness with our spirit, that we are the children of God."

To those who have never been conscious of them-whose souls have never been permitted some inexplicable reason, this was but dimly sense, all this may be like an unknown tongue, as the apostle told the intellectual Greeks: "The natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can be know them, because they are spiritually discerned." This is no vain imagination, no false phrensy, no wild fanaticism; it is sound philosophy, based on spiritual truth, confirmed by experience, and illustrated by the revelation of this time. We now under stand better the principles on which it depends: for we know the triune nature of man, and we also know that every man is what he is, thinks what he thinks, does what he does, just as his higher or his lower nature, his soul faculties or his physical propensities, predominate. We see this principle in operation in every religious movement. It was the impelling force of the Protestant Reformation; the "Inner Light" of George Fox and the Quakers; and the "Christian perfection" of John Wesley and the Methodists. William Penn recognized its antiquity when he said that the "Inner Light" was identical with the "domestic God of Pythagoras." In the "Great Harmonia" of Andrew Jackson Davis, we find this truth beautifully expressed: "Every one has an internal preacher and a church, the latter being encompassed about by one that is external and material. And the preacher may be silenced and held in subordination by an outward and superficial preacher: but the kingdom of heaven-the good and the true-is within then."

It is this soul instinct that prompts to selfrenunciation, sometimes to self-immolation. It inspires with a courage which nothing can dismay; it faces torture, and courts death with a smile. It is wonderfully contagious; and thousands are fired by it when they see it truly displayed. It carries with it, by the very law of affinity, a mighty spirit power; for being kindred with the spirits of the celestial sphere, it draws them to it; and they seize upon it to bring a new spiritualizing impulse to mankind. It is, in fact, in its culmination, the Christspirit-the Divine Arabula of the Harmonial Philosopher. It is truly the "light of the "as well as the "world's religious mystery." It is the same in the spiritual teachings of every nation and clime. "It is peculiar to no people; to no religion; to no sect of believers: to no enoch or era in human history."

lation. During the past year there has been soul life is genuine spiritualization; and when

The outer spiritual manifestations are only ground; but they searcely sow the seed of true spirituality. They demonstrate to you that there are spirits, but they do not necessarily there is another world beyond the world of mortality; and they bring back to you, often in recognizable forms, the loved ones whose cold remains you "laid with many tears" in the grave; but the true lessons of spirit-life must, after all, come from the quickening of your own soul, aided, as it always will be, by the influx of divine intelligences. Only in this way can spiritual, from the spiritual to the celestial,

But I hear you say, Does not, the present life this life well, will not the next take care of itself? My theme would be very very imperfeetly treated did I not anticipate and answer that query. The interests of the two lives are in fact one. Is not the earth-life a means to an out of the material life? He who lives to the flesh-the sensualist, the pleasure-seeker, the served by a life of selfishness, of vicious indulgence, of crime against humanity-by a life which stifles the sacred instincts and impulses of the soul? Are not these things the very curse from which we wish to be freed? Is it not better for a nation that its rulers should be of the interests of the people who have intrustcognize he has a soul whose eternal interests he should serve, rather than to make the things of It is not the dreaming pictist that I have in view, but the earnest worker; he who realizes

"That no better time is ever sought, By a brave heart, under the sun, Than the present hour, with its noblest thought, And the duties to be done. 'T is enough for the earnest soul to see There is work to be done, and how; For he knows that the good time yet to be Depends on the good time now.

All this is perfectly consistent with that livine, spiritual philosophy which teaches the sons of men how to-

"Break from the bond of self, and so, unsphered, Be God, and melt into the vast divine; Flying from false to true, from woes of sense To peace eternal, where the silence lives."

I quote from the words of the Buddhistic seer; but I might cite the simple language of the Christian Apostle, and commend to you, as the consummation of soul effort, "the peace of

God that passeth all understanding." What, then, let me finally ask, is the practical mission of Spiritualism? What is our mission as exponents of the spiritual truths of this Dispensation? Suppose the world at large accept into the spirit. "That which is born of the the fundamental fact of spirit manifestation. flesh is flesh; and that which is born of the what then? Is our work done? Is there nothspirit is spirit." There can be no spirituality ing further to be accomplished in order to effect without this spiritual birth; there can be no the spiritualization of humanity? As I have spiritualization except by agencies that serve already indicated, the work would be only beletter of the spiritu when he told the Corinthians: "If any man be bet would have been taught. The problem still to be solved would be the same that has been passed away; behold, all things are become presented through the ages; the problem that every one of the world's great spiritual teach-"They that are after the flesh do mind the ers has endeavored to solve; the problem that aims to lead men from the outer to the inner spirit, the things of the spirit." And he re-life-from the life of passion and sense to the ferred to the same principle in the saying: "As life of the soul- from the sway of corrupt selfmany as are led by the spirit of God, they are | will to the exercise of will in harmony with the divine. Does the spiritual revelation of this time present any better or stronger incentive than those which have been given in previous times? I think it does, particularly through this paramount influence of the spirit within the great truth of the soul's progression. For to assert their proper sway over the things of presented by the Great Teacher who brought the Christian dispensation; while it was shown with considerable clearness by Gautama Buddha, several centuries previously. The latter taught the Dhammapada, the way from earthliness to Nirvana, with philosophical beauty, to a people whose traditions and associations were kindred with a profound spiritual philosophy; while the Nazarene, addressing a very different class of minds, presented, in simple language, the great truth of misery or happiness in the hereafter as the result of the earthly life. Gautama taught as the consummation of the soul's progressive unfoldment the mysterious Nirvana; while the Nazarene represented that consummation as being a state of "oneness with the Eternal Father"; both doctrines doubtless, involving the same idea, of a cessation of all conflict with those eternal laws of spirit-life which express what we mean by the will of God. Nirvana has been erroneously represented as absorption into the soul of the world, equivalent to an annihilation of individuality. But to the Buddhistic teacher, in the Light of Asia, the following language is at-

tributed: "If any say Nirvana is to cease, Say unto such they lie. If any teach Nirvana is to live, Say unto them they err, not knowing this, Nor what light shines beyond the broken lamps, Nor lifeless, timeless bliss."

That is to say, such life has no analogy with physical life, and hence the term live does not properly apply to it; though conscious existence, under inconceivable conditions, is still its boon unending.

But, subtleties aside, let us realize that Man hath no fate except past deeds. No hell but what he makes, no heaven too high For those to reach whose passions sleep subdued."

In the endeavor to solve the problem I have indicated, all the advocates of true Spiritualism should faithfully teach mankind to realize the greatness of the destiny which, sooner or later, awaits every soul, and to delay not on the journey that inevitably leads to its consummationto make this life truly subservient to the higher, better life beyond-to learn truly and well the lesson of the spirit teacher:

"In whatsoever form the Spirit may come, wherever it may abide, whatever lesson it may teach, be sure the first letter of the alphabet is nevers; to no epoch or era in human history."

It is in every case only the vivified influence of the soul, exerting its power over all things earthly and material. This resuscitation of holy for the visitation of angels. Whatever 15 cts.

outward expression of truth shall come to you through the spiritual sense, whatever revela-tion may be given you by your departed friends, be sure that that alone will not suffice. The loving spirit, the earnest prayer and desire to benefit others, these are the gifts of the Spirit that are imperishable. These pave the path-way to immortal life; these form the pearls on the brows of angels; these are the golden harps on which they play; these are the white lilies they bear in their hands; these are the living and perfect authem of the angel-choir in heaven."

heaven In the spiritual truths taught by spirits at this time, I see clearly the basis of a universal -a true Catholic religion-a religion in which all sectarian differences will disappear; because, in the universal recognition of what will rest not on faith but demonstration, there can be no basis for sectarian disputes or conflicts: more especially when all shall accept the truth, now being taught, that nothing is authoritative except to the individual soul that apprehends it; and, consequently, that no human institution or agency of any kind-church, pope, or priest-has any right to do more than present to the minds of others the formula of faith or belief; and that no enforced harmony of religious views is either desirable or rational. But who is there that, blessed with the light of Spiritualism, can reject its cardinal facts-the existence of the spirit-world, the conditions on which happiness or misery in the atter-life depends, the inexorable judgment of individual conscience, here or hereafter, the brotherhood of man, the Fatherhood of God, and the endless progress of the soul toward higher and higher degrees of perfection? These truths-simple and eternal-must ere long be intellectually established; and in them I see the framework at least of a rational religious belief, tending ultimately to the deepest devotion, and cher-

ishing the highest aspirations of the soul. Set free from the shackles of theology, priestcraft and bibliolatry, as well as every other artificial, man-imposed limitation, and standing upon this simple platform of spiritual truth, the soul will reach out, in its growth and expansion, toward fresh fields of exploration and iscovery, thus realizing the prophetic vision of the inspired poetess:

Hour by hour, like an opening flower, Shall truth after truth expand; The sun may grow pale, and the stars may fall, But the purpose of God shall stand. Dogmas and creeds without kindred deeds, And altar and fane, shall fall; One bond of love, and one home above, And one faith shall be to all."

VALENTINE BAGLEY'S WELL.

BY MRS. HARRIET PRESCOTT SPOFFORD.

Driving along the Amesbury road,
We have flung the rein loose many a day.
And paused for a draught from the mossy depths
Of a grey old well by the public way,
A well of water by the public way,
Where the springs make their dark and mysterious

Valentine Bagley sank that well A hundred years since, out of hand When he came back from the Indian seas And his wreck on the flerce Arabian strand, Where the airs like flames about him fanned, And the ashes of hell was the burning sand,

Ever before him and his mates,
Toiling on with their bleeding feet,
Stripped by the desert tribes and left
To the blistering flints and the boundless heat,
The shining crowd of the harbor-fleet
And Muscat's minarcts made retreat.

And all save a few on that withering way
They failed, they fell, and their hot hearts burst,
They died of the doom of searing light,
Torture of heat and flery thirst.
Death's shadowless wing stretched over them,

In the bleaching blaze of that land accursed. But whenever the phantoms of palms and pools

His fellows mocked over the desert floor,
Valentine Bagley also saw
The pleasant bend of the Sallsbury shore,
The tossing sumach, the dipping oar,
And the hues that the hills of Newbury wore. And never in life would come again

When he saw the white cloaked Arabs crouched Round a date-hung well in a shadowy place, A well of water in a shadowy place. Where he yowed his yow and took heart of grace. Took heart of grace that brought him through
To Muscat's Cove on the Oman Sea.
That brought him through to the Sallsbury shore
And the dark sweet shade of his own roof-tree,
That wrought him his vow with the strength of three,
Till the waters gushed and the well flowed free,

How he stoned the shaft, how he shaped the sweep From some lichened pine's majestle limb, Drew the deep and delicious draught, and cried That none should thirst by that open brim, "Till time should be done, and light be dim, With the torment that once had tortured him!

Back to the ancient carth's brown dust Valentine Bugley went long ago, But the secret and crystal currents still In the depths of his well foreyer flow, And sweet as the violets round it grow The wayfaters' blessings about him blow,

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

On Monday evening, Aug. 14th, the Chairman, Mr. Miller, gave a brief review of the progress of Spiritualism, asking: What are we goingsto do with it? "The corollaries of Spiritualism are of more importance than the main question." Having demonstrated the fact of spirit-return, we should proceed to utilize our forces; take the power which the spirit-world places at our disposal and use it. Let medium-ship be placed in its true position, on a level with every other honorable profession, supported and encouraged; for in it is the hope of the future of humanity. Spiritualism builds upon the solid rock of facts; and it may be said of it in the words to Peter of old: "Upon this roc will I build my Church, and the gates of hell shal not prevail against it." This is the distinguish ing feature of Modern Spiritualism. It took two thousand years to prepare the world for the reception of this knowledge of the law of spirit-control. The object of Modern Spiritualism is the elevation of the race to ultimate perfection. fection. The spirit circle and mediumship are the coutre and circumference of Spiritualism,

the centre and circumference of Spiritualism, and most potent forces to ensure its success. A spirit influence controlling Mr. Ripley, said: "I am pleased to return and control another organism and to voice a message to those who knew me. I am the Rev. Thomas Benning." In answer to a question, he said: "You always get at a circle the class of manifestation you go for. For this reason you should pray for truth, and you will not fail to get truth. Mediums should trust and love their guides, obey their words, and they will carry guides, obey their words, and they will carry them successfully through all sorrow and an guish that may assail them, and sustain them in all their trials." The spirit congratulated Mr. Miller upon his new publication, The Gallery of Spirit Art, and alluded to the Masonic

Order, and as being interested in its success. Mr. Ripley then gave a number of descrip-tions of spirits to individuals who recognized them as tests of the presence of unseen friends.

Mr. Miller gave a brief account of his acquaintance with the spirit, Thomas Benning.

Mr. Dunscombe, the Treasurer, also spoke of

his acquaintance with and recognition of him Mr. Holmes gave a beautiful poetic improvi-ation. "Who can Measure the Depth of the sation. "Who can Measure the Depth of the Spirit?" when, after a few remarks by Mr. Miller regarding his new publication, the Conference closed its session.

DR. WM. H. COFFIN, Sec.

852 Fullington street, Brooklyn, N. Y.

Shelley defines religion to be "man's perception of his relations to the principles of the universe."

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

Spiritual Phenomena.

THESPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NUMBER FIVE.

Prepared expressly for the Banner of Light.

Wonderful indeed are the simplest manifestations of life. How few realize the great fact expressed in the words, "ye are the temple of God." I am a living spirit, clothed with visible matter that changes continually. If, for lack of a little vital mignetism, my stomach fails to digest the food I put into it for a few days only, my friends say to me, "Why, how thin you look." And when the "machine" goes to work again I am congratulated on my healthy and robust appearance.

I do not find my mental faculties depressed generally by the loss of a little flesh. In the language of Paul, "I die daily"; it is not death to the spirit, but death, or change, to the physical only. My entire system is composed of material that only a few months since was as imperceptible to all my senses as is the most rarefled vapor. My hand is in reality no more a part of myself than is the coat I wear.

I eat roast lamb for my dinner, and by a chemical process a part of that roast lamb becomes a part of my hand; and the wool which has grown out of the flesh of that or another lamb, by a mechanical process has become a part of my coat. My clothing may be made to stay on me- my hat, for instance-by attraction of gravitation; while my flesh is held to my spirit by electrical attraction. When I shall have finally thrown off all this physical body. at death, I shall still live as well, and probably better, without it, than I have ever been able to live with it.

I know that many of my mesmerized subjects can see and hear without the use of the eye and ear; and if they can, while still living in this mortal temple, then I have reason to believe that they can live, and see and hear, when the eve and ear are mouldering back to that invisible state, preparatory to becoming a part of other physical systems.

I disbelieve in a future resurrection of the body as taught by theologians. Undoubtedly the flesh which covers my bones to day has been used for the covering of others a thousand times before. To me it seems most reasonable that after I leave this body I may be able by some chemical process, to use the magnetic aura of some sensitive person to assist me in reclothing a part or all of my spirit-form, and once more become tangible to mortal

I believe that Jesus was seen by Mary, by the two men on their way to Emmaus, and by the eleven in the upper chamber; for I have seen my father and my mother, and other dear ones, since their decease, as plainly as I ever saw them before we laid their bodies in the grave; and more than a score of other persons saw them at the same time. The editor of the Waverly Mayazine was one of a company who saw my father very distinctly. I recognized those friends by the senses of sight and hearing: and I fail to find a single record in the Bible that Jesus was known to any of his friends by either of those senses. Mary did not know him by sight, or by the sound of his voice. The stranger, after talking to her some time, called her by name, and vanished out of sight. The simple fact that the apparition knew her name was all the evidence she had that it was any one whom she could have known.

The two men on their way to Emmaus did not know the stranger who walked with them until he was blessing his food—undoubtedly as spirit dematerialized and vanished at once. We read that "He was known to them by the breaking of bread."

The eleven disciples in the upper chamber did not know him by sight, and he said, "Handle me and see." They did not know his voice. 'And while they yet believed not for joy." he asked them if they had any meat; and as he was "known by the breaking of bread" to those two men, I have a right to believe that he was likewise known to the eleven.

I often hear Christians remark: "I don't believe in Spiritualism, and I am glad I do not.' The cleven disciples did not believe that the apparition that claimed to be Jesus was himself: and they, too, were very glad that they did not. "For while they yet believed not for joy," he asked for food. Their "joy" could not have been because they believed, for they did not.

If the evidences which I have received of the fact of materialization were as meagre as all that is recorded concerning the appearing of Jesus after his crucifixion, they would not be worth, to any investigator, the paper on which write them.

Paul says that Jesus was last seen of all by him also; but in reading the history of Paul. in the Acts of the Apostles, I find that Paul only saw a light and heard a voice. And while relating the incident to the chief captain, he declared that the men who were with him 'saw the light and heard the voice"; and while reciting to Agrippa the same event, he distinctly declares that while the men who were with him saw the light, "they heard not the voice" which spake to him. I demand the same criticism, in regard to my own statements, that I exercise while referring to the veracity of St. Paul.

While giving exhibitions in the State of New York in the summer of 1867, I received a letter from Horatio G. Eddy, saying that himself and his brother William would like to join me and give their cabinet manifestations at the close of each of my mesmeric entertainments.

I had at that time in my employ a tight-rope performer, who gave a free exhibition in front of the hall about half an hour before it was time to open the doors. I was surprised at the great crowds which assembled; and as soon as he closed his performance, the hall would be packed to the doors to see my mesmeric experiments. I was meeting with the best financial success of my life; and why I closed up with him, and engaged the Eddy mediums. I do not know. I had tested Horatio and Mary Eldy, and were satisfied that they were genuine and very remarkable mediums. I had never tested Wm. Eddy, and I engaged him | Springfield is ashamed of you." more as a companion for Horatio than for his mediumship. And as both of them were to be tied by a committee selected by the audience each evening, it would give me a grand opportunity for a most thorough investigation of physical manifestations.

I sent them money with which to purchase tickets to meet me in Springfield, Mass, on the first day of October. I returned to that city the last week in September, and made arrange-

ments there before I learned that a Mr. Von Vleck had recently "exposed"(?) Spiritualism in Hayne's new Opera House. My sister called my attention to an article in the Springfield Republican of Sept. 21st, 1867: "A 'Spiritual' Humbug Annihilated. The rope tying at the Opera House. The spirits can't and a mortal can. Anybody in Springfield who is so utterly foolish and deluded as to suppose that the socalled 'cabinet manifestations' of the Spiritualists," etc. In the same paper, Oct. 1st, 1867: "The Eddy mediums, who hall from Vermont, will perform their tricks at Lincoln Hall, in Ward 7, this evening. They ought to know that such humbugs are played out in Springfield." Condemned! without a particle of evidence, by a great, noble New England journal. Springfield Republican, Oct. 2d, 1867: "The Eddy mediums gave a séance at Lincoln Hall last evening; E. C. Bailey, Superintendent of the Water Shops, and Jacob Miller, were committee, and at the close stated that it was their firm opinion that there was some power besides the mediums present in the cabinet. They hold forth to-night at the Spiritualists' Hall in Fallon's Block."

About a month previous, Von Vleck had endeavored to prove that Laura V. Ellis was a fraud, by challenging her to critical tests in Willimantic. Conn.: he promising to duplicate, unaided, all that was done in her cabinet. By being tied so that he could slip his right arm through the ropes up to his elbow, he imitated most of the manifestations; but the committee decided in her favor, and she took the receipts of the evening, which Von Vleck was to have if the committee decided in his favor. Von Vleck came to Springfield and challenged Mr. Ellis to another trial, which Mr. Ellis accepted. Mrs. Ellis did not know of it until the Opera House had been engaged and the scance advertised, and she refused to give her consent, well knowing how easy it is to spoil the necessary conditions for a successful spiritual scance. Von Vleckthen persuaded Mr. Ellis to let his hired girl take Laura's place, and they divide the receipts equally, as Von Vleck was sure to win: for the girl, as Mr. Ellis told me himself, was only a partially developed medium.

A large audience assembled in the Opera House, and as Mrs. Ellis objected to Laura's cabinet being used on that occasion, it was finally agreed that the girl should be tied securely in a chair and then taken into a darkened ante-room, for the spirits to untie her; after which Von Vleck was to be tied in the same way, and, on the open stage, untie himself. As soon as the girl had been tied, as directed by Von Vleck, he motioned that instead of taking her into the ante-room, away from the audience, she should be placed between two wings, or pieces of scenery, and a coat be hung up to keep out the light. Mr. Ellis strenuously objected to this arrangement, as the negative condition of darkness was considered essentially necessary. The audience, however, sustained the motion, and Ellis was forced to comply. If I understand the philosophy, it would have been impossible for a spirit to have untied her under those conditions. The committee and audience therefore refused to comply with what was claimed to be necessary for success. I suppose that the girl made every effort possible to untie herself; for one of the committee. who was, I think, one of the editors of the Daily Union, told me that he peered in and saw her untying the knots; and he said that the space was light enough for him to see the drops of perspiration on her face. Von Vleck. was then tied by the same committee, and succeeded in untying himself in fourteen minutes and a half, and, according to the Republican, amid thunders of applause that shook the Opera House. Mr. Ellis told me that just before the scance commenced, Von Vieck sug-Jesus had usually blessed his food—and the gested to him that they agree to let the one who was decided victor have the entire receipts; and he thoughtlessly consented.

Such being the precise state of affairs, the reader can have only a faint idea of the difficult and unpleasant surroundings, when I opened in Springfield with the Eddy mediums. The publie had been deeply prejudiced against Spiritualism by the daily papers, which undoubtedly thought that they were doing their duty to their fellow-men by denouncing that which they were not willing to carefully investigate; and I, believing myself to be right, was doing battle against fearful and bitter opposition, willing to suffer and die, if need be, for what I honestly believed to be my duty. I believed that I could convince any caudid skeptics that the Eddys were genuine mediums, and Von Vleck either a fraud or mistaken, in regard to facts. I challenged him in the Springfield Daily Union of October 2d, 1867, to meet us for a fair and honest investigation. Von Vleck came into the hall that afternoon, introduced himself, and wanted to have me challenge him to meet us in the Opera House on the next Saturday night.

As we were already advertised to be in Chester on that evening, I wanted the trial to come off on the following night in Fallon's Hall; but he would not consent. At the close of our last séance in Springfield, October 3d, I announced that Von Vleck was in the hall, and that he claimed to be able to do unaided all that could be done by spirits in a cabinet; and as he would not accept a challenge to meet me anywhere except on the next Saturday night in the Opera House, and as I could not be there at that time, I invited him to come forward then, and allow himself to be tied by the committee who had tied the Eddys, and I would place a purse of \$50 in the cabinet window which he should have if he could untie himself before morning. Mr. David Warner offered to put \$50 more with it, and others who were in the hall offered to raise the sum to \$500. Von Vleck knew full well that if he should be tied as either of the Eddy mediums had been that evening, he could never get out of the ropes, and he declined.

The Springfield Republican of the next day, Oct. 4th, 1867, said: "Dr. Von Vleck, the famous exposer of these tricks, was present, and offered to do by mortal means all that either one of the Eddys could do separately by spiritual. Cadwell would not accept this challenge on any condition whatever, though he made with great bluster a proposal that the Doctor should do alone what the two Eddys assisting each other had done together. This being manifestly unfair the Doctor would not agree to it. The show of candor which the Professor assumed was featful. Cadwell, you are a humbug;

As before stated, I could not accept Von Vleck's proposition to meet him on the next Saturday night; but I was very anxious that he allow himself to be tied as either of the mediums had been on that occasion, and prove to that audience, if he could, that the Eddys were frauds.

Believing in my own soul that the "show of candor which" the Republican had said Von Vleck "assumed was fearful," I had the article ments to give three of our combined entertain | copied into the Springfield Daily Union of Monday, Oct. 7th, 1867, to which I added: Davenport, saying that he would take them im-"Now, sir, what was the Doctor challenged to do? Simply to be tied, as the Eddys had been, and produce a hand at the window. Tie the three alike, and if one of the Eddys get loose first, do you think that he will stop long to help the other? No sir! Cadwell." If there had been a purse of fifty dollars in the cabinet-window for the first man who could get loose, it would be folly for one of the Eddys to help un- he would like to go home and see if his sister tie the other before going for that fifty dol-

I gave a séance with the Eddys in Huntington on the following night (Friday), where I had been "billed" beforehand. The following article appeared in the Springfield Daily Union of Spiritualism. Von Vleck was frightened out of Oct. 7th, 1867:

"HUNTINGTON, MASS., Oct. 5th, 1867.

EDITOR DAILY UNION—Dear Sir:—Professor Cadwell and the Eddy Brothers gave a séance last evening at our village hall before a respectable audience of confirmed skeptics. Prof. Cadwell prefaced the entertainment by alluding to articles in the Springfield Republican of Sept. 21st and Oct. 4th. He requested the audience to select two skeptics to tie the Eddys, which was done by us... So thoroughly had we tied them that we would have been willing to have staked all we were worth that they could not have untied themselves. On closing the doors six hands were suddenly visible at the aperture—bare arms were extended and withdrawn... One of the committee entered the cabinet, and felt a hand as cold and clammy as the hand of a dead person, pass repeatedly over his face... Immediately upon leaving the cabinet the committee again examined the tyings, and found them as they had at first tied them...

W. R. Brooks,

R. P. Brooks,

W. R. BROOKS, B. P. BROWN, Committee."

I know that I was more anxious than any other person on earth to have the Eddy mediums tested in the most thorough manner, for if they were frauds I wanted to know it. I felt it to be my duty to take them at a financial loss to me, that the grand truth of spirit-return might be made known to the many anxious hearts who longed for some proof that the dear ones were not dead, but still lived, and lived to love; and feeling thus, I looked upon the charge of "humbug" as a cruel slander, come from whence it might.

We were billed for only one night in Huntington, Mass., and for the next night in Chester. When the morning train arrived I purchased a copy of the Springfield Republican, and found a notice in the local column that Von Vleck was going to expose Cadwell and the Eddy mediums in the Opera House that evening, and that we dare not meet him.

The Daily Union, of the same date (Oct. 5th, 1867), said: "There will be some music at the Opera House this evening, if the Eddy family consent to meet Dr. Von Vleck in their medium capacity. If they do not appear, the Doctor will go through with their performances, first in the cabinet, and then on the stage, and show how they humbugged the people. We advise all who have any idea that these tricks are performed by superhuman aid to be present. His lecture will be interesting to all."

Dr. Von Vleck's advertisement in the papers was headed, "Spiritual Gammonology," and continued: "Dr. Von Vleck will give one more, and the last lecture, in the new Opera House this evening, when he will perform and fully explain all the tricks of the Eddy Family, besides presenting much more wonderful 'manifestations' than ordinary professional mediums were ever able to exhibit. The net proceeds. of the lecture will be given to the Eddys, or any other medium who will be present and exhibit what Dr. Von Vleck cannot perform, or clearly explain to the satisfaction of a majority of the audience without admitting the

ment in time to return to Springfield that night. At seven o'clock, however, I elbowed my way through a large crowd that filled the stairway and extended some distance each way from the door on the sidewalk. I should not have been able to reach the door but for the many exclamations, "Here comes Cadwell and the Eddys." Von Vleck was standing just inside the door talking with some one as I crowded by him. It was nearly time to open the doors as I arrived: but the doors did not open. The Springfield Republican of Oct. 7th, 1867, says: "Von Vleck was not on hand at the (Opera House) Music Hall on Saturday evening, and the numerous crowd which had gathered to be amused went away disappointed. Cadwell, however, was on hand, cheeky and confident as ever, and offered to take the stand and give a lecture, and demonstrate in such a way as should prove Von Vleck a deceiver...."

I put an advertisement in the Springfield Republican of Oct. 7th as follows:

"As Von Vleck did not give his promised exposé last Saturday night as advertised in the papers, could he be induced to give a private papers, could he be induced to give a private séance before the gentlemen who acted as committee for the Eddy mediums and publish to the world their report? as they certainly ought to be able to judge better than any reporter sitting in the audience. I am authorized by interested individuals to extend the above invitation to the Doctor; and if the committee decide in his favor he shall be paid his own price. Please give us your terms and time, Doctor, and the money shall be deposited to the order of the money shall be deposited to the order of yourself and said committee. Until this is done no further attention will be paid by us to your expositions. Truly yours in the cause of truth, J. W. CADWELL."

I fought the battle alone, and won it. When I saw the notice that Von Vleck was to give an exposé that night, I realized how difficult it might be for the spirits to manifest.

I knew that Von Vleck had made a motion that the hired girl of Mr. Ellis should not have

I knew that Von Vleek had made a motion that the hired girl of Mr. Ellis should not have the necessary conditions; and I knew that if he made a motion that the spirits should manifest with the cabinet doors open, the audience would as quickly sustain that motion as they did that the girl should not be taken into the dark anteroom. I requested the Eddys to return to Huntington, and give a private scance at the house of Dr. Gridley, who had requested me to have them do so at any time we had a spare night.

I said to them I would return to Springfield alone, and demand that Dr. Von Vleck allow Mr. Bailey, the foreman of the Water-Shops, (a department of the United States Armory,) and Mr. Miller, who had been their committee, to the him, as they had tied the Eddys; for I knew full well that if he were tied as I saw those gentlemen tie each of the Eddy mediums, he would starve to death before he could get loose. Horatio was willing and anxious to have me return to Springfield, and they to Huntington. Unknown to me or Horatio, William and Mary had been corresponding with Mr. Davenport to take them on a Western tour, and William had just received a letter from Mr.

Amendment of the United States Armory, and William had just received a letter from Mr. Davenport to take them on a Western tour, and William had just received a letter from Mr.

Davenport to take them on a Western tour, and William had just received a letter from Mr.

mediately.

William Eddy said that if Horatio and 1 wanted to meet Von Vleck we were at liberty to do so, but as for him, he was going home at once. Turning to the agent he inquired the price of a ticket to Troy, and purchasing one, started on the next train. Horatio said to me that as he could not sit alone over two nights in a week, Mary (who had recently been married to a Mr. Huntoon,) could be engaged to sit with him in the cabinet. I consented, and he took the train with William, for Troy, and I went back to Springfield alone, to defend the Eddys and his promised exposé (?) by my presence. The Springfield Daily Union of Oct. 7th contained the following: "Dr. Von Vleck did not meet his engagement at Music Hall (Opera Rouse) Saturday evening. It was storming hard, and we suppose he thought there would be no house. This will give the mediums a nut to crack; as they will claim that it was his fear to meet the Eddys for a trial of skill, that he was not present. We have no reason to believe, however, that he expected the Eddys would be there, but they were on hand, and there would have been some fun if the Doctor had been present." Exactly; he had "no reason to believe" that "the Eddys would be there"; but he had reason to believe that they would not be there, as he knew we were engaged to appear that night in Chester. The "storming hard" did not prevent at least a thousand people from standing on the sidewalk half an hour or more, while waiting for the opening of the hall doors.

[Number Six will appear Sept. 9th.]

(From the Psychological Review (London, Eng.,) for August.]
PSYCHOGRAPHY.

BY JOHN WETHERBEE, OF BOSTON, U. S. A.

Advanced spirits do not see us corporeally as Advanced spirits do not see us corporeally as we see each other. The spirit world, however, is tolerably full of spirits who can. To a certain extent, it takes physical organs to see material things. It is in the power of any spirit to see us as we see each other, because it must be always easy to find human optics in place, or en rapport, to serve the purpose; for instance, a spirit—it may be in this instance Epcs Sargent, who was my personal friend, and often is present, or as the late poet Longfellow expresses it, presses it.

"His presence haunts this room to night,
A force of mingled mist and light,
From that far coast.
Welcome beneath this roof of mine!
Welcome! this vacant chair is thine,
Dear guest and ghost!"

Welcome! this vacant chair is thine,
Dear guest and ghost!"

—if present, can read what I am writing, by
using my eyes; the image of this manuscript
reaching my sensorium, reaches the sensorium,
or consciousness, of the spirit, who thus sees it
as I do, objectively. This is not necessary, nor
is it usual, except for a purpose desirable, and,
seeing us spiritually, they know these written
thoughts mentally from me as fast as I do. We
must never lose sight of the fact that we are
spirits now as well as mortals, and spirits have
intercourse with us as they would if we were
spirits; perhaps, sometime in the future, we
may realize that we have lived two lives.

I think, following this thought out, some
spirits can read one's mind and others cannot;
the grade of the soul is the measure of that
power. I will not attempt to argue the point,
for it would multiply words, but I am sure of
the fact. I have proved to my entire satisfaction that, with a medium, I have been heavily
and positively charged with a pressing thought,
full of it, the guides of the medium reading my
sealed-up written questions, and answering
them intelligently; but could they have read
my mind, the communication or answers would
have been wholly changed. At other times my
mind has been read, and the sealed or objective
question not realized. With this introductory
statement, without any argument for reasons
stated, let me relate an incident or two of
interest.

Mr. Watkins, the slate-writing medium, once

spiritual hypothesis. Admission twenty-five cents."

So far as I could learn there was no advertising of any kind until that morning. Von Vleck knew we were billed for that night in Chester, as I had told him so myself. I do not think he supposed I should see his advertiserooms I stopped at a hardware store and bought two common slates, with wooden frames, and the merchant at my request bored some holes in the frames, and I tied with a strong twine the two slates together, first putting a bit of pencil in the space between them. I then put this extemporized double slate—as I had firmly tied them—into my bag, which I am in the habit of carrying, and went to Mr. Watkins's rooms. I found him waiting for me. It was a bright, sunny afternoon.

I took a seat at the table, Mr. Watkins sitting vis. d-vis. Pointing to some slates, he said: "Mr. Wetherbee, take them, and see that they are clean." Instead of doing so, I took the new slates out of my bag, tied together as I had tied them, and laid them on the table, and my two hands flat on top of the two slates, which, of course, lay one on top of the other—practically a double slate—Mr. Watkins soon putting his hands on top of mine. I soon felt and heard a slight scratching inside the slates under my hands. Mr. Watkins at once took his hands off mine, and we listened to the scratching so mysteriously being performed, which of itself was an interesting phenomenon, for there was movement of some kind without visible agency. The slates lay as placed under my hands— The slates lay as placed under my hands— neither hands nor slates had been moved, in plain sight all the time. The scratchings stopped with three sharp tappings, and I then untied the strings and turned over the slates, and on one of the closed faces was an intelliand on one of the closed laces was an intell-gent, legibly-written letter, beginning with "My dear son-in-law," speaking of my wife, and signed "William Beals." I use real names, following the fashion of "Junius," risking the consequences. Mr. B. was the publisher of the well-known Boston Post, and his daughter was

well-known Boston Post, and his daughter was my wife.

I do not think Mr. Watkins knew anything of my domestic connections, and if he had, it would not have affected the astounding fact that the intelligent message written upon that slate was the act of no being in the form; the pencil moving and writing in the dark space between the slates, not half an inch wide, of itself, as far as any human being was concerned. It was and must have been the intelligent work or will of an invisible presence. Mr. Watkins asked me if it was satisfactory, and I said, "Very satisfactory and conclusive of a disembodied presence." "I do not think," said I to Mr. W., "it was Mr. B., but that makes no

known. Thirdly, the invisible power, whatever it was, or whoever it was, was an unseen list-ener to my comments, and selzed the idea of ener to my comments, and seized the idea of my criticism and wrote a second time, correcting his style to suit the case; saying so, I might add a fourth, and say, whoever it was, though hearing my voice, could not read my mind, or he would have corrected his grammar, which carried in the second attempt the same fault I had silently noticed in the other. These points are worth elaborating, but I have other use for the space.

the space. On my way home I met my friend and neigh-bor, the late Epes Sargent, and I interested him very much with this experince in independent

On my way home I met my friend and neighbor, the late Epes Sargent, and I interested him very much with this experince in independent slate-writing, having the slates with me. In a day or two after this he called on Watkins for a sitting. He was a stranger to the medium. Mr. Sargent, relating the interview with him, told me Mr. Watkins was not very cordial, said he was tired, did not think he could do much, yet he could stay and try if he wanted to, but thought it would be better some other time. Sargent said he came in town on purpose, and would be disappointed not to sit with him; so if he was willing, he would make the attempt, and see what would be done.

Seated at the table, Mr. Sargent washed a slate clean, and then laid his two hands on it as I did. Soon the mysterious scratching was heard, and while both were listening to it, Mr. Watkins suddenly cried out, "I'ny, you are Epes Sargent!" and then when he became aware that he was in the presence of one of the most distinguished Spiritualists, his manners were quite softened compared with what they were when he was indifferently receiving a stranger. Turning over the slate, Mr. S. found a plainly written message addressed to him, signed by his father's name. Here is a point or two worthy of notice. Mr. Watkins had become aware of the tenor of that message before it was in a position to be visible, and thus knew the stranger sitting before him was Epes Sargent; the message itself informed him.

It would seem, then, the medium knows—at least measurably—what the spirit writes as it is being written, showing a cerebral connection between him and the spirit. I don't think that detracts from the presence of an invisible personality; neither was there mind-reading on the part of either spirit or medium in this case, or he would have known or sensed the presence of Mr. Sargent in advance of the message, or before it had expressed itself on the slate.

Without the trouble of any argument, the reader will see a connection between these experiences with Watkins and t

reader will see a connection between these experiences with Watkins and the thoughts suggested in my introductory remarks.

The unmistakable character of these messages as to their complete freedom from fraud on the part of Mr. Watkins (for we each had many experiences with him, but an account of them would be only cumulative evidence) led to the highly satisfactory séance given at Mr. Sargent's house to the famous Rev. Joseph Cook, which was so conclusive, that, in his warmth of entire satisfaction, he described it in his Monday lecture, in the Old South Church, to his audience of 2,000 people, which was printed in the leading papers and spread world-wide. To be sure, afterward, studying his worldly interest, he went back on Spiritualists and endeavored to daub the subject, but his warm, truthful utterances will survive his later qualifications, and honest, truth-loving men, even religious ones, will and do see through his policy, and mentally surrender to this hopeful bellef, as Robert Ingersoll, the atheist (?), does, they say, at every funeral he attends. "The truth is powerful and will prevail." One thing I shall never forget, nor will our friend Epes Sargent cither, and in my opinion neither will Mr. Cook, that the said reverend gentleman, at the close of that remarkable seance at Mr. Sargent's house, came to him and thanked him, with more than usual feelings of satisfaction. Mr. Cook, that the said reveiend gentleman, at the close of that remarkable seance at Mr. Sargent's house, came to him and thanked him, with more than usual feelings of satisfaction, for the opportunity of witnessing these phenomena under such good conditions. "There was no possibility of fraud," said he, "and the backbone of Materialism is broken." I was to have been present at this scance myself, but was otherwise engaged; but Mr. Sargent told me of this candid confession of which I have spoken, and has since mentioned it many times; and some time after Mr. Cook's qualified utterances and vulgar abuse of Spiritualists as a whole—as a sort of compensation to his church for having let the truth for a moment come uppermost—he referred to the fact, so that his expression of thanks to Mr. Sargent is as familiar to me as if I had heard him make them. No matter what this popular and reverend gentleman may say for policy's sake, he knows the phenomena are based on fact, and are a proof of eternal life; if he prefers to ignore the truth for ambition's sake, so much the worse for him; if he prefers the Nicodenus quality to the Pauline, well, let him, it only accents strongly the idea that often runs in my mind, that it is easier for a camel to see the season for a camel to achieve the season for a neadle than fore min runs in my mind, that it is easier for a camel to go through the eye of a needle, than for a min-ister of the gospel to enter "the kingdom of

neaven.

I think this article is sufficiently long, and though there are many points which could be profitably elaborated, I will leave that elaboration to your thoughtful readers, and come to a step week!

stop myself.
Roston, May 14th, 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:

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be due on or before ten years from date; and Whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels:
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SPIRIT MESSAGES.

GIVEN THROUGH THE MUDIUMSHIP OF MISS M. T. SHELHAMUR.

Report of Public Seance held June 18th, continued from our last issue.} Cyrus Miller.

To the Chairman: Good afternoon, friend. To the Chairmani: Good afternoon, friend, We are 21ad to see you. Well, I take it kindly of you. I come in to look around me, for this is strange, and I understand it but little. Only a few weeks, scarcely three menths, have passed since I left the old hedy; it was in reality an old body, for it served my purpose for eight and eighty years; but at last it loosened its hold of the spirit, and I find inyself an individual pos-sessing a form not so, worn out, and almost usesessing a form not so, worn out and almost useless as the last, but one that I can use for a new work. I left friends in the body who, perhaps, will be pleased to hear from the old man. Tell them the old soldier is still in harness; that he means to work with his armor on; and that, having taken a breathing-spell and rested for a bit of time, he is now ready to go forward in any work which he finds to do. I was, sir, a veteran of the experiences through which I brance of the experiences through which I passed during that campaign are still impressed upon my mind. Now I begin dially to understand many things which were strange to me at that time, and which have puzzled me someat that time, and which have puzzled me somewhat during the remaining years of my life; I am beginning to read the past like an open book; and I think, by and by, I shall be able to inderstand it all. When I do so, and have the chance to return, I shall come to my friends and tell them many things. I am from Hartford, Conn. Cyrus Miller.

William S. Clemence.

I feel deeply grateful at the opportunity which has been given me by others to return to which has been given me by others to return to this place and announce myself to friends of mine, members of my family, relatives, and others who knew of me, and who would probably be interested in my existence now did they realize that I could return and come into communication with them. I bring greeting and ask an audience with those friends. I have weather the course of the watched the course of events connected with the loved ones of my family as best I could. At times I was fully aware of occurrences tak-ing place with them; at other times, events seemed, but dimly distinct to me, and I could not understand them in their full bearings. I am satisfied with what has come to me, and almost so with what has come to my loved ones. There are certain things which I would like to discuss with members of my family if they will give me an opportunity, and perhaps by venti-lating them we shall be able to understand them more fully from both sides; I mean affairs which were connected with myself, and also others which are connected with my friends, and which have arisen since my departure to

1 feel like one who has been brought out of bondage, for, while encased in the body, I was so trammeled by difficulties and perplexities, and so harassed by a feeble constitution, that it seemed as though my life was hedged in on every side, but, since passing into the spirit, (which event occurred several years ago,) I have been gradually throwing off the effects of have been gradually throwing off the effects of those conditions, until I find myself to-day able to say that I have risen above them, that they trouble me no more, and that now I can per-ceive why I was brought by such a crooked, narrow road. I have friends and relatives in this city whom I am anxious to meet. I have heard them discuss Spiritualism, but they do not understand it, they do not recognize the fact that suicits return and commune with their fact that spirits return and commune with their friends, and they do not realize that those who have passed from the mortal form and been buried from sight are still living, conscious, active beings, and are exerting an influence upon their dear friends who yet remain on the mortal side. It is my desire to reach my friends and to impress these truths upon their souls; I have not been able to do so because of lack of opportunity, of lack of experience in influencing mediums, but I have been invited to come here and express myself through this organism, assured that by doing so I shall gain experience, learn how to communicate with mortals through a medium, and in this way reach my friends more nearly. I send my love to each one, and Eliza sends her's also. We come frequently seeking to manifest our presfact that spirits return and commune with their come frequently seeking to manifest our presence to Katie, and through her to others. She does not know what these strange sensations are that come to her, and I am afraid if she knew it was a spirit operating upon her she would be fearful of the consequences. Allow me to assure her and others that we shall not me to assure her and others that we shall not harm her or them in any degree, but will rather bring them something that will benefit their lives, bring them an influence that will widen their perceptions, broaden their comprehension of life, and instruct them in spiritual things, and, if they will give us an opportunity of returning, we will demonstrate the fact of ty of returning, we will demonstrate the fact of our existence beyond a doubt. I know that my friends are more closely connected with the church than, perhaps, it would be desirable for them to be did they believe in spirit-control, but I think, if I can demonstrate the truth of spiritual existence to them, they will be willing to throw aside all the old teachings which impede their onward progress, and accept whatever appeals to their convictions. And so I come here trusting my brief message to your come here trusting my brief message to your good paper, feeling that it will be seen, perhaps not accepted, but, at least, it will awaken thought and inquiry, and sow the seed which will produce fruit in the time to come. Mary Dearborn.

Wallace H. Blackwell.

I have not a great deal to say, Mr. Chairman, therefore it will be sufficient for me to an nounce my name and residence, to waft my nounce my name and residence, to wait my greeting, love and remembrance to my friends, and to assure them that now I am apart from the body, divested of the material, with all its hindrances to spiritual development, I understand life more fully than I did in the past, and that during the fifteen or sixteen months that have elapsed since I passed from the mortal form. I have beared more than the same that the same transfer the same transfer the same transfer that the same trans that have elapsed since I passed from the mortal form I have learned more concerning the spiritual nature of man, his destiny and his mission in life, than I understood or appreciated during the thirty-three years of my mortal existence. I would like to impart some of these things that I have learned to my friends, if they will open the way for me to come to them. I assure them that life in the body is very well adapted to man, and affords him experiences which fit him for his onward march; but it is as nothing compared to this new life.

which I have found in the spirit, and which has given me such advantages as I never possessed while in the form. I send my love to my friends, and would assure them that I shall be happy to meet them at any time, and eagerly wait to greet them on the spirit-shore. I passed on from North Sandwich, Mass. Wallace H. Blackwell.

James Dennis.

(To the Chairman:] Good afternoon, sir; I (To the Chairman;) Good afternoon, sir; I am very happy to meet you. Some years have claused since my departure from the body, and I have been seeking to gain knowledge concerning the law of mediumship since that time. I was a medium myself, and experiences came to me while in the form which could not be explained from any material standpoint or by any hypothesis which scientists have put forth to explain the cause of spiritual phenomena apart from the theory of spirit agency. Having been from the theory of spirit agency. Having been interested in these things while in the body, interested in these things while in the body, you may rest assured that, after I was taken away from physical life and its activities, I still sought to understand all those mysterious things which came to me as an individual. I knew that spirits influenced me; I believed that intelligent, conscious, active beings who once inhabited mortal forms and had been translated to spiritual life, came to me and intuluenced my life as they desired; and I have been trying to cooperate with those same intelligences since I passed from the form, in forwarding the work of demonstrating the immortality of man and the truths of the eternal warding the work of demonstrating the infinite tality of man and the truths of the eternal world to humanity, groping in the darkness of error and ignorance. I did not succeed in my labors as well as I could wish; yet, sir, I assure you that whenever one little point is made or one step taken in advance of my former post-tion, or one individual made to feel that he is swayed or guided by spirit-intelligences, I feel that so much has been gained for the advancethat so much has been gained for the advance-ment of mankind from error into the light of knowledge eternal. Therefore I am happy in-my work; I find a blessing goes with it, and I am well satisfied with life as it comes to me-from day to day. I have friends in the mortal who, I am sure, will remember me and my past, experiences; undoubtedly those of them who believe that spirits return will be pleased to learn that I raturn been to wait them a frater. believe that spirits return will be pleased to learn that I return here to waft them a frater-nal friendly greeting. I was a machinist by trade and occupation, and had my shop, in which I labored from day to day. Those who remember me standing at the lathe in times gone by will tell you, perhaps, that I was a man of activity—one who believed in honest, manof activity—one who believed in monest, man-nal labor. I have been trying to make myself visible in the old places since departing from the body. I have been on filver street, and have met familiar forms and faces who recog-nized me not; yet, sir, I was enabled to bring an influence to those individuals which swayed them for the time, and caused them to operate in a different direction from what they would in a different direction from what they would have done had they not come in contact with my spiritual presence. Therefore I feel that I may accomplish even more, and make myself fully understood. I know that friends of mine have received intelligence of my welfare in the spirit-world, and so I only come here to waft them a friendly greeting, and to assure them that I am still at work. James Dennis, of Louisville, Ky. I am much obliged to you, my friend, for permitting me to come.

[Report of Public Scance held June 16th, 1882.]

There are certain things which I would like to discuss with members of my family if they will give me an opportunity, and perhaps by ventilating them we shall be able to understand them more fully from both sides; I mean affairs which were connected with myself, and also others which are connected with my friends, and which have arisen since my departure to the spirit-world. Many months since I found myself conabled to approach very closely my daughter Lizzle. I found her taking upon herself new ties; forming an attachment which resulted in her marriage with a young man whom I found to be worthy in every respect, and whom I also ascertained had mediamistic qualities within him. I feel that if individuals connected with my family will seek to investigate Spiritualism, and to sit for the purpose of receiving information from the spirit-world, we of the higher life will be able to bring influences which will benefit those in the mortal, as well as assist those who are outside the form. I understand, or have been told, that my message will be seen by those who know me; if so, trust they will respond to my family will seek to investigate Spiritualism, and to sit for the purpose of receiving information from the spirit-world, we of the higher life will be able to bring influences which will benefit those in the mortal, as well as assist those who are outside the form. I understand, or have been told, that my message will be seen by those who know me; if so, trust they will respond to my request, and give me an opportunity of returning in private, to make my wishes known more fully, and also to discuss matters connected with our private life to make my wishes known more fully, and also to discuss matters connected with our private life to make my wishes known more fully, and also to discuss matters connected with our private life to middle and strengthened may the wenty and sad grow cleerful and connected in the light of the discussing the matter that we are indeed, a part of thy great family whose law is so transmele Invocation.

Questions and Answers.

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

QUES.—Are there localities in the spirit-world in which forms of government prevailing upon earth are observed; or are all localities subject to one general law? to one general law?

Ans.—As far as our observation and experience extends, we are prepared to state that the ence extends, we are prepared to state that the form of government operating in the spiritual world is the republican form—one that recognizes all humans as free and equal; that acknowledges the brotherhood of man; that extends a protecting care over all its citizens, even to the humblest and lowest in the scale of development. It is a form of government that realizes while many of the members of its communities are high and exalted in the attainment of knowledge and wisdom, and many are low in the scale of intelligence, yet that all are low in the scale of intelligence, yet that all are related, and only the force of circumstances; conditions and surroundings have made each one what he is at the present time. Therefore the officers of this government are chosen for the officers of this government are chosen for their ability, attainments, knowledge of the laws of justice, and for the truth and honor which they possess. These officers are in duty bound to see that the fullest freedom, consistent with right living, is afforded to all those under their care; to see that opportunities and means are provided for each individual in the spirit-world to become elevated, enlightened and brought means the property of the company of the property of the company of the and brought upward to a higher and purer plane of existence, and become entitled to have a voice in the operations of the law. Under the law operating throughout the spiritual world there are what we may call sections of world there are what we may call sections of government, where officers are located for the purpose of more clearly performing the general work. These offices and officers may be likened to the State offices and officers of this Nation, and the Republic of the United States may be likened, somewhat, to the general government of the spiritual world, of which it is a type. The government of the eternal world, however, is free from the crudities and imperfections which still cling to the American nation, but which, we trust, in time, will be removed through the wise execution of the law by those officers who are fitted to fill the highest posiofficers who are fitted to fill the highest posi-tions which the nation can bestow upon them. Q.—What form of temperament, quality of magnetism and organization are required in a

magnetism and organization are required in a person in order for him or her to become developed as a materializing medium?

A.—One who is magnetic rather than electric in temperament and nature; one who is impulsive, warm and genial rather than cool and calculating; one who imparts rather than absorbs magnetism from those with whom he comes in a context one who is genilar great that that is

contact; one who is easily susceptible, that is, who is negative to the influences surrounding him, rather than one of a positive nature, will provide the best elements for the development of the materializing as well as other phases of Q.-Supposing a child, after an earthly exist-

Q.—Supposing a child, after an earthly existence of a few months, passes to spirit-life, and is reared, educated and cared for by one to whom it bears no earthly relation, and an interval of fifty years or more elapses before the parents close their earthly careers, do those parents and that child meet as such? and does the spirit who has sustained those many years the presition of a true father or mather feel

its earthly parents. This affection causes the hearts of those parents to cry out and long for the presence of that dear one who has departed from the body, and this continual yearning attracts the spirit back; this condition of their minds, this sympathy and sensitive love for it throws out, so to speak, a magnetic aura upon which it returns to its earthly home. Under these conditions a responsive love is awakened in the heart of the little one who is continually fed by the emanations of affection which go forth from the hearts of its earthly progenitors. As time rolls on, year succeeding year, and the parents still remain upon the earth, the child continues to revisit its mortal home and to come into contact with its parents in the body, continues to receive from the fount of affection, and impart from its own in return; therefore, when the earthly parents of the child are taken to the spiritual world they meet their offspring in the honds of sympathy and affection, they recognize it as their child, it recognizes them, undoubtedly, as its parents, and extends to them the amount of love, honor and respect which is due them by right and which they return as fully as they understand the laws of spiritual life, for, in the spiritworld, the parent respects and honors his offsoring just as fully as the child does the parent. Having been taken to the spirit-world at an early age, and provided with parents or guardians in that sphere calculated to attend to its wants, to awaken within it the highest and noblest attributes of being, to inculcate the ans in that sphere calculated to attend to its wants, to awaken within it the highest and noblest attributes of being, to inculcate the highest principles of honor and truth within its mind, and to surround it with all the holiest and purest conditions of life in order to make of that individual a soul fitted to adorn the highest sphere of existence, that child has, in time, a certain amount of love, of real spiritual affection awakened within its heart for its spiritual guardians which is reciprocated by those guardians; no change, separation or any experience in life can interfere to sever that magnetic connection between the spirit-child and its loved guardians, and none can take its plage in their hearts, for it is a spiritual love, place in their hearts, for it is a spiritual love, and as such cannot perish. The earthly parents will hold their true position in the heart of their child, the spiritual guardians will retain their for thore in many apounds for all. Soin theirs, for there is room enough for all. Spir itual love, spiritual sympathy, knows no decay but as time rolls on and the spirit advances in knowledge and wisdom its capability for loving expands within it until like a beautiful river overflows to enrich the hearts of all with whom it comes in contact.

OF

Mrs. Almira L. Baker.

My friends say I was called from the body suddenly, and I suppose I may say so too when I return to tell you of my last hours; and yet, although the summons did come somewhat unexpectedly to me, I cannot say it found me altered the summons of the summon together unprepared to enter my eternal home. After I had freed myself from the last lingering tie which bound me to my earthly body, I was able to satisfy myself concerning the immortal life of not only my own spirit, which was of but small account in my own estimation, but of those dear friends who for years had been slowly and gradually dropping out of life to take their place in a higher and a better condition of being. Finding myself surrounded by those dear friends and loved ones of earlier days, I dear friends and loved ones of earlier days, I felt to rejoice at my advanced condition, and felt that although I had not accomplished all that one might accomplish, had not spoken words which I wish I had spoken, and would have done so had I realized that I was so suddenly to pass from the side of dear ones in the form, and it seemed to me things were not just as I would have had them; yet it was all arranged by a power which knew what was best and which doeth all things well. After the lapse of so many months I return, seeking to gain an interview with my friends in the body. gain an interview with my friends in the body.

I do not wish to give a lengthy speech in publie, but had much rather meet my friends in private. It seems to me I can control some such person as this and be able to speak my thoughts, to express my desires, to assure my friends how pleased I am with what has been friends how pleased I am with what has been done during the months which have clapsed since I passed from the body, and also to tell them of many things which I have seen around me and which I feel they should know. I send my love to them. I wish to tell them I do not leave them long at a time, for in spirit I am constantly returning to them; my thoughts are with them frequently, and I desire to impress upon them the knowledge of my presence. If I can do this, I shall be amply repaid for any sacrifice I may be obliged to make in order to demonstrate to them that I am a living spirit.

I lived at Canton, Mass. Mrs. Almira L. Baker. My husband is Mr. M. W. Baker, of that place.

Gen. George H. Pierson.

Gen. George II. Pierson.

Good afternoon, Mr. Chairman. I resided for a goodly number of years in the body, and was very well known throughout the place which I made my home. I felt a desire to return to mortal life and to enter into connection and communication, if possible, with the friends I left on the mortal side; for I have friends here, those nearly connected to me, and friends also who associated with me in times part in the those nearly connected to me, and friends also who associated with me in times past in the various organizations of which I was a member. I belonged to the Order of Odd Fellows, was also a Mason; and would be pleased to meet any member, any associate of those Orders, and to extend the friendly hand of greeting to them. I think I shall be able to bring them a comprehension of certain things which puzzled us during the past, and of which we desired more fully to know, if they will provide me with a good instrument through which I can express myself clearly and understandcan express myself clearly and understand-ngly. These things cannot be ventilated in ingly. These things cannot be ventilated in public; but if I can meet two or three of my most intimate associates in private, I know that I shall be able to bring them information which will edify them and also be of use.

I was in ill health for a long period of time,

laboring under the disadvantages of physical weakness; I could not express myself nor perform those labors which I desired. I cannot say that I was considered dangerously ill during that period, but yet my vital forces were so low that they would not allow me to accomplish that which I most desired. My last sickness, I may say, was not of long duration, for the serious aspect of the case did not appear until a short time before I passed out of the body; but I am now alive and active—I am now strong and well, free to do as I wish, free to express myself to those who surround me, to occupy my time in those pursuits which are most congenial to me; I am ready to press forward, seeking to attain knowledge, to entertain truth wherever it is presented, and to become initiated into the secrets and mysteries of life. initiated into the secrets and mysteries of life, which I felt while in the body to lie beyond my comprehension. I am not as yet prepared to give an elaborate statement of my researches to my mundane friends, but I hope the time will come when I shall be able to understand these beautiful things so clearly that I can impress a comprehension of them upon the minds of those friends who yet remain in the body, so that they may become illuminated by the truth, even though they understand not whence its source. I am working to this end, but I return to express a fraternal greeting to friends and co-workers, and would say to them that it will give me great satisfaction if they will permit me to return and assure them that I am not dead, but still live.

For many years, Mr. Chairman, I was post-

dead, but still live.

For many years, Mr. Chairman, I was postmaster at Salem. Mass.; and by occupying that position and others, I became generally well known in that locality. I was known in the body as Gen. George II. Pierson—but in spirit I am plain George. I am plain George.

Dora Snow.

My name is Dora Snow, and I have friends in Newport, whom I wish to reach. I think they are there now, but if not, they will be by the time my message is printed, and will remain in that place for some time to come. I have news to bring them, but I do not wish to speak of that to-day. My friends—particularly my friend Flora—have been thinking of consulting a medium in order to gain certain information from the spirit-world: I wish to say to Flora that it will be impossible for her spirit friends to give that information through the medium whom she desires to meet, for the reason that that

power requisite for them to use in manifesting; but when she returns to New York, I wish her to visit Dr. Mansfield, and have a sitting with to visit Dr. Mansfield, and have a sitting with him. I do not care whether she writes her questions on paper or not, for I am so fully persuaded that not only I, myself, but others, especially her father, will be able to return and manifest, and also to give that particular information: it will make no difference how those in the mortal proceed. The many dear friends who are in the spirit-world join me in sending love to those of our loved ones who remain in the body, and we wish to assure them. remain in the body, and we wish to assure them that we constantly seek to surround them with our influence in order to uplift them, to bear them onward, and to give them that strength which they require in their journeyings from day to day. As we proceed in our investiga-tions, and advance in the spirit-world, we endeavor to bring back a knowledge of what we have learned to those who are associated with us in the body. Although years have passed since I entered the spirit-world, I feel that my since I entered the spirit-world, I feel that my work has but just commenced, that I have only gained a comprehension of the fundamental rules and principles of life, that I have learned only the alphabet of spiritual existence and its laws, and consequently I must continue to go forward in order to gain a knowledge of those things which appear in the spiritual. My friends believe in spirit return; they know that those who have passed from the body are not separated from their mortal friends, are not restricted in their communion with those dear ones, but are privileged to return and communicate with those of earth; they realize all this, and they have, at times, entered into communion with their spirit-friends; therefore, I feel it in they have, at times, entered into communion with their spirit-friends; therefore, I feel it is not imposing on them a severe task to ask them to provide me with an opportunity to return, in order to make myself more fully known, and to assure them that Dora has not passed away, nor lost all interest in them and their affairs, but that year after year she continues to accompany them in their journeys to and fro, and has many times influenced them in ways which they did not comprehend, and guided them from time to time in directions which at first appeared inexplicable, but which afterwards were so clearly and fully explained.

LIGHT.

Mrs. Delia A. Walker.

I went away in the springtime—in the opening days of April—therefore only a little time has passed since I was summoned from the body. It seems that I am more privileged than many others whom I see here who have been spirits for so many years, and yet have not been able to communicate with their friends of earth. I do not know how to proceed in controlling another organism, but I am assisted and given strength to do so by those around me. I only come to send my love to my husband, family and friends. I wish them all to feel that I am present with them; that although the body has gone to decay, the spirit is immortal and cau-not die: that it is alive with affection; that it is alert for the interest and welfare of the dear ones, and that it must return from time to time from the home provided for it in the spiritworld and bring an influence of good to bear upon each dear one. I do not really understand how to proceed here, but I am so anxious to reach my friends and to tell all who knew me that I still come to them, still continue to remember them with affection; and that I hope, even believe, almost know, that I shall meet them all by-and-by, when they too are called to the spirit-world — what you call the spirit-world, but which to me is real and tangible; for there I find happiness and peace, and oppor-tunities are given me to care for the interests of those here. I was thirty-five years of age, and belonged in Wilton, Me. Delia A. Walker. My husband is Mr. Russell D. Walker.

Daniel Brady.

In the Chairman: If ye plase, it's mesiff that comes. And who might ye be? I was heving a bit of a talk wid a fri'nd of mine who's been on the other side a hape of a while, and sed me fri'nd, sed he, "There's a place in Boston where they let the 'dead folks' come and talk. Ye'd better go there and make yersilf understood, thin ye'll git rid of the ould falings and fale loike as though ye was made over new." Well, begorry, that's jist what I wants—to make mesilf understood. Sure, I've been thrying to do that for some time, but divit a bit (savin' yer prisence) could I do it. It sames as though I was all covered up wid a cloud loike; Ido n't know what ye'd call it, but by the powers, it's mighty unplisant.

What be ye doin' here, might I ask? [Taking down what you say, to send to your friends.] Sind it to me fri'nds? Well, thin, this is what I wants. Of course I've fri'nds here, if they do n't think I'm in purgatory, and no doubt they do. I hey a woman here that I wants to the statement of the lanner, in which place I lived the time: and taking avenualizing into contents.

I wants. Of course I 've fri'nds here, if they do n't think I'm in purgatory, and no doubt they do. I hev a woman here that I wants to find, and her name is Ellen Brady, and the last I knew of her she was livin' on Thompson street, New York. Faith, if I succade in makin' mesilf understood, I'll be plagued if I can understand ye. I wants to git a bit of a wurd to me wife, and if ye'll hilp me I'll be much obliged, and I'll thry and hilp ye whin ye git over the other side. I don't know, it's mighty foggy over there, it's not what I loikes at all; it's purgatory, yis it is: it's purgatory, sure foggy over there, it's not what I loikes at all; it's purgatory, yis it is; it's purgatory, sure enough, but I don't want Ellen to go to wurruk and be afther thrying to pray me out of it, for, to tell the truth, I finds that it's not the prayers of yer fri'nds that brings ye out; it's yer own wurruk. That's what me fri'nd tells me, and says he, "You go to the Boston meeting and make yersilf known, and tell the people there that ye want to be got out of the fog. and

ing and make yersilf known, and tell the people there that ye want to be got out of the fog, and ye'll find sperits there—yis, that's what he said—sperits there who 'll tell ye how to go to wurruk to git out." So here I am, and now what hev ye got to say?

I had a bad faling here [lungs]—a very bad faling. It came on a little at a time—that's the way all the bad things come, and 'fore you know it they 've got hold of ye. I caught cold, I suppose that's what ye call it, and I could n't brathe well; it was something that samed to catch me and hold me wid a grip, and instid of gitting better it samed to git worse, for I had no time to tind to it, but must be off and doin' for the ould woman and the children, and it no time to tind to it, but must be off and doin' for the ould woman and the children, and it samed to me that if I wint to wurruk it wad wear off of itsilf. I don't belave in making the doctors rich, no indade; I did n't whin I was here, and I don't belave in it now. But it up and rained and was bad weather, it was, indade, and I got some more cold on top of that and it finished me—not right away, of course, but afther a time. So I was landed on the other side and it sames to me whereiver I go there's atther a time. So I was landed on the other side, and it sames to me whereiver I go there's a foggy faling. What is it? Can ye tell? That's what it sames loike to me, and I don't understand it. Wud ye loike to know what me handle is? [Yes.] Well, it's Daniel Brady. Now, if ye plase, what might yours be? I always loike to know who I'm talking to. [Wilson] That's a your good property the always lofke to know who I'm talking to. [Wilson.] That's a very good name. Are you the chap that was to help me get out of the fog? I do n't know how ye'll do it, but, howiver, here I be, and I've tould ye all I've got to tell, for ye see only wan half of mesilf is here and the other's there, and it's a mighty quare faling. If I could come into the prisence of Father O'Brien and hev a good long talk wid him, it sames to me I wud git some light, some good—something. I do n't know how it is; perhaps he do n't know no more than ye do, or I do, or anybody else, but it sames if he wud take the throuble of letting me in it wud be a mighty good thing for me and perhaps for him. mighty good thing for me and perhaps for him. And so I've got through wid all I hev to say, and I bid ye good luck. May ye live long, may ye pass out in a happy, prosperous condition, and whin ye gits over the other side may ye and whin ye gits over the other side may ye fale that ye have n't got to pass through purgatory. Daniel Brady hopes ye'll die in yer bed, and not be cuffed around the wourld as many a poor divil is. Good luck to ye.

B. W. Titus.

[To the Chairman:] Have you room for one more stranger, friend? [Yes, you are welcome.] I have desired for some little time to come.] I have desired for some little time to announce my presence in your circle-room, trusting to kind fortune to wast it to my friends who are in the body. I have many friends residing in Newark, N. J., consequently I feel it to be more than possible that my message will reach one or more of them, and I hope it will bear with it tidings of great joy; that is, an influence of peace and satisfaction; for the announcement that I return is equivalent to the announcement that all spirits may return when proper conditions are provided them, and what-

ever their belief, their religious convictions may have been while in the body, whatever errors may have grown up in their minds, opportuni-ties are given them in the spirit world to rise above such enthrallments and become enlightabove such enthrallments and become enlight-ened and fitted for the reception of truth. Therefore, in returning to my friends I come as a herald from the spirit-world, bearing remem-brances, messages of love and assurances from spirit-friends to those who remain in the body, that those who have passed from the mortal, who have gone out from the hearts and homes seemingly of the loved ones here, are still with them in spirit, with them in love, and that they return from time to time to cooperate with them.

In business circles I was known as a merchant,

them.

In business circles I was known as a merchant, and was acquainted with many whom I would like to communicate with. I did not anticipate such a sudden departure to the spirit-world. II ad I have done so I would have been better prepared to meet those friends gone before, and whom I found waiting for me; yet I do not feel that my summons came any too suddenly, but that all things work together for good. Therefore it is in rejoicing that I return, bearing a message to my friends to this effect: We love and are awaiting the time when you will become possessed of spiritual truth, when you will receive knowledge of the eternal life, and endeavor to walk by its light.

I passed from the body, Mr. Chairman, while attending divine service. My exit was made in church in the winter of 1881—that is, the early part of that year—and I have been seeking knowledge from that time. At first I was befogged, not exactly as the gentleman who just preceded me is, but in other directions. I could not understand my surroundings, could not realize the intensity of sensation which comes to a spirit, the earnest desire which is awakened within to be something more in activity, in vital consciousness, than it has been in the past. This sensation, coming to me as it did so different from what one would expect who believes in the old system of religion, one so different from that idea brought to us concerning life in the heavens, seemed to stupefy me for the moment; but after a time I was enabled to rise above those conditions, to subject them to

life in the heavens, seemed to stupefy me for the moment; but after a time I was enabled to rise above those conditions, to subject them to my will, and to go forth from place to place in search of knowledge.

I would be happy to meet my friends in private council, but if they cannot afford me the opportunity, I will continue to reach outward for more light and information, so that when they come to me I shall be prepared to become a teacher and guide to those who are in need of instruction. B. W. Titus.

MESSAGES TO BE PUBLISHED.

June 20.—William Whiting Pond; Theodore L. Scott; Sarah Erskine; Mary Fowler; S. H. Tilton; Gilman Tuttle, June 23.—Children's Day.—Lillie May; Lottie Sanby; Rutha May Williams; Albert Johnson; Bessle Spurr, Johnny Harmon; Mamle Wheeler; Cavrie Dunn; Willie J. Hunt; Annie Bates Graves; Willie Barstow Bates; Mary J. Simpson; Sannny Marston; Isabelle: Little Golden; Johnny McArthur.

son: Sammy Marston; Isabelle: 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.
White; Emma M. Livermore.

June 30.—Elbridge G. Moulton; Lydia Maria Child; Minnie Hardy; Samuel O. Stone; Ellijah L. Howes; Lotela, for Helen 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:

In the Banner of Light of April 1st, 1882, is a spirit-communication from Mrs. Mary Ann Roberson to her son, B. F. Kimball, of Point Coupee, La., which reached him through the kindness of Joseph F. Tounoir, a stranger to Mr. Kimball, who is at present residing in Ouachita Parish, La. Mr. Kimball requests me to write to the Banner, reporting that the message is correct in every particular: It afforded him the greatest joy on receiving it from his mother, as Mr. Kimball is a stanch believer in spirit-communion, and had frequently spoken to me about getting very

mention one which I investigated in the spring of 1869 in Memphis, Tenn., in which place I lived at that time; and taking everything into consideration, I think it to be one of the most remarkable tests I have ever known:

About the last of the winter of 1868-9, or early in the spring of 1869, I read a communication purporting, to come from Henry C. Eddy, of New York City, stating that he died in the city of Memphis the previous autumn. He said he was in this life greatly addicted to the use of spirituous liquors, which habit troubled his mother considerably, and that at the close of one of his last free indulgences he had promised her he would never grieve her so again. In considerations were supposed to the considerably and the safe indulgences he had promised her he would never grieve her so again. he would never grieve her so again. In consid-ation of this promise, and as an inducement for him to keep it, his mother presented him with a watch. But after a while his appetite got the better of him, and he went to Memphis and

better of him, and he went to Memphis and plunged largely into excesses, during which he pawned the watch his mother gave him, and was finally taken sick and died, being first attacked by delirium tremens and finally with typhoid fever. All this was told in the communication* published in the Banner of Light. I first went to work and searched the hotel registers of about the date stated, and after searching several, found his name on the register of the Commercial Hotel. I called to the proprietor and asked him if that man was still stopping there. "No," said he, "he died here last fall." I asked, "What was the matter with him?" He said, "Snakes in his boots; his baggage is here in the dead-room now. Did you know him?" I told him I did not. I then went to work to find his watch, and after a long hunt at all of the pawn-brokers', at last found it at at all of the pawn-brokers', at last found it at the very jewelry store I was at work at, with the inscription on the inside cap, "Presented to Henry C. Eddy by his Mother," and dated at

New York.

Now if that was all guess-work, it must be admitted to be very good guessing.

Yours truly, E. H. FREEMAN,

Fayetteville, Ark., June 24th, 1882.

*The communication of Henry C. Eddy referred to, was given through the mediumship of Mrs. J. H. Conant, at the Public Free Circle of the Hanner of Light, Oct. 12th, 1808, and published in the Message Department January 9th, 1809. In the communication he said he passed from this life three weeks previous.—Ed. B. of L.

[From the Religio-Philosophical Journal, August 12th.] Notes of Travel. Boston-Onset Bay-Personal Items.

To the Editor of the Religio-Philosophical Journal: On Monday, July 24th, I returned from Harwich to Boston, where I met Cephas B. Lynn, traveling correspondent of the Banner of Light. wich to Boston, where I met Cephas B. Lynn, traveling correspondent of the Banner of Light. Several months had passed since I last met him in Ohio. At his request I deferred a trip to Salem for a fraternal visit. I had intended to look up some reminiscences of the days of Salem witchcraft, but I could not deprive myself the pleasure of a chat with Cephas. He has traveled so much, he knows just how to gauge a Western appetite: and also the things likely to please the eye of his "country cousins" when he meets them. Indeed, I want to enter a protest right here against the thought that bachelors lack hospitality. The longer I live the more I admire them. What if they do refuse the cares of a family? Surely they only exercise a legal right, and prevent by forethought many of the cares which afflict the after-thought of their brethren. Moreover, all that some of us give to families, they freely give to the great, busy world, with an occasional extra dish to some special friend.

Cephas insisted that I should see the city, and a carriage was soon ordered, and he drove me around the old Common and pointed out many places where the crippled boy had played in his childhood. Every alley and street in the crooked city seemed as familiar to him as household pets. We drove to the public garden and admired the beautiful flowers, trees and

imposing statues, which do honor to the city and commonwealth. Thence to the Vendome Hotel and through the spacious rooms, furnished with all that wealth can command for the comfort of the guests. After dining me, we rode together to the dépôt, he going to Niantic, Conn., to fire them with his eloquence as he had the Sunday previous at Onset, and I took the train for Onset Bay, where I arrived at sunset.

ONSET BAY

is a delightful spot. All things considered it is the most beautiful summer resort I have found anywhere. Nature seems to have formed

If in these pages I call him by another name is the most beautiful summer resort I have found anywhere. Nature seems to have formed this spot for a camping ground. Onset is a part of the famous Buzzard's Bay, and abounds with oysters, clams, and everything necessary to amuse campers. In the center of the bay is a small island called Wicket's Island; the rivers upon each side of the camp grounds make the camp an island at certain seasons of the year. It has all the benefit of salt water and ocean breezes, and the wells and springs upon the grounds furnish an abundance of pure soft water for the campers. The Association was chartered March 31st, 1877, and a purchase made of one hundred and twenty-five acres of land, covered with second growth trees on the bluffs overlooking the bay. The first camp meeting was held July 8th to 24th, 1877. About one hundred and seventy-five octtages are now built upon the grounds. Much taste has been displayed in their erection, and there is a permanency about the buildings which clearly indicates the builders have come to stay. In addition to this, there are about twenty-five tents, and a large dining hall recently erected at a cost of some \$1000. cates the builders have come to stay. In addition to this, there are about twenty-five tents, and a large dining hall recently erected at a cost of some \$4000. There are also a post-office and several stores to meet the wants of the public. The meetings began this season on the 16th of July. E. S. Wheeler, of Philadelphia, and Mrs. Saxon, of New Orleans, entertained the large audience assembled. Many were loud in their praise of Bro. Wheeler's opening address. On the 23d, Cephas B. Lynn and J. Frank Baxter addressed an increased audience. Good judges pronounce this effort of Bro. Lynn one of the best of his life, hence nothing I can say would add to the praise he has so richly earned; but I do want here and now to say a word for J. Frank Baxter. I heard him at Onset on the 25th. His singing charmed me: then came a scholarly written lecture, full of good thoughts, well read, but to me "the last of the wine was the best of the feast." J. Frank Baxter as a singer has equals, as a writer and speaker he is at work in a field where (if I except the writer) there are many good speakers; but J. Frank Baxter as a public test medium is simply a marvel. His powers ought to fill Martine's Hall in October, and I congratulate the Second Society of Chicago for having been so fortunate as to secure his services. On the 27th George A. Fuller, of Massachusetts, addressed the audience. His lecture was a fine one, well delivered. I hepe the friends in the West will call this young man toward the sunset. Let him see the broad fields and green prairies of the great West. He will do you good. Also remember Miss Jennie B. Hagan, whose remark able poetic gift is the life of a convention or camp meeting.

There are several good mediums at Onset. I was especially interested in Col. Fred Crockett, who has most excellent powers. His psychometric readings will convince any candid mind of the cast of the great weekers.

who has most excellent powers. His psycho-metric readings will convince any candid mind of who has most excellent powers. His psychometric readings will convince any candid mind of his wonderful gift. Mrs. Kate Robinson, of Philadelphia, was also present and has many friends in New England. Not a few old Spiritualists are indebted to her mediumship for their first evidence of the reality of spiritual things. I completed my labor at the camp on Sunday, the 30th. On Sunday evening, I was made the victim of a public reception that I had neither earned nor deserved, and to which I would not have consented, had any friend shown me enough pity to have given a timely warning. Monday, the 31st, in company with about seventy-five, under the supervision of Dr. Storer, I took in an excursion to Martha's Vineyard. It was an excursion I shall not soon forget. The ride by steamer and the delightful sea breeze, enlivened with the society of happy friends, I shall gladly remember, as the traveleer on the desert sand thinks of the verdant palm shade, where he halted for an hour on the tiresome journey.

A. B. French.

cent number of the Century (magazine):

tomb was of the greatest significance for sculp-ture. Of temple ruins on the Nile, from that hoariest past between the First and Eleventh Dynasties, there is scarcely a trace. How vivid the witness borne to the sepulchral art on the plains of Memphis, the capital of oldest Egypt! Along the margin of the desert stretches the vast Necropolis, with a hidden population of statues, sentineled by those stupendous royal tombs, the Pyramids. Where else have such preparations been made for the final rest of the dead as in this great campo santo of the ancient

Though mingled with much that was paive Though mingled with much that was naive and material, how vivid were the conceptions of that ancient people concerning the future world! They believed this life but an episode in an eternal existence. Death to them was the real life, only evil spirits being spoken of as dead. The coffin was called the chest of the living. But to the ancient Egyptian the importal part even effort death was insome myst. mortal part, even after death, was in some mys-terious way dependent for its contented existence upon the preservation of the body; hence the importance of embalming, the care taken to keep the body as life-like as possible and seto keep the body as life-like as possible and secure from harm during the long period of the soul's probation. The 'eternal dwellings,' hewn in the solid rock, high above the floods, were in strong contrast to the abodes of the living, built within reach of the swelling Nile, and of which scarcely a vestige remains.

The measure alternace of this temb where lies

and of which scarcely a vestige remains.

The massive chamber of this tomb where lies the mummy is pictureless, and its entrance is closed by solid masonry. From it a shaft leads up, which was at many places thirty meters deep, and was filled with a dense mass of earth and stone, making more involate the mummy's rest. Over the expected extrape of this shaft. rest. Over the concealed entrance of this shaft there rises that other essential part of the tomb, the sacred chapel (mastaba), of equally

tomb, the sacred chapel (mastaba), of equally solid construction.

In a dark recess (sordâb), aside from this chapel, are found many statues walled up. These are usually twenty or more in number, and represent the deceased with great diversity. To what purpose are they here? Singular beliefs, prevalent among the Egyptians and read from the hieroglyphics by Maspero, furnish us the key to this problem.

An immortal second-self, ka, somewhat resembling the "eidolon" of the Greeks and the shade of the Romans, was believed to spring into being with every mortal, grow with his

into being with every mortal, grow with his growth, and accompany him after death. So close was the relationship of this strange double ka to man's proper being, that it was of the greatest importance to provide it with a material and imperishable body which it should occupy after death, sharing with the mummy the security of the eternal dwelling. It was believed that the shade ka could come out of this statue and perambulate among men if true ghostly fashion, returning to it at will This stony body for the dead man's ka was nat-urally made in his exact likeness, and also bore an inscription stating his name and qualities.
But a single statue might perish, and future happiness be thus forfeited. Hence that most unique feature of Egyptian statuary, the multiplication of the portraits of the deceased in his tomb."

WEALTH OF THE UNITED STATES .- According to an English contributor to Bradstreet's, the wealth of the United States now exceeds that of either Great Britain or France, but the average wealth per capita is less here than in those countries. The wealth of the United States is \$49,800,000,000, or \$990 per capita; of Great Britain, \$44,100,000,000, which is \$1,260 per head; France, \$37,200,000,000, or \$1,045 per capita. In 1840 Great Britain's wealth was five times as great as ours.

Spiritualistic Story.

[From Blackwood's Mgaazine.]

The Secret of the Stradivarius.

My friend Luigi is reckoned one of the finest violin players of the day. His wonderful skill has made him famous, and he is well known

If in these pages I call him by another name than the one he has made famous, it is solely on account of a promise he exacted from me, in case I should ever feel tempted to make the in case I should ever feel tempted to make the following strange experiences, we shared together, public property. I am afraid, nevertheless, that too many will identify the man himself with the portrait I am obliged to draw. Luigi—leaving his professional greatness out of the question—would have been a noticeable man in any company, a man that people would look at and ask not only, "Who is he?" but "What has he done in the world?" knowing that men of his stampare seldom sent upon this scene to live an ordinary every day life. In person he was very tall, standing over six feet. scene to live an ordinary every day life. In person he was very tall, standing over six feet. His figure was graceful, and might even be called slight, but had breadth of shoulder enough to tell it was the figure of a strong man; a face with a pale but clear complexion; dark deep-set eyes, with a sort of far away expression in them; black hair, worn long, after the manner of genluses of this kind; a high but rugged forehead; a drooping moustache; a hand whose long and delicate fingers seemed constructed for their particular mission—violin playing. Picture all these, and if you enjoy the acquaintance of the musical world, or even if you have been in the habit of attending concerts where stars of the first magnitude condescend to shine, I fear, in spite of my promise of concealing his name, you will too easily recognize my friend.

Luigi's manner in ordinary life was very quiet, gentlemanly and reposed. He was, in his

Luigi's manner in ordinary life was very quiet, gentlemanly and reposed. He was, in his dreamy sort of way, highly courteous and polite to strangers. Although, when alone with me, or with other friends he loved, he had plenty to say for himself—and his broken English was pleasant to listen to—in general company he spoke but little. But let his left hand close round the neck of a fiddle, let his right hand grasp the bow, and one knew directly for what purpose Luigi came into the world. Then the man lived and reveled, as it were, in a life of his own making. The notes his craft drew forth were like bracing air to him; he seemed actually to respire the music, and his dreamy eyes his own making. The notes his craft drew forth were like bracing air to him; he seemed actually to respire the music, and his dreamy eyes awoke and shone with fire. He did that rare thing—rare indeed, but lacking which no performer can rise to fame—threw his whole soul into his playing. His manner, his very attitude as he commenced, was a complete study. Drawing himself up to every inch of his height, he placed the violin—nestling it, I may say, under his chin, and then taking a long breath of what appeared to be anticipatory pleasure, swept his magician's wand over the sleeping strings, and waking them with the charmed touch, wove his wonderful spell of music. The listener then knew he was in the presence of a master!

Luigi had come to London for the season, having, after much negotiation and persuasion, accepted an engagement at a long series of some of the best, if cheapest and most popular, concerts held in London. It was his first visit to England; he had ever disliked the country, and believed very little in the national love for good music, or in the power of appreciating it when heard. He disliked, also, the trumpeting with which the promoters of the concerts heralded his appearance. Although his fame was great already throughout the Continent, he dreaded the effect of playing to an unsympathetic audience. His fears were, however, groundless.

enough pity to have given a timely warning. Monday, the 31st, in company with about seventy-five, under the supervision of Dr. Storer, I took in an excursion to Martha's Vineyard. It was an excursion I shall not soon forget. The ride by steamer and the delightful sea breeze, enlivened with the society of happy friends, I shall gladly remember, as the traveler on the desert sand thinks of the verdant palm shade, where he halted for an hour on the tresome journey.

A. B. FRENCH.

The Egyptian Idea of Immortality.

The following theory of life after death, which influenced the ancient Egyptians in the construction of their tombs, is taken from an illustrated paper on "Oriental and Early Greek Sculpture," by Mrs. Lucy M. Mitchell, in a recent number of the Century (magazine):

whose names are in the mouths of men, gave himself no airs, nor vaunted, by words or manner, the "aristocracy of talent." I could make shift to converse with him fairly enough in his own soft language; so that upon meet-ing him a second time, he expressed his pleasand a second time, he expressed his pleasure at again encountering me. A few days afterward we met by chance in the street, and I was able to extricate him from some little difficulty, into which his imperfect knowledge of English and of English ways had betrayed him. Then our acquaintance ripened, until it became friendship, and even at this day I reckon him among the friends I hed the degreet

on him among the friends I hold the dearest. on him among the friends I hold the dearest.

I saw a great deal of Luigi during his stay in London. We made pleasant excursions together to objects of interest he wished to visit. We spent many evenings together—nights, I should rather say, for the small hours had sounded when we parted, leaving the room dim with the smoke from my cigars and his own cigarettes. Like many of his countrymen, he smoked simply whenver he could get the he smoked simply whenever he could get the chance; and when alone with me, I believe the only cessation to his consumption of tobacco was when he took his beloved fiddle in his hand and played for his own pleasure and my

delight.

He was a charming companion—indeed what man who had seen such varied life as he had could be otherwise, when drawn out by the condence that friendship gives? and I soon found that under the external calmness of the man lay a nature full of poetry, and not free from excitement. I was much amused to find a singular and vivid vein of belief in the supernatgular and vivid vein of belief in the supernatural running through his character; and I believe it was only my merriment on making the discovery that hindered him from expatiating upon some ghostly experience he had gone through himself, instead of darkly hinting at what he could reveal. It was in vain I apologized for my ill-timed mirth, and with a grave face tried to tempt him. He only said:

"You, like the rest of your cold-blooded, money-making race, are skeptical, my friend. I will tell you nothing. You would laugh at me—and ridicule is death to me."

Another thing he was very tenacious about—showing his skill when invited out; he invariably declined, seeming quite puzzled by the polite hints some of his entertainers threw out.

"Why can they not come and hear me in while?" he of the service of the s

polite hints some of his entertainers threw out.
"Why can they not come and hear me in public?" he asked me. "Or can it be that they only ask me to their houses for my talents, not for my society?"

I told him I was afraid their motives were rather mixed; so he said quietly:
"Then I shall not go out again. When I do not play in public to carn my living, I play for myself alone."

myself alone."

He kept his resolve as well as he could, declining all of his many invitations, save those to a

ing all of his many invitations, save those to a few houses where he knew he was valued, as he wished to be, for himself.

But when I was alone with him! when I visited him at his rooms! then he was not chary in showing his skill; and, although I blush to say so; at times I had violin-playing ad nauseam. A surfeit of sweets—a satiety of music. I often wonder if it has ever been any man's lot to hear such performances as I did in those days when I hay grown careless of the good the days when I lay, grown careless of the good the gods would send me, at full length on Luigi's gods would send me, at full length on Luigi's sofa; and the master of the magic bow expounded themes in a manner which would have brought the house down. Till then I had little dreamt of what, in skillful hands, the instrument could do. How true genius could bid it laugh, sob, command, entreat—sink into a wail of pathetic pleading, or soar to a song of scorn and triumph! what power to express every emotion of the heart lay in those few inches of cunningly carved wood! Now I could understand why Luigi could play so much for his own enjoyment; and at times it seemed to me that his execution was even more wooderful, his ex execution was even more wonderful, his ex-pression more thrilling, when I alone formed his audience, than when a vast assembly was

before him, ready, as the last impassioned notes sank into silence, to break into a storm of rapturous applause.

Luigi was a connoisseur in fiddles, and had several pet instruments by the most renowned makers. Sometimes of an evening he would bring out his whole stock, look them carefully over, play a little on each, and point out to me over play a little on each, and point out to me the difference in the tone. Then he would wax eloquent on the peculiar charms or gifts the maker's hand had lestowed on each, and was indignant that I was so obtuse as not to detect at once the exquisite graduations of the graceful curves. After a short time the names of Amati, Ruggieri, Klotz, Stainer, etc.. grew quite familiar to me; and as I went through the streets I would peep into the pawnbrokers' and other windows with fiddles in them, hoping to pick up a treasure for a few shillings. Two or three did I buy, but my friend laughed so heartily at my purchases I gave up the pursuit. He told me he had for a long while been looking for a genuine old Stradiyarius, but as yet

ing for a genuine old Stradivarius, but as yet had not succeeded in finding the one he wanted.

ing for a genuine old Stradivarius, but as yet had not succeeded in finding the one he wanted. He had been offered many purporting to have come originally from the great maker's hands, but probably they were all pretenders, as he was not suited yet.

One evening when I visited Luigi I found him with all his musical treasures arrayed around him. He was putting them in order, he said. I must amuse myself as best I could until he had finished. I turned idly from one case to another, wondering how any experience could determine the build of any particular violin, all of which, to my untutored eyes, appeared alike. Presently I opened one case which was closed, and drew the fiddle from its snug, redlined bed. I did not remember of having seen this one before, so took it in my hand to examine it—holding it, after the manner of connoisseurs, edgeways before my eyes, to note the curves and shape of it. It was evidently old—my little knowledge told me that; and as, even though protected by the case, dust lay upon it, I could see it had not been used for a long, long time. Moreover, all the strings were broken. Curiously, each one was severed at exactly the same point—inst helow the bridge—as if some

I could see it had not been used for a long, long time. Moreover, all the strings were broken. Curiously, each one was severed at exactly the same point—just below the bridge—as if some one had passed a sharp knife across, and with one movement cut all four.

Holding the ill-used instrument toward Luigi, I said, "This one seems particularly to want your attention. Is it a valuable one?"

Luigi, who was so engrossed by the delicate operation of shifting the sounding-post of one of his pets an infinitesimal part of an, inch to the left or the right, turned as I spoke, still holding his ends of string in each hand. As soon as he saw the violin I had taken up, he let fall the one he held between his knees, and, to my great surprise, said hastily:

"Put it down—put it down, my friend. I beseeh you not to handle that violin."

Rather annoyed at the testy way in which my usually amiable friend spoke, I laid it down, saying: "Is it so precious, then, that you are afraid of my clumsy hands damaging it?"

"Ah! it is not that," answered Luigi; "it is something altogether different. I did not know my man had brought that fiddle in. I never intended it should have left Italy."

"It looks like an old one. Who is it by?"

"That is a real old Stradivarius—the acme of mortal skill; the one thing human hands have made in this world perfect—perfect as a flower, perfect as the sea. A Stradivarius is the only thing that cannot be altered—cannot be improved upon."

"Why do you never use it?"

thing that cannot be altered—cannot be improved upon."

"Why do you never use it?"

"I cannot tell you—you would not believe me. There is something about that fiddle I cannot explain. I believe it to be the finest in the world. It may be even that Manfreidi played upon it to Boccherini's 'cello. It may be Kruger led with it when the mighty applause rang through the Karntnerthor, shaking it from floor to roof-tree, but which he, the grand deaf genius, Beethoven, could not even hear. Who can tell what hands have used it? and yet, alas! I dare not play upon it again."

Rendered very curious by Luigi's enigmatical words and excited manner, I ventured to take the violin in my hands again, and examined it with interest. I looked carefully at the belly and back, noting the beautiful red but translucent varnish, known alone to Stradivarius, with which the lattournes cented.

cent varnish, known alone to Stradivarius, with which the latter was coated. I peoped through which the factor was content. I people through the f fs, to ascertain if any maker's name ap-peared inside. If one had ever been there it was completely obliterated by a dark stain, covering the greater portion of the inside of the back. Luigi offered no remonstrance as I took the fiddle the second time, but sat silent, watching me with apparent interest.

was not a musician's natural itching to try a fine old violin, as I am no musician, although fond of listening to music, and at times ventur-ing to criticise; neither have I learnt nor attempted to learn the art of performing on any instrument, from the Jew's-harp to the organ. And yet, I say, as my fingers were round the neck—as soft as silk it was—of that old violin, not only did I feel a positive yearning to pass the bow across it, but somehow I was filled with the conviction, odd as it was, that all at once I was possessed of the power of bringing rare music forth. So strong, so intense was this feeling that headless of the ridical Labertly are music forth. So strong, so intense was this feeling, that, heedless of the ridicule I should expose myself to from my companion—heedless, indeed, of his presence—I cuddled the fiddle under my chin, and took up one of the several bows lying on the table. My left fingers fell instinctively into their proper places on the strings, or rather where the strings should have been, but then I remembered the ruined state. been; but then I remembered the ruined state they were in, and with all my new-born skill, they were in, and with all my new-born skill, knew that no miraculous inspiration, even if produced by a fiddler, could bring music from wood alone. Yet the impulse was on me stronger than ever; and absurd as it may seem, I turned to Luigi with the request on my lips that he would re-string the useless instrument. Luigi had been watching me attentively; no

doubt he had studied every motion, every vagary of mine since I commenced handling the fiddle again. Seeing me turn toward him, he sprang from his seat, and before I could speak, snatched the fiddle from my hands, replacing it at once in its case; then closing the cover, he heaved a deep sigh of relief. I had no time to entreat, remonstrate, or resist; but as he took the fiddle from me, all wish to distin-guish myself in a line that was not my own left me, and I almost laughed aloud at the folly

and presumption of which I had been mentally guilty. Yet it was strange—very strange.

"Ah," said Luigi, as he placed the fiddle out of sight under the table, "so you felt it also, my friend?

"The-I don't know what to call it-the powthe sorcery of it."
'I felt—do n't laugh at me—had the strings been there, I, who never played a fiddle in my life, could have drawn exquisite music from that one. What does it mean?" Luigi returned no answer to my inquiry, but

"So it was no dream of mine. He, the cool, collected Englishman, he felt it also. He could not resist the impulse. It was no dream, no creation of my fancy; would he see it, I wondered?" said, as if thinking aloud wondered? See what?" I asked, curious to know what

his wandering senses meant.
"I cannot tell you. You would not believe me But what do you mean by the sorcery of the

fiddle "Did I say sorcery? Well, I know no other word that can describe it. Although I tell you I believe that fiddle is the finest in the world,

I believe that fiddle is the mest in the world,
I have only played upon it twice; and the second time I drew my knife across the strings,
that I might never again be tempted to play
upon it without due consideration."

"What is its history, then? Where did you
get it?" I asked, by this time thinking my friend was suffering from some eccentricity that gen-ius occasionally exhibits.
"It was sent me originally from London.

When I found its secret, I begged my agent in England to ascertain its history. After some trouble he traced it to a house, where for many years it had lain unnoticed in a garret. That house had once been a lodging-house; so doubt-less the fiddle had belonged to some one who had sojourned there for a time. I could learn no more about it, save what it told me in its mu-sic."

I saw Luigi was far away from any wish to jest, so paused before I asked him the meaning of his last sentence. He anticipated me, and

said:
"You wonder at my words. Did you notice nothing else strange about it?"
"Only a dark stain inside; as if wine had been spilt into it?"
"Ah!" cried Luigi excitedly, "that is it! that is the secret—the meaning of the power it holds. If it were not for the varnish that fiddle would be stained outside and inside. That stain is be stained outside and inside. That stain is from a man's heart's blood, and that fiddle can tell how and why he died."

"I do not understand you."

"I do not understand you."
"I do not expect you to—or believe me; why should you? What have you, an unimaginative Anglo-Saxon, to do with marvels? How, in the centre of a great, cruel, material city, with the censeless sound of traffic outside our with the ceaseless sound of traffic outside our windows, should you expect anything supernatural? It may be I only dreamt it. And yet, one night when I feel strong enough, we will take the fiddle from its case, and I will play it to you—I, who have not laid a finger on if for five years until to night. And then, if its music moves you as it moved me, I dreamt no dream. If not, I will say it was a dream, and I may at last be able to use this masterpiece of Stradivarius."

Stradivarius." I begged him to name an early day for the

I begged him to name an early day for the curious performance, but he would make no promise; so we parted for the night.

A month passed by: Luigi's London engagement terminated and he was now going to win fresh laurels at Berlin. I had seen him two or three times every week, but he had never referred to the conversation which had taken place upon the night I drew the strange violin from its case; nor had he offered to redeem his promise on that occasion. I had ceased to think about it, or indeed only remembered it as a jest, laughing at the idea of a superstitious man not being able to play on any particular fiddle. Two days before he left England he wrote me asking me to dine with him that night; adding, "I think I may keep my promise of playing upon the Stradivarius."

that hight, adding, "I think I may keep my promise of playing upon the Stradivarius."
We dined at a well-known restaurant, and about ten o'clock went to Luigi's rooms to finish the night. The first thing I saw, upon entering, was the fiddle-case lying on the table—Luigi's favorite bow and several coils of strings beside it. We sat down and talked on various trains for chert an hour and they I gaid.

beside it. We sat down and talked on various topics for about an hour, and then I said:

"I see you have made preparations for the performance. When do you intend to begin?"

Luigi drew a deep breath. "My friend," he said, "you will not blame me if my playing agitates you; and remember, when I once commence I must continue to the end. It is no pleasure to me—it is rather deadly pain. But I am curious, and would satisfy my doubts."

He was so much in earnest that I checked the laugh his solemn manner called up, and merely nodded acquiescence. He then rose, and saying, "We must not be interrupted," called his servant, and after giving him the necessary instructions, locked the door, placing the key in his pocket. He then opened the mysterious case, and with tender hands drew forth the violin. His nimble fingers soon detached the severed strings, knotted on the new ones, and in the strings, knotted on the new ones, and in the course of about a quarter of an hour the instrucourse of about a quarter of an hour the instru-ment was ready, and tuned to his satisfaction. I felt, as I watched him, I should like to take the violin in my hands once more, to see if the strange desire I had before experienced would again come over me—but hardly liked to ask him to permit me to do so. And now all was ready—Luigi's critical ear satisfied with the sound of the strings, and he seemed about to strike his favorite attitude. Yet I noticed his pale face was paler than usual, and the hand pale face was paler than usual, and the hand poising the bow seemed tremulous; and as I looked at him a sympathetic feeling of fear-a dread of something, I knew not what-crept over me. It seemed too absurd, however, to be over me. It seemed too absurd, however, to be disturbed by an excitable Italian playing a violin in a room with all the appliances of modern every-day life around me; so I laughed away the feeling, placed myself in my favorite attitude for listening to the master's performances—at full length on the sofa—and was prepared to give my undivided attention to the music.

[Concluded in our next issue.]

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 And now a strange thing occurred to me—let who can explain it. After holding that fiddle a few minutes I felt a wish—an impulse—growing stronger and stronger each moment, till it became almost irresistible, to play upon it. It a handsome volume of between 400 and 500 closely-printed pages. It has been thoroughly revised by my spirit-guides through my mediumship, and has received the sanction of a brilliant French scholar, who endorses it as a wonderfully good free translation. As not a few of the French sentences were highly idiomatic, it was found necessary to reconstruct many of them entirely, but in no one instance has there been any departure from the original statements, alterations having been confined to the wording of sentences not easily translatable into good English.

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

I appeal to my friends all over the country, and to students of the Spiritual Philosophy to notify Messrs. Colby & Rich at once, by mail or otherwise, as to the number of copies (if any) for which they are willing to subscribe. The parties making application in advance will be entitled, when the book is brought out, to receive it at \$1,25 per copy. After the five hundred names have been obtained, the book will not be sold at less than \$1,50 per copy.

I also wish to state that twenty-six lectures delivered through my mediumship will appear in good binding for \$1,00, as soon as one hundred and fifty subscribers have sent their names to Messrs. Colby & Rich. The book will be sent to such subscribers, on its publication, at ninety cents per copy. After the one hundred and fifty names have been obtained the price will be \$1,00 per copy. As these lectures have been 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 literature.

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

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

Error would be mobbed in the streets if she did not go disguised in the garb of truth.

SKINNY MEN. "Wells' Health Renewer" restores health and vigor, cures Dyspepsia. \$1. under this heading.]

THE TIDE.

The tide silps up the silver sand,
Dark night and rosy day;
It brings sea-treasures to the land,
Then hears them all away,
On mighty shores from east to west,
It walls, and gropes, and cannot rest. Oh. Tide, that still doth ebb and flow Through right to golden day:— Wit, learning, beauty come and go, Thou giv'st, thou tak'st away. But sometime, on some gracious shore Thou shalt lie still and ebb no more.

Property of the state of perturbation of the new dispensation of scientific thought, which makes old views antiquated, affords new explanations and reorganizes knowledge under the name of Evolution. Some are in favor of giving in; some are for patching up a compremise; some are for fighting it out. But meantime the tide is carrying everything before it.—

Popular Science Monthly. Popular Science Monthly.

Lake Champlain Spir tualist Camp-Meeting,

Lauc Champinin Spir Italiat Camp-Meeting, To be held at Queen City Park, Burfungton, Vt., under the auspiess of the Forest City Park Association. Commencing Aug. 21st. and continuing until Sept. 11th, 1882.

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

Independent state-writing and materializing mediums in the hand.

Arrangements have been made with the Railroad and Steamboat Companies tearry passengers visiting or attending this Camp Meeting for face one way.

On picule and execusion 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 Cornet, Pand will furnish muste during the three weeks of Camp-Meeting, Also a good choir, under the charge of Mrs. Minnle 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 Shelborne Bay, about two miles from Buriligton, on the Rutland Division of the Central Vermont Railroad.

Those wishing to secure lots or tents, and have them ready for occupancy, should notify S. N. Gould, West Randolph, Vic. Presidents.

Dr. S. N. GOULD, GEO. A. FULLER, LUCIUS WEIM, Vice-Presidents.

O. G. BUGBEL, Secretary.

East Barnard, Vt. A. F. HUBBARD, Treasurer.

Sunapee Lake Spiritualist Camp-Meeting.

The Spiritualists of New Hampshire will hold their fifth annual camp-meeting at Blodgett's Landing, Newbury, N. H., commencing September 8th and closing September 25th. The picule days will be September 12th, 14th, 15th, 19th, 21st and 12tl. On these days there will be a concert of half an hour previous to the morning service by the Sunapee Lake Cornet Band, and the Sunapee Lake Orchestra will furnish musle for thedaneing afternoons and eventings. The services of the following speakers have been secured: Dr. H. B. Storer, of Boston; Geo. A. Fuller, of Dover, Mass.; Joseph D. Silles, Weymouth, Mass.; Miss Jennie B. Hagan, South Royalton, Vt.; Mrs. Emma Paul, of Morrisville, Vt.; Dr. I. P. Greenleaf, of Boston, Mass.; Mrs. Addle Stevens, of Claremont, N. H.; Mrs. S. B. Woods-Craddock, of Concord, N. H.; and probably Mrs. Famile Dayls Smith, of Brandon, Vt., 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. Anna Lorenzo Wothen, of Manchester, cateries 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. Fuller, Dover, Mass., President, V. C. Brockway, Newbury, N. H., Committee on Grounds.

Michigan Camp Meeting.

There will be a grand camp-meeting at Lansing, on the Central Michigan Fair Ground, commencing August 25th and closing September 4th, held under the ausphees of the State Association of Spri units and Liberarists of MI higan. Able speakers have already been engaged, and among them we can amounce A. B. French, Dr. A. R. Spinney, Hon. Glees B. Stebbins, C. W. Stewart, John C. Bundy, J. H. Burnham, Rev. Charles A. Andres, 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. Heary Slade, C. E. Watkins, Mrs. Maud E. Lord and Mrs. Simpson (the flower medium).

The grounds contain forty acres, twenty of which comprise a nice maple grove; plenty of pure water and accommodations for 3,600 campers, Mr. C. A. Certing, a man well known throughout the Northwest for life skill as a caterer, will have charge of the victualing privilege. Reduced rates have already been arranged for on all the raticoals leading life Lansing.

The net proceeds of the meeting, if any, are to belong to the sectlety, and the entire meeting is to be under the control of a Board of Managers, consisting of S. L. Shaw, Wm. McConnell, Dr. A. W. Elson, Dr. A. B. Spinney, Mrs. R. Shaffer, Dr. W. O. Knowles, S. H. Ewell and Dr. J. V. Spencer.

Those destring tents, or wishing particular information, should address.

State Association of Spiritualists and Liberalists.

Lansing, Mich. Michigan Camp Meeting.

A Liberal League Convention and Spiritualist and Secular Camp-Meeting

A Liberal League Convenior and Spanish A Liberal League Convenior Camp. Meeting
Will be held at Tama, Tama County, Iowa, September 7th, 8th, 9th and 10th. Let all who can, bring tents and other camping accourements. For such as do not have them, accommodations will be found among the friends and at the hotels of Tama and Toledo. We shall be prepared to supply table substantials and delleacles at reasonable rates. Turn 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, Iowa. The speakers engaged are: Mrs. II, S. Lake, of California; Dr. Juliet H. Severance, of Milwaukee; Col. M. E. Billings, of Waverly, Iowa; Nettle Pease Fox and D. M. Fox. editors of the Spiritual Offering, Ollumwa, Iowa; M. Farrington, Pres. I. L. Le, Denver, Iowa; and W. F. Peck, of Califoria.

E. C. WALKER, Sec'y.

The Minnesota State Convention of Spiritualists
Will be held at Concert Hall, 250 2d Avenue S., in Minneapolts, commencing Aug. 31st, at 10 A. M., and continuing
four days. We hope to secure-the services of Mr. A. B.
French and Mrs. Emma J. Bullene asspeakers. But should
we fall, 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 roturn all who attend the Convention at one-fifth regular
fare. We cannot promise free entertainment to all, yet we
shall do so as far as possible. Come, friends, and let us
have a joyful regular, and as good a time as last year.

Per order Executive Com.,
Susie M Johnson, President. The Minnesota State Convention of Spiritualists

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, 1822 at Bismarck Grove, Lawrence, Kansas, Good speakers from a distance and music are engaged. Good accommodations on the grounds and in the city, and amp e facilities for beat-riding 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 Etua, Me.

The Spiritualists of Eastern Maine will hold their Annual Camp-Meeting at Etna, Penobscot Co., in Daniel Buswell's Grove, commencing August 25th, and continuing ten days, cuding Sunday, Sept. 3d, 1882. Dr. H. B. Storer, J. Frank Baxter, Miss Jonnie B. Hagan and others are expected. A cordial invitation is extended to all.

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.

There will be a meeting of Spiritualists September 9th and 10th (Saturday and Sunday), on the proposed campmeeting grounds at Brady's Lake, three miles west of Ravenna, Portage County, O. Let all in favor of a campmeeting in Northern Ohlo be there to express their views. O. P. Kellogg and other speakers will address the meeting.

By order of Committee.

A. UNDERHILL, V. P.

The Adjourned Meeting

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

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

Passed to Spirit-Life:

From West Randolph, Vt., July 22d, Mrs. Abigail, wife of Ephraim Thayer, aged 65 years last September.

One speaking of her character said: "To administer comfort to the poor and needy, in a quiet, unostentaticus manner; to make cheerful and happy the immates of her him, were among the controlling teatures of her life, lier example was a true index of the Golden Rule; her life a proof of virtue and honor," After many years of industry, with her husband and family, and after meeting the yeleskindes of life bravely, she saw the comforts which wealth brings in its train surround her and her loved family. But alast her fine objected nature was impatred, and life. But alast her fine objected nature was impatred, and she became a sufferer. The truest test of her benutiful info now appears in her uncomplaining nature. Insidious disease could not mar her delicate graftfude. She, who would have given her byte for her husband or her children, most fully appreciated their devotion to her in her filness. Such is life. Our bright day is invaded by clouds, but these have a sliver lining. A bigail Spear Thayer has passed to the "sweet fields beyond the sweiling flood," From West Randolph, Vt., July 22d, Mrs. Abigail, wife

From Hamilton, Ontarlo, July 14th, Julius Bisby. His remains were taken to West Winfield, N. Y., for burial. Services were conducted by Mr. O. B. Beals, of New York. G. H. B.

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Spiritual, Pro-

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SPECIAL NOTICES.

SPECIAL NOTICES.

49- In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (conferned order wise to correspondents. Our columns are open for the expression of impersonal free thought, but we cannot malettake to endorse the varied shades of opinion to which correspondents give atternates.

40- We do not read anonymous letters and communications. The name and addites of the writer are in all cases independent of the communication of the conferned order and additional transfer or the present of the writer are in all cases independent or entire, or present a manuscript shad are not used. When newspapers are forwarded which contain matter for confine performing the set der will confer a favor by drawing a line as sund the article in desires specially to recommend for process.

Petical Andrews of Spiritual of Meetings, in order to his me promite theory on, most real halfas affice on Monday, as the BANNER Of Literal moes to press every Toronay.

Bunner of Light.

BOSTON, SATURDAY, AUGUST 26, 1882.

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THE WORK OF SPIRITIALISM is a sbroad as the universe. It extends from the highest spheres of angelic life to the howest conditions of human ignorance. It is as broad as Wisdom, as commediencive as Love, and its mission is to Idess mankind, .. John Pierpent.

Spirit-Visions after the Orthodox Fashion.

Last week's Zion's Herald prefers to call the seeing of spirit forms and the glimpses of the other world which frequently appear to the living and the dying, "heavenly recognition anticipated." It makes little difference, however, what name it is called by; the fact remains the same, and it is the fact that Zion's Herald makes a plaintive effort to explain to the advantage of the ecclesiastical arrangement. Speaking of the comments of an English paper on the new book of Frances Power Cobbe, entitled from a single one of its essays "The Peak in Darien," it proceeds to cite a few of the instances recorded by Miss Cobbe on her pages of persons, about to die, having visions of spirit-friends and the other world. There is one of a man who died of consumption, and who suddenly declared that his little lame boy, who died a year before, was in the room, after which he expired. There is one of a dying lad who suddenly turned away from the window with a wondering rapture, and who replied with a mere pressure of the hand lated to give some experiences of his own.

family of an Indian convert in Canada. The recommend Mr. Lichliter, before arraigning little boy was passing away, when, during the Spiritualists any further on this point, to read last night of his earthly existence, he suddenly | Rev. Newman Smyth, who was recently chosen whispered to his mother, who was watching at his bedside to blow out the light. She asked him why. He answered because the room was full of light, although she had told him it was in the last North American Review. the night-time. And he asked her if she did not see those little boys, saying that they had come and we would rather that Mr. Lichliter should for him. And thus, says the editor of Zion's Herald, "in the eestasy of the glad vision he died." He tells of a friend who, though a severe sufferer, "just before she breathed her last lifted up her eyes with a scraphic smile, and died with the glow upon her face. 'She saw something,' said the awed and devout Scotch nurse who stood by her bedside and marked the astonishing transfiguration. Evidently she did!" Then he tells of a young lady whom he married to her chosen husband and buried within a year, and who, while being tists above all the rest. Another fault he finds lifted on her bed to give her relief, suddenly sank away, as if all was over. They were about to place her back upon the pillow when her eyes opened with a wonderful lustre. "I have been there," she said. "It is beautiful. I have just come back to tell you, and I am going again. Good-bye." And so she departed.

There is no doubt, thinks the editor of the Zion's Herald, that sometimes, in a delirious state of mind, rapturous visions are received: 'but in the case of the Christian disciple, these often take on a heavenly guise." He cannot get along without the usual canting. "Who can say," he would be taken to boldly inquire, "that behind the yell which separates them from rational communion with us, the soul may not hold real communion with spiritual verities?" It is all very well, so long as the priests and preachers can hold the monopoly of these spirit-visions, so as to be able to employ them only for the strengthening of their own power and the extension of their influence. But let the people see spirits, or in any way hold communion with them, except as the ecclesiastics prescribe and allow, and it is nothing then but "the very devil."

The editor of Zion's Herald gives still another instance of what he terms "a very remarkable case of anticipatory recognition," which occurred about twenty years ago. It differs from the foregoing ones, in that it lays the yoke of the old theological creed as heavily as possible on the neck of the sufferer. An only son of his devoted parents had died while yet a member of Harvard College, and his mother was quite broken down by the event. The mother survived some time, but her end drew near at last. To the astonishment of her husband, one day, she said to him: "My dear, if the Master should say, 'It is my will that you should never again see Frank,' could you submit to it?" The husband was silent. overwhelmed by the strange question and his own emotions. "I have settled that question." she said. "If this should be the Master's will, I can say: 'Even so, Father, for so it seemeth | Smith, Mrs. M. A. Lyman; Directors, Joseph good in thy sight.' Such faith never fails to Beals, M. V. Lincoln, W. H. Gilmore, A. T. eye caught sight of a familiar form. "Don't

the editor of Zion's Herald adds that "in a few moments she was with him and with the Lord in Paradise."

Now if Spiritualism were chargeable with applying any such atrocious tests as the foregoing oculation in anthrax fever. These have given to human affections, on the pretext of trying him areputation worthy to be classed with that the spirit's "faith," it would be hooted from one of Darwin himself. There is to day no scientist ly. What kind of a conception of "the Lord" is that which wantonly outrages the deepest been known of him personally; but a visitor to and purest love of the human heart, and insists that a believer's "faith" shall be tested by the Pocasset standard at any time? We do not see how the man who could deliberately slay He is of humble origin, the son of hard-working his own child merely to put his "faith" to a supreme test is any worse, save as we are more shocked by the horror of the outward act, than the man or woman who is required by the same standard of old theology to voluntarily renounce his or her undying affection for a child that has been the light of their lives, and who, more than all, is reported to have been so good while on earth as to be sure of heaven hereafter.

.. Devil Worship."

A Methodist minister in Pittsburgh, Penn., acteristics, the New York Times says it is a very has been taking his turn at practicing with his curious fact, but one that finds its correlative bowat Spiritualism, and the result of his efforts in the lives of Wallace, the celebrated British is set forth in the Commercial Gazette of that naturalist, and Prof. Crookes, the great master city. No doubt it appears to the preacher, and in physics, that, although his fame rests upon the paper to be a decisive affair, but to other minute researches of the most material compeople it must read like dreary stuff indeed. plexion, M. Pasteur is an ardent and steadfast Deuteronomy for his text, and of course his no interest in the positivist doctrines of Comte. sermon rattled and bristled with all the stock or in the evolution theories of Herbert Spenterms: "neconnancer," "wizard," "famil-cer, who, he thinks, werlook the central fact of iar spirit," "enchanter," "diviner," "witch," the universe, Infinity. Like M. Littre, it says, and the rest. He sets out with the platitude he holds that without a spiritual link the human that "any system that opposes what is good, family would fall to pieces, and nations degenthat sanctions immorality, must be condemned crate into barbarian hordes. Yet-let us our-by every lover of good." Spiritualism neither seives remark - stale old Orthodoxy would opposes good nor sauctions immorality, and mumble its platitudes of creeds and dogmas therefore cannot be meant by him. He need over such a man, and have the effrontery to het have been at the trouble to lay down any deny him rank even as a man of science unless such assertion, as it is entirely unrelated to the

le says that Spiritualism has many heads, ual. but they all belong to one family-devil worship. He says a great many are deluded by its pernicious doctrines, and they embrace every rank in human society. In that case, and by more than four times the average annual dehis own admission, what he calls "devil wor- struction of life by lightning has already ocship" is just as much entitled to respectful curred in the United States this season. This mention as Orthodoxy is. He professes to have condition of affairs being commented upon, has the charity to believe that many go to it from | brought out Rev. Thomas S. Dana, an educated pure motives, believing it enables them to communicate with loved ones in the other world; in New Haven, is credited with saying: but he recklessly charges that "by far the largest number are Spiritualists for evil purposes, to carry out their immoral designs." Any wiseacre can bring a charge like that, and against Orthodoxy as easily as against Spiritualism. But it requires actual facts to give it substantiation; and that is what Mr. Lichliter does not trouble himself to produce. He supposes he tells the whole story in his idle, explanatory babble about the beginnings of the manifestations; and all he is able to see in 'it, out of his jaundiced eyes, is-"devil worship."

Spiritualists, says this new Daniel. "deny God, deny a personal devil." Spiritualists, we need hardly reply, do not deny the Fatherhood and Motherhood of God; if they did, they would not be very likely to be so well represented in all ranks of society, as this preacher admits. They do deny the existence of a personal devil: but if all others who deny such a devil were to be classed as Spiritualists, the ranks would be largely recruited from those of Orthodoxy itself, the Andover Theological Seminary not exceptthe editor of Zion's Herald is himself stimu- few but the Moody and Sankey pattern of directed. Christians believe in "the blood"; and as for He recites an incident which occurred in the belief in Christ as the Saviour of the world, we a Professor at Andover, and who is just called to the church of the late Dr. Bacon, at New Haven, and likewise Rev. Henry Ward Beecher

> These men are not Spiritualists, certainly; call them "devil worshipers" than to do it ourselves. And as for Spiritualists inventing any mythical devil, as he subsequently says, it is a devil that sits cross-legged in his own dissays, "a mythical devil is the object of their idolatry." How lonesome some men, and especially some ministers, would feel in the world. if they were deprived of the company of their dear devil! If any persons may be called devil worshipers, we should say it was these dogmawith Spiritualists is that "no Spiritualist can be expelled for any crime." Expelled from what? Spiritualism never yet was an organizationhow, then, could it expel those whom it has no power to admit? It does not propagate the truth by imposing penalties upon such as will not accept it. That is the prerogative of Orthodoxy, wearing its many-colored coats.

> It is significant, this disposition of a certain order of minds not to recognize anything as religion unless it has the power to inflict punishment, or in some sort of way exercise arbitrary authority. But falsehood is a worse characteristic of such minds than slander. It is not true, as this reverend defamer asserts, that "the very bottom-stone of Spiritualism is free love"; neither is it true, as he claims, that the design of Spiritualists in this country is to destroy the government. There is nothing whatever in Spiritualism of a political character or tendency. What individual Spiritualists think politically is their own affair; it does not bind them as a body, for the obvious reason that they refuse to organize. It seems like wasting time and space to reply to such a featherbrain's charge—that Spiritualists laugh at jury trials, deride judicial proceedings, and hold the medium above all judges: Such statements find their source either in a low level of intelligence on the part of the person making them, or in a bigoted determination to mislead "the faithful" (who pay the ministry to think for them), and prolong the ignorance concerning what Spiritualism really is, which ecclesiastics as a body have thus far made it a point to preserve at all hazards among the denizens of the creedal Zion.

The annual meeting of the NEW ENG-LAND SPIRITUALIST ASSOCIATION Was held Aug. 21st at Association Hall, Lake Pleasant Camp-Ground. The meeting had the largest attendance and was the most spirited ever held. The following officers were elected: Secretary, Norris S. Henry; Treasurer, T. T. Greenwood; Vice-Presidents, M. V. Lincoln, Dr. E. A. be honored." Then, just as she was dying, her Pierce, T. T. Greenwood, D. B. Gerry, James Wilson, David Jones. The election of Presi- markably pointed and decisive that they cannot wave, Frank," she cried; "I am coming." And | dent will occur in January.

M. Pasteur a Spiritualist.

The distinction of this Frenchman lies in his researches in relation to spontaneous generation, the origin of bacteria, and the efficacy of inend of the country to the other, and deserved- in whatever department that surpasses him in his own. Until very recently but little has the Jura who has reported his impressions describes him as a man of low stature and powerful frame, spare, angular and weather-beaten. parents, and in every lineament of countenance and movement of body indicates his race and hereditary bias. His name is often quoted in connection with important contributions to microscopic and experimental science, and forms one of a quartette of distinguished names that are treated of in an article in the Popular Science Monthly for August. That such a man should remain practically a myth until now, is a wonder in this age of universal publicity.

In remarking on his personal traits and char-Of course the Rev. Mr. Lichliter rummaged in | believer in Spiritualism. It adds that he takes | columns to him for the purpose. At the time he subscribed to its nonsense as the condition of possessing any conception of what is spirit-

Indians and Lightning.

The report is being widely circulated that Indian, who, in the course of a recent lecture

"The Indians never cook anything in the house where they live. They cook outside; and they give as a reason that, if they cook inside, the steam collects on their clothing and draws the lightning. Whether this is so or not I do not know; but I know that an Indian wignoum is never struck by lightning, and no Indian har hear here billed by lightning, and no Indian has been killed by lightning in a hundred years t

In another part of the present issue wil be found the report made by the Hartford (Ct.) Times of a discourse delivered in that city by E. V. Wilson some years previous to his physical decease. As Bro. Wilson, while in the form, was wont to greatly enjoy the Spiritualist Camp Meeting season, and always endeavored as far as opportunity allowed to visit the sessions of as many as possible each summer, this report may be taken by those attending the meetings this year as a remembrancer that such an one as himself has lived and labored for years for the advancement among men of a knowledge of the revelations attendant on the New Dispensation: Those who read the discourse will find by reference to the third page ed. He accuses them, too, of not believing in of this number of the Banner of Light a card to his mother's inquiry whether he saw any- Christ as the Saviour of the world, nor in the from his widow-his beloved "Farmer Mary"thing, after which he expired. And upon this, blood atonement. We answer him, that very to which their thoughtful attention is earnestly

Acting Secretary of the Treasury French has settled an interesting question in reference to copyrights. The law provides that reprints abroad of American copyrighted books shall be subject to forfeiture upon importation or sale in the United States. There is no law, however, expressly providing for proceedings for forfeiture of the books on the part of customs officers on the importation of such reprints. The Acting Secretary of the Treasury has, however, decided that the customs officers may detain the reprints, and notify the owners of the copyrights, to the end that the latter may take such measures for the forfeiture of the books tempered brain. "When they do worship," he as the circumstances may warrant. A case in point lately arose in Boston in connection with the importation of reprints of "Uncle Tom's Cabin," and many similar cases have arisen on

> Rev. W. H. Cudworth addressed the Christian Union last Sunday evening upon the advantage to be derived by visits to the house of mourning over those to the house of feasting. In the former, and in carrying sympathy to the sorrowing, we learn much that is of vital importance to our spiritual life, which we can never learn amid scenes of gayety and rejoicing. We learn that earthly joys, however great, are but transitory; that earthly honor, wealth and power are unsatisfactory, and that our purpose in this life should be not bodily indulgence, but soul training in preparation for a life that shall never end.

the northern frontier.

ET C. White writes us from Richmond, Ind. that the work for the cause placed before W Harry Powell, the slate-writing medium of Philadelphia-who is now in the West-is of so extended a nature as to preclude his attendance on the Cassadaga Lake Camp-Meeting, for which he was advertised. He trusts the friends will pardon his failure to appear, on this account. Our correspondent concludes: "Mr. Powell expects to be in Philadelphia in the early part of September, when he will arrange for another Western tour. Parties throughout the West desiring his services can address him at Cleveland, O., until Oct. 15th."

Miss Lottie Fowler, who has recently made a professional visit to Liverpool, where she met with marked success, has returned to London. Mrs. Hollis-Billing was at last accounts also in that city, and though her stay there was expected to be only of brief duration, very many sought an opportunity of holding a séance with her.

Dr. J. Simms has just closed a very successful course of lectures in Sydney, N. S. W., on Physiognomy. The Herald of that city reporting them quite fully, says they have been attended by "large audiences of intelligent citizens who have given close attention to every precept of wisdom while enjoying the spontaneous wit."

Mrs. Simpson, of No. 45 North Sheldon street, Chicago, Ill., is spoken of as presenting through her mediumship tests that are so refail of recognition.

Militant Censors.

A. S. Hayward, of Boston, a magnetic healer, who year after year has visited Saratoga Springs, N. Y., in the practice of his peculiar gifts-in which service for the alleviation of suffering humanity he has wrought many and remarkable cures of desperate cases-has at last, we are informed, been summoned by the Censors of the Saratoga County Medical Society to "comply with the provisions" of the New York doctors' monopoly-protective law-which compliance we suppose really amounts to a demand that he shall pass an Allopathic examination in order that he may be allowed to give magnetic treatments-or he will be proceeded against according to the statute with its array of pains and penalties. Several other persons in the same location who are similarly obnoxious to the medical "powers that be" have been likewise summoned. Can anything be more absurd in principle than a law providing that mediums and magnetic healers (who, under the very nature of the case, must be the victims of prejudgment) must satisfy their deadliest enemies, the Regulars, that they are qualified to practice the healing art before a permit to do so can be obtained?

Mr. Hayward has already caused several outspoken articles bearing on the injustice of this medical law in general, and the present action of the medicos (through their representatives) in particular, to be inserted in the local pressboth the Sentinel and the Star opening their of going to press the case (as we understand it) had not reached a definite or final conclusion. We await the result with interest, meanwhile hoping that good sense will be allowed to rule in Saratoga, and that this plucky magnetist may under its benign provisions win the victory which himself and the cause he representsviz.: freedom to use all natural talents for the relief of the sick-so richly deserve.

Friend Wilder, of Hingham, informs us that he has recently encountered in a creedallytinged family paper that classic poem: "The Chemistry of Character," by Miss Lizzie Doten, the managers of that paper forgetting(?) to state who was its author. It is a great wrong certainly to suppress the name of Miss Doten in this connection; but we think even the inspired authoress herself will pardon the act, since thereby much good sense and sound spiritualistic doctrine will find their way to the readers of the sheet which has so unceremoniously purloined that grand poem. That this same "Chemistry of Character" speaks to the human heart everywhere when such heart allows itself a moment's freedom from the thralldom of current dogmas, is clearly proven by the fact that other and various semi-secular papers from Maine to California have already printed it in full (without due credit, however, to Miss Doten): our statement being based on the reports of correspondents made us during the years that have passed since its delivery as an inspirational poem by Miss Doten at the close of one of her Spiritualist lectures in Boston.

155 William Tebb, Esq., writes from London, under a recent date (the italics his own), regarding the increased and respectful attention now paid to the advocates of anti-vaccination by the American press. As an instance thereof while mentioning other cases, he emphasizes the following:

"The last issue of the Detroit Therapeutic Gazette contained an able and impartial leading article, setting forth some of the chief arguments of our contention. As this is a popular and widely circulating organ of Orthodox and whelly electromain of the distribute of the medicine, I cannot but regard it as a hopeful and encouraging sign. The Banner of Light and the New York Medical Tribune will always, however, relain the honorable distinction of being the first journals in America which had the will to see and the noble courage to expose this perni-cious Jennerian delusion."

Referring to the appearance of the bold editorial on "The Rise of Man," in the Baltimore (Md.) American (which was transferred to these columns last week), C. R. Mattson writes us from Philadelphia that: "It" (the article in question) "is a good demonstration, truly, of the rise of man! This paper (the American) some years since refused to publish the philosophical and scholarly articles written by my old and revered friend, Wash. A. Danskin, of stanch Spiritualistic memory; and I cannot resist the temptation of pointing out publicly the 'rise' in moral courage which it has since experienced."

Those who are determined to condemn all mediumship, because some of the sensitive instruments demonstrate that they possess a share of the general weaknesses of humanity, will do well to remember the adage: "Better a diamond with a flaw than a pebble without."

Advices of a late date from Dr. G. L. Ditson inform us that since his arrival at Paris his health has greatly improved. This will be pleasant news to his many friends on the New World side of the Atlantic.

The impressions of Mr. A. B. French concerning the Onset Bay Camp, etc., will be found on our sixth page.

Mrs. Cora L. V. Richmond will speak in Ottumwa, la., Union Hall, morning and evening, Sunday, Aug. 27th.

BE Be sure to read "A SENSIBLE CRITIcism"—tenth page.

EGYPT.-Sir Garnet Wolseley having arrived, the war takes a new turn; Ismailla and Port Said have been occupied by his expeditionary force from Alexandria: a skirmish at Shalouf has resulted favorably for the English, so report says; the British forces are (August 22d.) endeavoring to surround Arabi's army; the Sultan yet hesitates to accept the conditions proposed by England, and even has so far taken ground against his whilom ally as to refuse that mules be deported for the use of the British army; De Lesseps is reported seriously ill; it is rumored that the French government has ordered him to be more guarded in his protests; if common account is to be believed. England now holds the Suez Canal as a strategic posttion, and its neutrality is a myth; sharp work may soon be expected before Ramieh.

Dr. D. J. Stansbury of New York City, who has been stopping at Lake Pleasant, contemplates leaving at the close of the Camp-Meeting on a professional tour to the Pacific Coast, stopping on the way at Buffalo, Erie, Pittsburgh, Cleveland, Detroit, Chicago, St. Louis, Omaha, Denver, Leadville, Salt Lake City, arriving at San Francisco about Dec. 1st. Correspondents may address Station E, New York City.

Charles Dillingham, magnetic physician, in forms us that Mrs. C. May o Steers (formerly Miss Clara Mayo), from San Francisco, has done good work in a mediumistic capacity at the Lake Pleasant campground, where she has been located at the corner of Montague and Owasso streets, since July 15th. She will locate for the winter in Boston.

J. WILLIAM FLETCHER can be consulted at 2 Hamilton Place, Boston, until further notice.

BRIEF PARAGRAPHS.

Ar For additional editorial matter see tenth

C. C. Hazewell, Esq., gives vent to a cutting piece of satire when he says : "Mexicans have adopted the old American idea, that the best way to extinguish Indian titles is to extinguish Indians."

HARDENING CUCUMBER PICKLES .- After taking out of the brine pour boiling water over them, but do not cover them up: let them stand until the water is cold; pour off and fill with fresh cold water, and throw in a handful of clean wood ashes; each time you change the water add a small handful of clean ashes.

Benjamin Harvey Hill, United States Senator from Georgia, passed from the body at Atlanta, after a long struggle with an incurable malady-cancer of the tongue-on the morning of Aug. 16th. He was born in Jasper County, Ga., Sept. 14th, 1823, making him about fiftynine years of age.

Speaking of the war, the London Standard says that English society will feel the effects of the sudden migration of its liveliest characters to warmer climates.

He who holds the golden mean, And fives contentedly between
The little and the great;
Feels not the wants that pinch the poor,
Nor plagues that haunt the rich man's door,
Embittering all his state.

Drowning her kittens hurts the old cat's fe-

The Free Thinkers of Paris are taking steps to remove the remains of Diderot from the vaults of the church of St. Roch. They appeal to all Free Thinkers in France to help them to erect a statue over his future tomb in some central part of Paris, and to celebrate his centennary in 1884.

London advices from legland state that the official reports made by the Governor to the ministry at Copenhagen are that Iceland is threatened with a dire and destructive famine in consequence of successive bad winters and short, cold summers. The measles, which disease has not been in Iceland for thirty-six years, has appeared in Reykjavik and is now spreading.

He conquers grief who can take a firm resolu-

Herbert Spencer arrived in New York last Monday morning on his first visit to this country, the trip being made by him with the hope of benefiting his health, which is greatly impaired. He designs remaining here three months. It is said that a part of his purpose in coming is to learn something which will be useful to him in the division of his great work on Sociology, on which he is now engaged.

The Concord School of Philosophy closed on the 12th of August.

Forest fires have done considerable burning of late on Cape Cod, and in various other parts of the country.

In one of the churches while the thermomeer was in the nineties, and the whole congregation felt as though they were being cooked, the minister rose to deliver his sermon. At the an-nouncement of his texta broad smile illuminated the face of his hearers. They could n't help it. It was—" And Peter stood by the fire and warmed himself."—Newburyport Herald.

There was a destructive tornado at Bangor. on Tuesday evening, August 15th. Property to the value of \$75,000 was destroyed. It is said to have been the greatest storm ever known in Maine.

"Washington's Oak," at Mount Vernon, was struck by lightning, recently, and annihilated. t was a giant among trees, and had become historical; and we suppose it was old enough to have shaded Pocahontas and Powhatan, of Potomac recollections.

Think of the preachers boating, fishing, bathing, resting, fanning, and fattening in a thousand and one places in these days. Think of the parishioners sweating, working, fretting and suffering in the struggle for existence through this heated term. Think of the freight handlers.—N. Y. Sun.

We have received a copy of the Bulletin, published at Melbourne, Australia, containing a portrait of Mr. Thomas Walker, "the Free Thought lecturer," who has for several months past addressed large audiences in that city on Sunday evenings.

Thirteen thousand volumes have been added to the Boston Public Library the past year. The total number is now 404,221.

The Boston Post reports that "a Wallingford man recovered ninety-seven dollars stolen money by consulting a clairvoyant at the Nintic [Ct.] meeting."

Osborn II. Oldroyd, of Springfield, Ill., has after much and long continued endeavor completed a remarkable book of some 600 pages, titled "The Lincoln Memorial Album-Immortelles," being an album of opinions touching the life, personal recollections and public services of Abraham Lincoln, collected from two hundred eminent Americans and Europeans. These tributes were written specially for this book, and have never before been published; each contribution bears its author's engraved autograph signature; and the book is for these and other reasons, of peculiar interest.

The Public Debt Statement for July shows a decrease during the month of \$13,860,027 52, leaving the debt, less cash in the treasury, \$1,675,054,433 20.

The troubles in Corea have culminated in a general insurrection, and the King and Queen nave been assassinated.

Thursday, Aug. 17th, was the forty-fourth anniversary of the date when Abner Kneeland, the former editor and founder of the Boston Investigator, was released from Leverett-street Jail in this city, where he had been imprisoned sixty days for the unmeaning but statute crime of "blasphemy."

A convict says he was sent to prison for being dishonest, and yet he is compelled every day to cut out pieces of pasteboard, that are put be-tween the soles of the cheap shoes made there and palmed off on the innocent public as leather.-Philadelphia News.

An honest west country parson, who had rather too much frankness for his profession or his congregation, was asked to pray for rain. To oblige you all, certainly I will, but it's of no use while the wind romains in the same quarter !".

TERSE PROVERDS.-Russian: "Pray to God but continue to row to the shore." Sanscrit:
"Silence is the ornament of the ignorant."
Chinese: "There are two good men: one dead
and the other unborn." Persian: "One pound
of learning requires ten pounds of common
sense to apply it."

A Joyous Reception. "Cephas" Receives an Ovation from his Western Friends at Lake Pleasant.

To the Editor of the Banner of Light : One of the most pleasant and enthusiastic receptions ever given at Lake Pleasant was extended to Cephas B. Lynn, reporter for the Banner of Light, by his Western friends, on Thursday evening of last week.

Rance of Light, by his Western friends, on Thursday evening of last week.

The originators of this pleasant affair were Mr. A. B. French, Esq., of Ohio, Mrs. Maud E. Lord and Miss Minnie Tisdale of Chicago. They joined in private invitations for friends to meet them at Mrs. Lord's rooms at Eagle Cottage at 6:30 r. Mr., and they also secured the services of the Fitchburg Band, and the musicians discoursed two fine pieces of music in front of the Cottage. Friends poured in from every direction, and Mr. French and Mrs. Lord soon found every seat in the Cottage full; while a crowd of four hundred or more gathered in front of the Cottage in the street. An organ was placed on the porch, and when the Band had finished their music, Mr. French stepped forward and opened the meeting with one of the happiest speeches of his life.

Mr. French said: "He had never undertaken a public meeting in which he felt a deeper interest than the one convened. The call for this gathering was a spontaneous outburst of the leart. We have called you here to-night

this gathering was a spontaneous outburst of the heart. We have called you here to-night to join us in a tribute of respect to a friend. By the word friend I mean something more than a mere empty name. Friendship strikes deeper than all fulsome praise. Our real friends are jewels the Infinite Love places in the soul's crown. Mrs. Lord, Miss Minnie and myself have joined to-night to honor in some poor way one who has grown dearer to us as the years myself have joined to-night to honor in some poor way one who has grown dearer to us as the years have gathered over us. More than lifteen years ago a young man came to Ohio. He had a pale face, and leaned upon crutches. When I looked into that face, so full of childlike simplicity, I said to myself, This strange boy is some 'moth er's darling.' Some mother has wept over that withered limb, and impressed upon that open face the impress of her kindly heart. I soon learned this boy came from Boston, and that he was a trance speaker. I heard him speak, and there was a solidity and consecutiveness to his discourses I admired. As the years have to his discourses I admired. As the years have come and gone, I can observe each one has added to his public power, and I am proud to say to night our guest is without a peer and say to night our guest is without a peer and but few equals upon the spiritualistic rostrum. His lectures have a catholicity of thought and a liberality of spirit all candid men and women must admire. He rises above any petty ism, and is cosmopolitan in his thought. Let me here say there is nothing I more detest than the illiberality manifested by many who profess liberality manifested by many who profess liberalism. Our guest has long been employed by the Banner of Light, and I take pride in saying his 'Western Locals' have always breathed a spirit of fairness, and no unkind word, to my knowledge, has been written of any one. His zeal to promote the interest of his journal has often amused me. Indeed, he reminds me in this regard of a certain insurance agent of whom I once read. He followed his victim all day, and the next morning the his victim all day, and the next morning the man went to work in a well and to his surman went to work in a welk and to his surprise the insurance agent came down with the first empty bucket to importune him for a policy. The third day he climbed on top of the house, and the insurance agent followed him. So he jumped down the chimney, and he turned to look up through the soot and dirt, and the agent was coming after him with hands full of circulars, and shouting, 'Dangerous place, sir! better have a policy at once.' [Immense cheering.]

There is one especial feature of our friend's character I cannot omit. I have been with him

character I cannot omit. I have been with him on great occasions and shared with him the same rostrum, where the ambition of men would lead them to be jealous of others, but I would lead them to be jealous of others, but I never found him seeking personal favor at the expense of others. He asks no recognition, and his generous heart is always more willing to give than receive. In short, it is not the orator we would honor to-night. There is little merit in oratory or eloquence. Genius is born, not made. Men are made, and not born. They come into this world weak and helpless babes. They reach manhood by suffering, struggle, trials, defeats, and final victories. Man is never a man until he has mastered passions, overcome a man until he has mastered passions, overcome difficulties and braved dangers. I cannot say to you I know our guest has mastered all these. He is not an angel. He is human, and we love him for his humanity, and his efforts to perfect himself. Our guest is not old, yet if we measure life by the standard of the poet who has said, 'We live in deeds, not years, in thoughts, not breaths. We should count time by heart-throbs, not fingers on a dial. He lives most who thinks most, acts the noblest and the best, he has already filled the measure of a

Ladies and gentlemen, I announce to you Cephas B. Lynn, Western agent of the Banner of Light, as our guest to night."

Soon as order could be obtained amid the cheering which followed the foregoing announcement, Mr. Longley sang "Gates Ajar" with pleasing effect. Dr. Beals was the next speaker. He said he could heartily endorse all that Mr. French had so eloquently said of Bro. Lynn. Lake Pleasant, was more indebted.

Bro. Lynn. Lake Pleasant was more indebted to him than any other man for the work he had done for Lake Pleasant in the West.

Mr. Nichols, President of the Brooklyn Society, said: He was glad to pay a tribute to Bro. Lynn. He heard him four years ago on these grounds, when they all complained that Cephas had left us, and was going to the church. But be then felt Cephas was right, and now we were

satisfied his position was correct.

Mr. Clayton, President of the First Society, of Philadelphia, followed in some well timed remarks. He said that if we wanted a revival we always called upon the Lord. Cephas could not foil to receive an ovation to night as the not fail to receive an ovation to-night, as the Lord was on his side.

Mrs. Woods was the next speaker, and her remarks were full of sympathy and heartily ap-

remarks were full of sympathy and heartily applauded by the audience.

Charles Sullivan sang the "Faithful Engineer," and the excellent song, so well rendered, called forth a hearty round of applause.

Mr. J. Wm. Fletcher followed with a few timely remarks. He said, when he came from England Cephas gave him a cordial greeting, and he was glad to join in the merited compliment paid him on this occasion.

Prof. Kiddle said he was glad to express his appreciation of Bro. Lynn as a lecturer and writer. He was glad he had such friends as Mr. French, who knew so well how to serve a friend.

Mr. French then introduced Geo. A. Bacon, who made some excellent remarks. He said be knew Cephas as a boy. He knew how kind he had been to his mother, now gone up higher. Also his tender care for his unfortunate father; and there was none for whom he had a warmer love than for Cephas. He believed the language of the poet clearly delineated the heart of Cephas:

"I live for those who love me, For those who know me true, The heaven that smiles above me, And the good that I can do."

Mr. French then said: "As Cephas may still be in doubt as to whether the Lord is upon his side I now propose to convince him," and he led Mrs. Maud E. Lord to the door. Mrs. Lord expressed the great pleasure it gave her to give Cephas some testimony of her friendship for him. She said: "There are many, very many homes all over the West that have been made happier because Cephas has visited them, and many hearts have been cheered by his words. God bless him: I hope he will be stronger for this gathering."

this gathering."

Mr. French then introduced the guest of the evening. Mr. Lynn stepped forward, and after the prolonged cheering had subsided he said: the prolonged cheering had subsided he said:

"You have taken me so completely by surprise I have not had time to make up my impromptu speech. I can only say I thank you all. Your presence cheers me and repays me for all my toil. During the past winter I have traveled on freight trains, slept in cold beds, talked in cold halls, and sometimes I have been discouraged. This rewards me for all. I shall feel strugger to work now then ever before discouraged. This rewards me for all. I shall feel stronger to work now than ever before. This reception is dearer to me coming from my Western friends, Mrs. Maud E. Lord and Bro. A. B. French. I have been a guest of Brother French at his own fireside, and am familiar with all his labors in his own State. I have long tried to have him come to Lake Pleasant. We must be cosmopolitan. Let the East and

West all unite here. I make no pledges for the future. To me Spiritualism is the highest truth. I want to see it interpreted in the light of the best scholarship, and in a rational and consistent manner. When we shall do this we shall utilize a victory already gained. Again I thank you."

The Breuch then announced that the meeting was one of the friendly spiritualist thank you."

The Breuch then announced that the meeting was one of the filling an unworthy exception, and we copy with pleasure from the New Bedford Signal the following remarks:

The Sunday we made a trip, by Steamer Monotonian of the Spiritualist Camparating place, for natural standard. The

Onset Bay Notes.

The annex-Sunday, at Onset, proved in every respect one of the most satisfactory of the season. The day was perfect, the temperature invigorating to mind and body, and the fair scenery of bay and shore never more beautiful. Although large numbers went away at the close of the advertised series of meetings, not less than a thousand persons remained, and probably five hundred more came to the grounds on Sunday. The address of Mr. Charles Bright, of Australia, on the previous Sunday, had given the people a taste of his quality, and there was a generally expressed desire to hear more from him. And it is truth to say that all expectations were more than realized. Australian correspondents of the Banner of Light have indeed made mention of Mr. Bright as the most prominent and popular liberal lecturer in that country, but to the general public here he came as a stranger. Hence arrangements that might have been made for hearing him at all our large camp meetings were not thought of, and an opportunity for listening to one of the most scholarly, scientific, radical and eloquent speakers in the ranks of Spiritualism must be deferred to his next visit to this country. than a thousand persons remained, and probably

ers in the ranks of Spiritualism must be deferred to his next visit to this country.

The morning session was convened immediately upon the arrival of the steamer "Monohansett" with the excursionists from New
Bedford, at which time a large audience had
assembled at the auditorium. An Italian band
from the steamboat were ushered upon the
platform to give an opening selection, and it is
just to say that nothing more spiritual and
inspiring in the way of music has been heard inspiring in the way of music has been heard here this season than the airs from "Trova-tore" and other selections rendered upon the

tore" and other selections rendered upon the harp, violins and flute, by these skillful artists. Fortunately, also, Miss Ida E. Moshier, visifing with the family of Mr. Henry N. Stone, of Boston, was present, and sang an opening song, accompanied by Mr. Stone, upon the organ. Her voice is of superior range and quality, and destined to distinguish her in her chosen profession of music. After the applause had subsided, Col. Crockett introduced Charles Bright, Esq., of Australia, who proceeded with his lecture upon "The Elephant and the Partridges; or, Priestcraft and Progress." Mr. Bright's manner is calm and deliberate; his voice clear and strong; his pronunciation distinct, and the sincerity of his convictions gives magnetic power to his earnest speech. He dilated on the way in which priesthoods in all ages had injured progressive movements either by their on the way in which priesthoods in all ages had injured progressive movements either by their opposition or their patronage. The discourse was based on the following fable: An old female elephant, of Jumbo dimensions, was once traveling through the jungle, when she set her foot on a poor hen partridge, with the inevitable consequences to the bird. Going a little further she came to the nest of callow young ones, and finding them without a protectress resolved to sit upon them herself. A rapid survey of history ensued to prove that reformatory developments, when they came to be patronized by the priests of religion, were in the position of the young partridges under the the position of the young partridges under the brooding elephant. The teachings of Jesus were contrasted with those of Christianity as a priestly system, and the fact was clearly shown that the two had nothing in common with each other. The beginnings and the developments of other religious dispensations were similarly contrasted, and the way in which political and social reforms had been first abused and then misdirected by priesthoods was succinctly de-

After an hour's intermission Mr. Bright spoke After an hour's intermission Mr. Isrgit spoke again, in answer to the Orthodox question "What will you give us in its place?"
The first consideration, he said, was to learn the precise something it was desired to replace.

the precise something it was desired to replace. If it was human error, nothing was to be given in its place. If it was truth, no attack could injure it. The Jews supposed they had an infallible communication from God in the Old Testament, but that the New Testament was a human imposition. The Christians regarded both as coming direct from the divine hand. The Hindus maintained that the Vedus represented his revealed will. The Buddhists added the Puranas to the Vedas. The Parsees declared their Zenda-vesta showed God's true will. The Mahometans came forward with the Ko-The Mahometans came forward with the Koran; the Latter day Saints with the Book of Mormon. What was to be given in place of these things? Nothing, save so much of truth as human reason might find each to contain, and the rest of the truths taught by nature. The universe and humanity remained, with all their marvelous developments, including those splendid revealments in the realm of spirit which were being gradually demonstrated in our own day. The lecture closed with an ap-peal to the audience to let their actions speak for them as their best and most practical

t the close of the lecture, which was received At the close of the recture, which with enthusiasm, Dr. Storer rose and said that no printed programme was adequate to express or intimate what an intellectual and spiritual feast we had reason to expect at these Grove-Meetings. Mr. Bright's presence among us was unexpected, but fortunately here he must have been made aware by the attention given him, and the response from the soul of this audience to his instructive and eloquent remarks, that the formal vote of thanks which he was about to propose was hardly necessary. [Cheers,] He could assure him in behalf of this Association and this people, that when he returned to his far distant home, he might bear with him the knowledge that he will be held in memory lear to us, and that when in two or three years as he gives us to expect, he may return to these shores, he will be received with cordial wel-come by the great throng of friends that he has

made.
Mr. Bright briefly responded in thanks for his cordial welcome, the attention given him, his appreciation of the value of these grovemeetings, and his purpose to adopt, among other good things learned in the States, the same style of assemblage in the summer months beneath the trees.

At the close of the exercises it was announced

At the close of the exercises it was announced that Mr. Heath, of Charlestown, the blind medium, will lecture next Sunday, Aug. 27th, ut 10½ o'clock.

On Monday, the 14th inst., the "Baldwin Place Home for Little Wanderers," of Boston, in charge of Rev. S. S. Cummings, visited Onset, and being granted the use of the auditorium, Mr. Cummings delivered an address on the specific work of the Home, and the saving of the children of sorrow generally. Since May, 1865, five thousand two hundred and fifty-three children have been received, principally from children have been received, principally from the New England States; and after having been under the discipline and good influence of the "Home" for a suitable length of time, they are adopted into good families. A choir of inare adopted into good families. A choir of in-teresting children from the Home sang some of their beautiful songs, and little Sadie Ballou recited some amusing pieces which delighted the children. A generous collection was re-ceived, the children were dined by the cot-tagers, and the "Little Wanderers" departed, greatly pleased with Onset. The President, Clerk and Treasurer of the Association, with Messrs. Bourne and Bump, who have charge of the grounds went out upon

Association, with Messrs. Bourne and Bump, who have charge of the grounds, went out upon the billows for an airing and a sailing, and general recuperation of their wearied frames, and were met more than half way by the aforesaid billows, which persisted in coming into the boat and baptizing them in the name of Old Neptune in a most effusive manner. But that is "the fun of the thing"; and blow high or blow low, a yacht sail in the Bay is an ever new delight.

In the notes of the third week's exercises mention of Dr. Geo. H. Geer's admirable lecture was inadvertently omitted. Your reporter expected to give a brief digest of the lecture, as it was of a practical character, full of valuable suggestions and highly spoken of by the people, but as the report went to press before the di-

with pleasure from the New Bedford Signal the following remarks:

"Last Sunday we made a trip, by Steamer Monhansett, to Onset Bay, to attend the Spiritualist Campmeeting. This now popular watering place, for natural advantages, is unsurpassed in New England. The banks of the river, the beautiful bay, the mountain like grove, covered with oak trees, present a grand picture as you approach the landing by steamer. One of the chief charms of this 'paradise' is the liberal spirit of the people—so thoroughly democratic and old-fashioned—perfectly free from semi-aristocratic, sanctimonious customs, which prevail so much at many of our fashionable summer resorts. The people do not seem to possess any of the exclusiveness of Newport, Long Branch, or even the Vineyard. Openheartedness is manifestly the characteristic of the denizens. They do not look upon the new-comers, Puritan-like, with seemingly an 'evil eye,' 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 proper regard for the privileges of others, exists, and a: stranger feels instantly the home-like influences surrounding him. This resort is preferable—being on the main land—to the Vineyard, because of the advantage of having the southwest whild (the prevailing one in summer) blow fresh and cool, after its passage across the water, instead of being leated by crossing the land.

We were pleased, by the courtesy of friend Lyon, to become acquainted with Col. Crockett and Dr. Storer, veterans of the Spiritualistic cause, who gave us a right wetcome to their camping-ground, with the hospitalities belonging to 'our craft.' Long live the veterans 1"

Dances at the Pavilion still continue.

Mr. Huckins's boarding house on South

Dances at the Pavilion still continue.

Mr. Huckins's boarding house, on South Boulevard is still full, and his table has given perfect satisfaction to guests.

Several of the best lots on the water front have changed hands this year. Those who have sold are satisfied with a handsome profit on the satisfied languagement and those who have have their original investment, and those who have bought to build upon in every case are glad to get the lots at any reasonable price.

An advance from \$50 to \$550, in six years, on

An advance from \$50 to \$550, in six years, on the price of a water front lot, illustrates the financial progress of Onset; the best thought from its platform, and the most fraternal feel-ing among the residents and visitors, illustrates its spiritual progress.

The Neshaminy Falls Camp. To the Editor of the Banner of Light:

The fifth week of our camp has been very pleasant. Many of the old faces are gone, and new ones have taken their places. The lectures have been well attended, weather save one day propitious, and the results of these upon officials and sojourners pleasant.

Tuesday, Aug. 15th .- A very large picnic excursion from four churches in North Wales, Penn., came to the grounds. These strangers filled our hall; conference was dispensed with, and Mrs. Twiss gave an address upon the fun-

and Mrs. Twiss gave an address upon the fundamentals of our Philosophy. In the afternoon Capt Brown gave an address upon a similar theme to a large and attentive audience.

Wednesday, 16th.—Mrs. Twiss spoke upon "The Relation of the Scen and Unseen." She cited the allegory of Adam, Eve, God and Satan in the garden of Eden, as illustrative of the fact that man has ever been cognizant of and led by unseen influences; analyzed these unseen influences, and called attention to the unseen influences, and called attention to the silent education of surroundings; spoke of the silent spiritual influence as illustrated by psy-chometry; considered the silent influence of

chometry; considered the silent influence of secret thoughts and those desires which are unexpressed because they are holiest, and closed with a beautiful peroration upon the unseen influence of angel love.

Thursday, 17th, Mrs. Twiss again spoke upon "Practical Spiritualism," and showed the possibility of applying our knowledge of spiritual forces and laws to the improvement of society in all its aspects, claiming that first of all it should make the individual better and happier; make better homes; better and happier parents; and give us children born happy. Spiritualists should develop a desire to find through Spiritualism an avenue to growth in all that is manly and womanly. Truth is useful only as men and women make it so; by a practical application of the teachings of Spiritualism is society to be redeemed.

by the audience.
Saturday, 19th, P. M.—Capt. H. H. Brown gave Saturday, 19th, P. M.—Capt. H. H. Brown gave an address upon "The Book of Life; How Made, Where Kept, and How Read." In this he followed the correspondence of the spiritual to the material realm, the duality of man, and the faculties which belong alike to the physical and spiritual, and then took up the spiritual perception, and illustrated the subject by the facts of sychometry.

facts of psychometry.

Sunday, 21st, was clear and warm. Excellent audiences greeted the speaker. Mrs. C. Fannie Allyn, of Boston, gave both addresses. As she answered questions, and there were many of these handed in for elucidation, it is impossible to do her any justice in an abstract. They were answered in her own inimitable style, and to the evident satisfaction of her listeners. Wit, numor, sarcasm, philosophy, pathos, deep earnestness and sweet elequence, and common-place soliloguy, followed each other with rapidity, exhibiting a power to hold and interest an audience that few possess. We never listened to a more eloquent passage than one in her forenoon address upon the sympathy of Laura Bridgman for Mrs. Garfield.

In the evening, among other exercises Mrs. Allyn occupied a portion of the time with a relation of her early experiences and a poem. The improvisations of Mrs. Allyn during the day ways all your discount. were all very fine.

ITEMS. A fireman's excursion came on Thursday to "Rocky Glen," the other side the Neshaminy. Many of the party visited our camp, and were so well pleased that they promised to come

Mrs. Anthony gave a free circle in the hall Wednesday night, previous to which Capt. Brown gave an address of half an hour upon "The Cultivation of Psychical Powers." This has caused a discussion among the mediums, as many differ from him in his conclusions.

S. T. Fowler, a brother of the Fowlers of Phrenological fame, is upon the camp ground with his work, entitled "Genetics," for sale.

Mr. W. C. Turnbull, a prominent merchant and active Spiritualist of Baltimore, has paid

W. G. Brown, a prominent lumber merchant, of Whitefield, N. H., passed Saturday and Sunday, 19th and 20th, in camp.

day. 19th and 20th, in camp.

Mr. and Mrs. James Mallinson of Green Point,
Brooklyn. N. Y., passed several days in camp.

Ed. S. Wheeler showed his patriarchal face in
camp Sunday, and we were glad to see him
again on the road to health. Ed. has many

friends at Neshaminy.

Mrs. Shumway's quilt was put on frames in the Pavilion on Thursday, and everybody in camp put in a few stitches till it was quilted. A surprise party Thursday evening at Mrs. Beach's tent, where there was frolic till a late hour. Truly yours, H. H. Brown, Chalrman of Neshaminy meetings. Oakford, Pa., Aug. 21st, 1882.

In consequence of frequent illness, Dr. L. K. Cooney has been unable to visit either of the camp meetings, as expected and announced. He has left Lawrence, Mass., for the present. His health being always improved by lecturing, he desires engagements for the fall and winter. Address him at Marshfield, Mass.

Mrs. Dillingham, of Lynn, Mass., is highly spoken of as a test and developing medium, by a cor-respondent who writes us from Lake Pleasant. She has attended at this camp for five years past.

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

Queen City Park.

To the Editor of the Banner of Light The work at Queen City Park is progressing rapidly. The writer has spent the past week there assisting in the many preparations neces-sary for a successful camp meeting. The dining sary for a successful camp meeting. The dining hull and lodeing building are ready for use, and also the pavilion with its extension. Cottages are being erected by the following parties: Mr. A. E. Lamb of West Randolph, Mr. Hyman Barber of Essex Junction, Mr. Lucius Webb of Granville, Dr. G. S. Bunson of St. Albans, and Mr. Alonzo Hubbard of Plymouth. Dr. S. N. Gould, of West Randolph, has pitched a large tent on his lot, and is doing everything in his power to make campers comfortable. Mr. F. A. Boutelle, of Boston, has charge of the auditorium, and is pushing work as rapidly as possible. Mr. Lamb and Mr. Rood, with a competent force of workmen, are at work upon the

petent force of workmen, are at work upon the petent force of workmen, are at work upon the speakers' stand.

The first public services will probably be on Wednesday, the 23d. Our list of speakers embraces many of the most talented in our ranks. And no pains will be spared by all the committees to meet in every way the wants of the people. We look forward with much joy in the anticipation of a successful meeting.

G. A. FULLER.

Essex Junction, Vt., Aug. 21st, 1882.

Meetings at Essex Junction, Vt.

To the Editor of the Banner of Light:

During the past two years a lively interest has been manifest here in the cause of Spiritualism. Many of the best speakers in the field have been called to address our society. Among them may be mentioned Mrs. Fannie Davis Smith of Brandon, Miss Jennie B. Hagan of South Royalton, Mrs. Emma Paul of Morrisville, and Mr. A. E. Stanley of Leicester. Sunday, August 20th, we were favored with two addresses by Mr. Geo. A. Fuller, of Dover, Mass. In the morning the inspired lecturer spoke upon "The Hereafter." He presented in a concise manner the arguments furnished by Modern Spiritualism to prove the future existence of man, and concluded with an eloby Modern Spiritualism to prove the future existence of man, and concluded with an eloquent description of the life to come. In the afternoon Mr. Fuller chose for his theme "What has Spiritualism Accomplished?" Our meetings are attended by the most intelligent people of this community, and are constantly gaining in number. Our singers, the Misses Trax, assisted by others, add greatly to their interest. interest.

From August 21st until September 11th Mr. Fuller will be at the Lake Champlain Spiritualist Camp-Meeting. He may be addressed until further notice, Queen City Park, Burlington,

CURE FOR SUMMER COMPLAINT .- A Cincinnati physician says that summer complaint can be cured by exposing water in a blue bottle to the sun for a half hour or upward, and then giving one or two teaspoonfuls each hour until symptoms change. Water thus affected by the sun he declares to be a great nervine and refrigerant, as well as an astringent.

The above paragraph is now circulating in the daily press. Readers of the Banner of Light will have no difficulty in recognizing in this 'Cincinnati physician" our esteemed friend. Dr. E. D. Babbitt, the expounder of the important science of Chromopathy.

The recently collated United States Census is to be printed in thirty volumes; eighteen thousand pages in all.

Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.] Mrs. Clara A. Field was at Cassadaga Lake Camp-

Meeting (N. Y.,) from August 12th to 20th. She has since returned to this city. Parties desiring her services can address her at 19 Essex street, Boston, Mass. Frank T. Ripley will leave Brooklyn for Wisconsin the 1st of September. Will speak and give public tests on the route. Terms reasonable, All letters to be addressed to him at 15 Willoughby street, Brooklyn, N. Y., care of Chas. R. Miller.

Capt. H. H. Brown will be at the Burlington, Vt., Camp from September 1st until the 11th. Can be engaged for September 17th, and week days between the 11th and 22d. He will probably visit the Sunapee Camp for a few days, and will attend the Convention plication of the teachings of Spiritualism is society to be redeemed.

Friday, 18th, P. M.—Mrs. Adeline M. Gladding spoke under control, upon the "Suggestions of Little Things," drawing many a lesson from the plants and birds for the instruction of men. Afterwards she answered questions propounded to the audience of the Vermont State Association at Montpeller the '22d, 23d and 24th. Address him until August 27th at Oakford, Penn. After that date, at his appointments, or care of M. Rathbun, 453 Fourth Ave., New York.

W. J. Colville's present address is at 23 Bishop Court. Chicago, 111. 22d, 23d and 24th. Address him until August 27th at

Court, Chicago, 111.

Bishop A. Beals will speak Aug. 27th (Sunday), at Steamburg, N. Y.; Sunday, Sept 3d, he will hold a grove-meeting at Garrettsville, O.; Sundays, Sept. 10th and 17th, will lecture in Gurnee, Ill. The last Sunday of September, (24th) he will speak at St. Louis,

A. B. French will be at Cassadaga camp till the 28th; he then goes to the Lansing, Mich., meeting. Dr. Samuel Watson has returned to his home in Memphis, much pleased with his visit to Chicago.

Mrs. Sarah A. Byrnes having removed to Dorchester, would be pleased to answer calls to lecture during the coming fall and winter. Address her at 32 Mather street, Dorchester, Mass.

J. WILLIAM FLETCHER can be consulted at 2 Hamilton Piace, Boston, until further notice.

Passed to Spirit-Life:

From Lexington, Mass., on Tuesday, August 15th, Mrs. Ann W. Saville, widow of Capt. David Saville, formerly of Annisquam, in the 75th year of her age.

Mrs. Ann W. Saville, widow of Capt. David Saville, formerly of Annisquam, in the 75th year of her age.

Mrs. Saville was the last surviving child, and the only one to reach advanced age, of Rev. Ezra Leonard, whose life after reaching manhood was passed in the pastorate of the Annisquam Church. Her oidest brother, Warren Augustus, died at Philadelphia in 1825 at the age of fourteen years. Ezra, her youngest brother, became a shipmaster, and at the time of his decease was a lieutenant in the Regular United States Navy. Her two sisters, Stella, wife of Capt. William Day, and Augusta, wife of Capt. Joseph Day, both died in Portsmouth in 1841. Parson Leonard died in 1832, at the age of 57 years, and his wife [Nancy Woodbury] in 1850, aged 64.

Mrs. Saville possessed much of the kindness of heart, thoughtful consideration for others, and unpretending benevolence, which made her father's name a household word and renders his memory precious among the people he so devotedly served. Although the greater part of her life has been passed in Lexington, away from the scenes of her youthful days, she is pleasantly, remembered by her early associates and friends, to whom the news of her death brings emotions of sorrow. Capt. David Saville, her husband, who belonged to the well-known Gloucester family of that name, died in California in 1868. Mrs. Saville leaves one daughter and three sons to mourn her material departure. Her remains were laid at rest near those of her parents in the old parish cemetery on Friday, August 18th. those of her patents in the old parish cemetery on Friday, August 18th.

Annisquam, Mass.

From No. 4 Bond street, Boston, August 10th, George

From No. 4 Bond street, Boston, August 10th, George J. Drake, in his 63d year.

Mr. Drake was a native of Doncaster, Yorkshire, England; he came to the United States in the year 1843, and settled in Boston in 1816—which city has been his residence ever since. He entered upon the investigation of Spiritualism in 1872, and died a firm believer in its truth and philosophy. The funeral services were held at his late residence, No. 4 Bond street. Boston, Sunday, Aug. 13th, conducted by Miss Lizzie Doten. Many sympathizing friends gathered at his home to pay the last tribute of respect to his memory, and the eloquent words of this talented and inspired lady carried consolation to the hearts of all. ried consolation to the hearts of all.
DR. IRA DAVENPORT, SEN.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society—Mrs. F. O. Hyzer, permanent speaker—bolds services at Everett Hall, 328 Fulton street, between Smith street and Gadaintin Place, every Sunday, at 10% A. M. and 7% P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conforence meetings—J. David Chalrman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

evening, at 80 clock. H. W. Benedict, Fresident.

Brooklyn Spiritual Fraternity.—Sinday services
in Large Hallof Brooklyn lustitute, corner Washington and
Concord streets, seven blocks from Fullon Ferry, at 3 and
7% P. M. Conforence meetings held every Friday evening
in Lower Hallof Brooklyn Intstitute. All thespiritual papers for sale at all our meetings. S. B. Michols, President. The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary. RATES OF ADVERTISING.

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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. Mansfield, Test Medium, answers scaled letters, at 100 West 56th street, New York, Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.1.

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MRS. MACCIE CAY.

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respective journals, and call attention to it editorially. will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked paper is forwarded to this office.

Pearls.

And quoted odes, and lowels five words long, That, on the stretched fore-finger of all time, sparkle forever.

CREATION.

Atom loved atom ages gone, and so The worlds were born.

It is a glorious thing to resist temptation, but a safe thing to avoid it.

THE UNINCELLED.

Who can paint Like Nature? Can imagination boast, Amid its gay creation, but s like hers, Or ear it may them with that matchless skill, And lose them in each other, as appears In every lond that blows?

Poetry is the blossom and fragrance of all human knowledge, lannan thoughts, human passions, emotions, language. Coloridge.

INTERRESS.

Last summer she was with me, who to day Is somewhere in the far-oft world of God. Par off, said 12. She is not far away When heaven and earth are sundered by a sod. - Elien E. Rerford.

There are many more fools in the world than there are knaves, otherwise the knaves could not exist. Bulwer Lytton.

PETTATED.

Give me your hand -nay, both, as I confront you. Let me look in your eyes, as once before. I gaze, and gaze. Oh, how they change and soften ! I stand within the portal: lo! a door--

A door close-shut and barred. I knock and listen. No sound, no answer, Doublingly I wait, Oh, for one glance beyond that guarded entrance, The power that mystic realm to penetrate!

I touch the barrier with hands entreating If it would yield to me, and none beside : What bitter pain, what sense of loss and failure, To come so near, and come to be denied!

Softly I call, but only silence answers-Silence, and the quick throbbing of my heart. Immovable, the frowning bar abideth; Kneeling, I kiss the threshold and depart. -{Mary L. Ritter, in the Galaxy.

From the Hartford (Ct.) Dally Times.;

Bible Facts and Spiritualism. E. V. WILSON'S VERY RADICAL PRESENTATION OF THE PARALLEL.

It is Sunday, and God's day of rest. Is there any rest? If I understand the laws of Nature and of Divinity, I must say no. If I understand the nature of Divinity, if He sets apart a tized, went up straightway out of the water, certain day as being more sacred than any other, He sets apart sacred subjects for our John; and he, not John, saw the Spirit of God consideration, as election, or fatality. But we have no specially sacred themes presented to dove-and lighting on him. Who saw it? This us for our contemplation, and we are forced to accept the declaration of Christ, that the Sabbath was made for man, and not man for the Sabbath. Therefore I must assume that as the grass grows, the birds sing, and the waters run, on Sunday as on any other day, and Nature goes on in her evolutions and revolutions, in the grand economy of life, there is no one day that is more sacred than the rest, unless it be in the will of man. Who ordered this day to be kept holy, except as it was ordained in the Hebraic dispensation? Yesterday all Israel rested, to day all the Gontiles rest. Rest from what? From all mental toil? from all forms of employment? No. Labor goes on. The family attends to its daily affairs, the physician and the anotherary to theirs, the railways and printing-rooms are not all idle, the minister earn their fee than it is for the minister who is speak more than two hundred words pleading his case, before a fashionable exhibi-

dollars a day? Yet there is a natural rest required for man, and that natural rest requires its harmony, and its social reverence; and there is something grand in the spectacle of people coming together and bowing their heads in a common worship of Divinity. By the brain is Divinity spoken and taught. Where there is no brain there is no Sabbath, no revelation, no religion. These bodies of ours, with their two hundred or one hundred pounds of adiposo matter, amount of themselves to no more than so many pounds of granite, or of timber. But the very moment the SPIRIT comes in contact with this brain, and with a system of nerves acting in harmony, we begin to find an intelligent human being, with immortal aspirations, and looking forward to the future. Everything goes forward. All things move onward and upward. The endless path of progression leads from the dust of the earth to the stars. It reaches forward out of darkness to light, and into the grand illumination that baptizes the soul. On that path the wayfarers find no preference. He who runs fastest, longest and surest wins the victory. Let us run the race of progress-seeking light, that we may shun the darkness, and growing more and more into that perfect light which in the hereafter awaits us if we will attain to it, till He who rules all things shall say, Behold, here is one who has attained unto wisdom. He who reaches that point, can be trusted.

Our text for this afternoon is this resolution: "Resolved, That the Bible (King James's version) sustains and parallels Modern Spiritualism in its phenomena, phases and features.

This resolution is in direct conflict with the creedal idea. I have discussed it again and again with some of the most prominent clergymen, and never lost my case.

The cardinal idea of Spiritualism is Progression-here and hereafter. The cardinal idea of Christianity-as taught in our churches-is Progress here, but none hereafter. As a man dies, so he is; as the tree falleth, so it lieth. Spiritualism teaches that all men and women are naturally happy; that it is only through ignorance that unhappiness is caused, whether that unhappiness be from a physical, mental or moral source. Christianity, as expressed in what is called Religion, teaches that all mankind are naturally unhappy; that all are born in sin and nursed in iniquity. That is a severe criticism on the Divine authority. We are not to blame for sin if God made us so. We must infer that there was a grand mistake made in the whole economy of the creation; that the Creator has since learned a better way. Such doctrine is unworthy of reasoning, intelligent beings.

In presenting these views I turn to the phenomena-the raps, the control of the hands, the control of the brain, intuition, perception, the | rich, but to the poor. power of psychometry, the power of clairvoywithout physical contact, and all the varied the great central fact of Spiritualism—of the | ye make clean the outside of the platter, but | this closing century.]

existence of human spirits out of the body, and their frequent return to and communion with us. Spiritualism teaches that angels are but messengers, carrying out authority. It teaches that there is not a being that ever communicated with man that was not once a mortal on earth; that as the spirit progresses, in worlds of whose grandeur we can have no conception, it becomes a Moses, or an Abraham, or a Paul, or a Swedenborg, with a "Thus saith the Lord." In looking at these ideas from a radical standpoint, we heal the sick-so did the apostles; we raise the dead-so did the ancients; we see spirits-so did they of old; we see the sweet and the bitter side by side- a David a failure, a Solomon with his harem, a Jacob with perjury on his lips, a Cain with blood in his eye and anger in his brain. Thus we can select nine out of ten prophets and seers of the past who had their human attributes of good and evil; who to-day rise above their weaknesses and regret them, but to-morrow are swept away from their moorings by a tidal wave of passion, and break the anchor-chain of higher perception and good resolve that held them in its embrace. Thus we have David lamenting, and Solomon, and all the rest. But these personages and these things, through the culture of ages, have become saered; people have been punished for daring to criticise them. Not till this infidel Government of the United States was established, with its prohibition of religious rule, did mankind have liberty to speak the truth. It was "Take it, or But we have entered the domain of that wider era in which all doctrines may be tried at the bar of Reason and the honest judgment of the Soul. We hold Jesus to be a man; the religionists hold him to be a God. This is indeed the key to the resolution which forms our text. I quote from Matthew iii., 13: "Then cometh Jesus from Galileo to John, to be bap-

tized of him." Who cometh? One cometh. To many, or to one? To one. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized." But John forbade him, saying, "I have need to be baptized of thee, and comest thou to me?" In other words-"Young man, you have a power superior to mine, and I need that power; " and Jesus answering said unto him, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness" It was not prophecy, but that this force may be understood and comprehended. How many were baptized? Only one. "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him." And Jesus, when he was bapand lo, the heavens opened unto him-not to descending like a dove-not a dove, but like a man Jesus; nobody else. "And lo, a voice from heaven, saying. This is my beloved Son, in whom I am well pleased."

Who was that beloved Son? Clearly it was the Spirit that was sent to him; not Jesus himself, but the holy one that was sent down, as a messenger, in the likeness of a dove. That was 'my beloved Son, in whom I am well pleased."

"Then was Jesus led up of the Spirit into the wilderness, to be tempted of the Devil. And when he had fasted forty days and forty nights, be was afterward an hungered."

I have read this text with emphasis to show that the beginning of the Christian era is dislinetly the outflowing of the spirit in its generic sense, and the inpouring of the spirit in an individual sense, so as to overcome a human brain. Now let us read it in an impersonal sense: "And Jesus saw the heavens opened, earns his fifty dollars for his day's work. Is it and heard a voice from heaven," etc. We meany more a sin for the banker or the lawyer to diums hear this voice every day. I heard it I could call it God, on just as good authority as tion of millinery and tailor's goods, at fifty the compiler of this text does.

"And lo, a voice from heaven," saying Jesus is my son? No; let me read that text grammatically-"And lo, he heard a voice, as from heaven, saying," etc. That is as grand a text

as any Spiritualist ever spoke on. Let us see the effect of that spirit, of that temptation. There was Jesus led up by that spirit into the wilderness. By what spirit? By the one that he had seen descending out of the sky. Where was he led? Into the wilderness-there to be unfolded, examined, developed, the same as John had been. The same laws of spiritual intercourse were seen then that we see to-day-the same multiplicity of influences surrounding the medium. We see him climbing the hill; through the long night and longer day, alone in the wilderness (the desert) many days, he is controlled and directed. His spiritual directors say to him: Jesus, let me show you the power you possess; carry yourself through the air-so-you see it can be done; hold out your hand, see the loaves of bread drop from it-enough for a multitude; you can turn water into wine-and here again you draw from the atmosphere the identical forces required. Now, Jesus, you are a Jew, and you are ambitious to build up your race; with this power you can become a leader, a king, a Caesar; will you, for this, draw the sword and throw away the scabbard? You shall have armies and navies at your command -shall have the world at your feet. Do not answer hastily; take time. On the other hand, see the people, crushed by oppression, repressed in spiritual liberty, taxed to the furthest limit, and bound to creedal power; behold the lame, the halt and the blind; see the incarnate ones, demons, getting possession of the human brain, and rending and tormenting the unhappy victim. Jesus, will you go down and be a king, a temporal ruler over all the people, or will you go down and be their Saviour?

Forty days is none too long a time to consider

such a question. Finally the mechanic's son turns to Moses and Elias and says: Cast the sword and buckler away: let me go where oppression reigns, where sickness and suffering rule, and where the soul hungers for light-let my place be there! Let me go to them in their need, and supply the light they need, and this medial element.

Well done, Jesus! truest of mediums and of men-greatest of human souls! Thou hast done well. But behold the dangers thou shalt meet. Behold the anger of the rulers-the craft of the doctors.

Nay, he answers-I come not to call the righteous, but sinners, to repentance: I go to the wicked; not to the saint, but to the sinner; not to the well, but to the sick; not to the

And well and faithfully and grandly he carance, of healing, of moving ponderous objects ried out the charge. Let us see him at that grand supper—invited by the wise and great of line—bringing a thousand phases to the front. the city, saying, "We have engaged the won-All of these present evidences of a governing drous man, Jesus, with his phenomena." Hear intelligence that directs them, and all underlie his first words to them! "Lawyers, hypocrites!

within is all uncleanness." Why, none of the modern spiritual leaders ever dreamed of such radicalism as that. But this carpenter's son steps forward and dares the very clite of society. Does not this parallel Modern Spiritualism?

Another case. The Pharisees and Scribes were plotting against him. They said, If he is of God, he must stand by his commandment. If he does not, we have him! We will take an offender before him. If he goes behind the commandment and sustains the offender, we'll bring him to trial-and once on trial, we'll be sure he shan't escape conviction-ha, ha, ha l There was a woman taken in adultery who was brought before him-and one says, in a hypoeritical tone of sorrow and sympathy, "Ah! good Master! Moses said if one is taken in adultery, the punishment shall be death. What sayest thou? And this woman was caught in the very act !"

Indeed it was a serious moment. It tested his mediumship! He stooped down-thus-and wrote-wrote on the sand a telegraphic message to the Divine Father: "These men have arraigned me to ensuare me; how shall I answer them?" And down the aerial pathway of the heavens to the spirit came an answer-" Let the guilty die, if the guilt is proved, according to the commandment; but first have it ordered that the executioner shall himself be pure!"

Jesus rose, and said to the waiting and eager array of conspirators—" Let him that is without sin among you, cast the first stone!'

And then-they all began to go away. From he oldest to the youngest they went away. Every one of them was guilty! [Applause.]

Then Jesus stood up and looked around, letting the full glory of the Spirit shine out. He found himself alone with the woman. When Jesus had lifted himself up, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, "Neither do I condemn thee! Go. and sin no more."

If you have a church in Hartford that would do that, I would be glad to have you introduce me to the minister! [Applause.]

Now I plant myself on the law of spiritual control, when I affirm that Jesus, at different times in his recorded career, as shown in the four gospels, exhibited different grades of character. He showed different orders of spirits influencing him. He was governed sometimes by anger-anger still, if born of justice-and at other times rose to the grandest moral and spiritual heights ever heard or witnessed by mortals. He was used to pour balm into sore and suffering souls; he exhibited greater strengthening and curative forces than any one else; he made the sick and lame whole, at

Thousands are still asking. What good thing shall we do to get to heaven? Faith is not enough. Faith is but a thing hoped for-never realized.

'And behold, one came and said unto him Good Master, what good thing shall I do, that may have eternal life?

he said unto him, Why callest thou me There is none good but one, that is unto him, Why callest thou me

Christian, who speaks here? God? It is Jesus who goes on to say to the young man-"But if thou wilt enter into life, keep

the commandments." The young man anxiously asks, Which commandments? also if there is one command-

ment more efficacious than another? Remember, my Christian friend, according to your view, it is God and a sinner who are talking here, face to face. What an opportunity was this for Jesus to have declared and enforced his title as a part of the Godhead! and to have denounced the punishment of hell upon all who disbelieved! But what did he say? Thou shalt do no murder; thou shalt not commit adultery; thou shalt not steal; thou shalt not bear false witness; honor thy father and thy mother; and, thou shalt love thy neighbor as thyself.'

Here we have the grand and simple doctrine laid down by Christ. Not one word about God, or Christ, or Hell, or the Devil-but the grand and simple principles that lead to truth and progress. This is our doctrine; the doctrine of Spiritualism. If any stray from it, I will agree to bring before you the cases of a dozen ministers who have gone astray, for every single case you can bring of a Spiritualist who falls off from his principles.

But the young man answers Jesus and says, 'All these things have I kept from my youth up; what lack I yet?"

Isn't it remarkable that Jesus did not see this young man's case? But he said to him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.'

What a contrast to his previous statements. Have you ever examined these? And the young man went away sorrowful, for he was rich.

[Here the speaker drew a parallel from this case, with the belief and practices of modern Spiritualists, and asked which belief was best. for actual life, that of the creedists, or that of the Spiritualists. He also called attention to the action of the Springfield ministers, in the case of the ordination of Mr. Merriam at Indian Orchard, a case in which forty-one out of fortyseven Congregational ministers of western Massachusetts signed a declaration of their belief that a man is eternally lost if he is "impenitent"; not that he is a wicked or blasphemous wretch, but simply does not confess the divinity of Christ and the church scheme of his salva-

tion:]
This is not Spiritualism: It comes down to us from the fallacies of the past; it originated that has driven scores of such minds as Jefferson, Hare, Edmonds, Lincoln, into the ranks of so-called disbelievers, for they were men who loved truth and died in its grand baptism. The time has come when the grand doctrines of the great Nazarene should and will be more widely understood; and to understand is to accept them. We are living in an age of discoveries in Nature's grander laws, and the human

race is henceforth to make greater progress. [The speaker then, to illustrate the doctrine and operation of Spiritualism, gave with some dramatic action and effect the story of Peter's the number of mediums here would be outside liberation from prison. He then laid down the of all possibility; such as are most prominent law of spiritual gifts. He cited case after case in laboring before the public are a very small of Bible history, to show its parallelism with fraction of the whole number developed, and cases occurring everywhere in modern times. the number in the different stages of unfold-He bore directly upon the gift of speaking in ment is still greater. The wonderfully rapid unknown tongues, and said the Spiritualists growth of this Western metropolis seems favorcan plant themselves securely on the fifteenth able to independence of character and tolerachapter of I. Corinthians alone, without in- tion of progress. voking a hundred other parts of the Bible, to sustain themselves. He quoted Paul's injunction to "try the spirits"; he quoted John's vision on Patmos; and wound up with a grand | which there are several, are very popular, and peroration on the opening light and progress that awaits the world in the latter quarter of provement of mediumship, as well as general

Bunner Correspondence.

Ohio.

COLUMBUS.-Upon remitting a year's subscription, Robert P. Moore writes: "I have been a subscriber for the Banner of Light continuously (with the exception of one or two very short intervals) semething over twenty years. I cannot do without it: to me it brings Truth's latest written or printed revelation to humanity—a revelation surpassing in moral excellence, and for man's spiritual guidance to higher and more exalted spheres, all that to his knowledge has ever preceded it. On the 26th of the current month (Aug.) I shall complete my seventy-three years in mortal form; but present indications inform me that my birth to a higher state is fast drawing near. Thanks to the angels of the New Dispensation, the denizens of the spirit-world and their much abused, maligned and persecuted mediums, I know for me to die (to use an old-fashioned phrase) will be gain. I have no sympathy with those who indulge in the notion that it now is. or ever will be, possible for a part or the whole of humanity to attain to life immortal in the flesh: for myself I want to exchange the cum bersome material form for one better adapted to rapid transit to and from distant points. and to the soul's eternal progression through infinite spheres. May the good angels ever bless you for your manly defense of their meums, and the Banner wave till the foes of Truth are vanquished and light overspreads the

Arkansas.

CEDARVILLE .- G. Thompson writes: "This s to inform the readers of the Banner of Light. that myself and wife (who is a clairvoyant medium,) after passing through many persecutions from the Orthodox, withdrew from thier fellowship; and in the past twelve months by the circulation of spiritual literature, giving of scances and lectures, have succeeded in organizing a Spiritual and Liberal Society of twentyeight members, to be known as The Spiritual and Liberal Society of Glenwood, Crawford County, Ark. Officers: Rev. G. Thompson, Cedarville, President; D. S. Brows, Arkloe, Vice President; Robert I. Glass, Arkloe, Secretary; Charles Scudder, Cedarville, Assistant Secretary ; Mrs. S. J. Scudder, Treasurer ; Dr. Leister, Arkloe, Mrs. Callie Thompson and Mrs. Wiley Branson, together with the officers, a Committee of Councilmen. We have lectures once a month by the writer, and through the kindness of Judge Jesse Turner, Sr., and Sister Garret of Van Buren, we have the can of some books, with which and the blessings of God and the good spirits we hope to accomplish some good. As we are all poor, financially, and only young and inexperienced investigators, any books, papers, or other spiritual publications the liberal-hearted feel disposed to donate to us, will be thankfully received and greatly appreciated."

Michigan.

DETROIT.-Augustus Day writes, Aug. 5th: Of late there have appeared several articles in the Banner of Light of which I should like to express my unqualified approval. First, the crucial test illustration, and the article appearing on the initial page of the same issue. Next, Mr. Thomas R. Hazard's Defense of Meliums; also Mr. A. E. Newton's last, as well as his former articles. I made the acquaintance of Mrs. Hull through the kindness of Mr. Hazard: I also attended several of her séances, and I must say all of them were perfectly satisfactory. I expect to see all the noted gentlemen who have been so hasty in crying out 'Fraud,' repent bitterly the course they have pursued God and the angels speed you on in your noble defense of mediums."

Massachusetts.

BOSTON. - Our correspondent W. writes: 'Let me briefly call the attention of your readers to an excellent prophetic as well as test medium-Mrs. A. Dwinels, 150 Castle street (as per her card in your paper). I consider her, when under such favorable conditions as will permit her spirit-guides to fully control her organism, to be one of the most reliable prophetic mediums in the country. I, and many others, well remember her prophecy of the death of the late President Garfield* weeks before that event took place; also of many other events still more remarkable."

(* In a business letter received from Mrs. Dwinels by us some time previous to Mr. Garfield's death, she repeated the prophecy aliuded to by our correspondent,—Ed. B. of L.]

Vermont.

CANAAN .- S. P. Shaw, upon renewing his subscription, remarks concerning the Banner of Light that to him its weekly visits have become a necessity, and that it seems strange that of the hundreds of thousands of Spiritualists so few comparatively subscribe for publications whose object is the advocacy of the cause they profess to esteem so highly. He thinks want of pecuniary means cannot be the reason, for only a few are so situated as not to be able to do so. and even those few might, by dispensing with some things not actually needed, place themselves in a condition to obtain that knowledge which will eventually prove to be to them of a value above all price.

New York.

SHARON SPRINGS .- Wm. E. Sprong writes: You need not be afraid of losing me for a subscriber so long as I remain in this sphere; I in Constantinople or in Nice. It is a doctrine cannot do without the Banner of Light. I am the only avowed Spiritualist at the Springs. There are many who wish to investigate the phenomena, but we have no mediums; at least none developed; wish some one passing by would call at our place; they would be well taken care of."

Illinois.

CHICAGO .- E. W. Baldwin writes: "Chicago can truly boast of great success in various directions, but the growth in Spiritualism is her most beautiful achievement. To ascertain

The numerous Sunday exercises of the Spiritualists are so varied that there are no two meetings alike. The mediums' meetings, of are considered as a sort of school for the imenlightenment. Every phase of manifestation do so.

and revelation is encouraged and protected. A new meeting has recently been established on the South Side that is interesting some of the best people of Chicago. This society has fortnightly sociables at residences of the members-the one this week (Aug. 7th) being at Stillman Danforth's in Englewood, a suburb. These sociables are made highly instructive. and are equally entertaining. This society commenced in a small hall, but quite soon moved into a larger one, handsome in its appointments, and the interest manifested is daily increasing."

AURORA.-S. Prine writes that in his opinion the medial gifts possessed by Mrs. M. M. Pratt are remarkable. As an inspirational speaker and healing medium he thinks she is unexcelled, and mentions his own case in support of his assertion-he having been for two years severely afflicted with rhoumatism and neuralgia, which after a few treatments by the laying on of hands left him, and he has had no return of it. He therefore recommends her to all the sick and suffering.

The Moral Responsibility of Eutranced Mediums.

To the Editor of the Banner of Light:

Does the spirit, the real conscious personality, remain intact and undisturbed when under full control of another spirit or individual, as is exhibited when form-materializations and many other phenomena occur in the presence of a medium? Or does the incorporating of a spirit in a physical form, sufficient to render the person unconscious and controllable, necessarily displace the spirit of the person or medium so taken possession of? If it be proved that this is so, where is the moral responsibility of the person or medium so possessed, rendered unconscious and controlled? Can or does this condition exist at times in persons or mediums? Have we evidence sufficient to establish the fact that it does?

Science says two substances cannot occupy the same place at the same time. This would seem to be a sufficient answer to the question of one (positive) spirit displacing another (negative) spirit and controlling the organism of the

displaced spirit. Thomas Richmond relates an instance that circle in Chicago was being held one evening, when Cora, now Mrs. Richmond, was lecturing in Buffalo, and at the very hour her faculties were being controlled and were delivering the lecture at Buffalo, she, or her spirit, came to Chicago to that circle and communicated, unmistakably identifying herself. It is not necessary to multing cases to establish this fact. The experience of thousands of mediums, and the observations of thousands of persons, all go to sustain it.

spirits leaving the form and Instances o visiting distant places have been witnessed by the writer in mesmerized persons, mesmerized by himself, to his entire satisfaction of its possibility and truthfulness, many years ago. In view of these facts, where comes in the moral responsibility for what transpires in the presence of a medium in this perfectly unconscious state, as is the case in form-materialization, as well as in the presentation of much of the various phenomena produced by spirits

through mediums? It is evident with these exposers that "a little learning is a dangerous thing"; that shallow draughts intoxicate the brain; while those who have sought calmly, observed closely, and studied spiritual phenomena and mediumistic powers and conditions in all their relations, learn the causes of these failures in phenomenal presentation, and that entranced, unconscious mediums cannot be held morally responsible for what transpires in their presence trary notwithstanding. Respectfully,

A. UNDERHILL. Akron, O., Aug. 3d, 1882.

The Beresford Ghost Story.* [From the Saturday Review.]

Many persons may be interested in a version of that strange tale known as the "Beresford Chost Story," dear to all lovers of the super-natural, which is here given. It is warranted as correct on no less an authority than the present Archbishop of Armagh, who, as a great-great-grandson of one of the principal actors and collaterally descended from the other, cerand cointerally descended from the other, certainly ought to know all about it if any one does. Nichola Sophia Hamilton, who afterward became Lady Beresford, had made an agreement with the Earl of Tyrone of the De la Poer family, with whom she had been brought up, that whichever of them ded first was to appear to the other if there was any truth in revealed religion, in which neither of them had any faith. One morning Lady Beresford, who was paying a visit, came down to breakfast in a any fatth. One morning Lady Beresford, who was paying a visit, came down to breakfast in a very agitated state, with a black ribbon round her wrist, when her husband, Sir Tristram, asked her what was the matter. She begged him to ask no questions, but told him that the post would bring him tidings of Lord Tyrone's death, and that he would in the next year be the father of a son. These predictions came true: the exof a son. These predictions came true; the expected letter brought the news that Lord Ty-

of a son. These predictions came true; the expected letter brought the news that Lord Tyrone had died the Saturday before, and in due time a son was born. Lady Beresford always continued to wear the ribbon round her wrist. Sir Tristram died, and his widow after a time married a Captain Gorges, who turned out so badly that she had to separate from him. When she was living in Dublin she gave a dinner party to celebrate her birthday, and invited an old clergyman who had christened her. He was the first arrival, and she told him she was just forty-eight that day. "No," said he, "you are only forty-seven; you were born in 1666." She grew deadly pale. "Are you sure?" she said. "Certain," he said. "You have, then," she replied, "signed my death warrant. I have only a few hours to live." She retired to her room, sent for her son Sir Marcus, for her daughter Lady Riverston, and, I believe, Henry, Archbishop of Dublin. She then told the story for the first time of Lord Tyrone appearing to her, telling her of his death; that she would have a son who would marry his brother's daughter, and that she would make a most unfortunate marriage and die on her forty-seventh birthday. He touched her wrist to prove his appearance was real, and the flesh and sinews shrank, on which she always wore a black ribbon. She was buried in Lord Cork's vault, under the Communion table in St. Patrick's Cathedral.

Her son, Sir Marcus Beresford, we may add, married Catherine. Baroness de la Poer, with

Her son, Sir Marcus Beresford, we may add, married Catherine, Baroness de la Poer, with whom he got the great possessions in the County of Waterford, which his descendant still owns, and was created Earl of Tyrone, his son becoming Marquis of Waterford.

*Some fourteen years ago or more we printed in full, with a pictorial illustration, the Beresford story of which the accompanying isaclose condensation. The present accoun-now going the rounds of the secular press) is inserted at the carnest request of a Washington (B.C.) correspondent.

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. Herctofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now

For the Banner of Light. SPIRIT COMPANIONSHIP.

Unseen by us, though standing near, To guide and guard us day by day. Are those who when in life were dear, Whose friendships never fade away: But all along the path of life, Mid loys and sorrows all the same. Are near to shield us in the strife, And cheer us on until we gain A victory over worldly fears, That hang like heavy clouds around, Which often cause the bitter tears

To fall like rain-drops to the ground. Could we but heed impressions when Voiceless they speak unto the soul! But e'en as echoes down the glen They 're lost amid the constant roll Of other sounds that come and go, In quick succession borne along, On airy wavelets to and fro, A weird commixion versed in song.

But in the good time yet to come, The veil that now obscures our view Will no more hide our future home, When loves and friendships we renew With those who 've waited all these years For us life's journey to complete. O'er rugged ways mid hopes and fears, With aching hearts and bleeding feet. Then let us cherish while we stay, Companionship of those who dwell In Summer-lands, and hall the day When we can say to earth, Farewell!

221 West 22d street. Now York.

Horm-Materializations.

SPIRIT INTERCOURSE.

A correspondent in Washington, D. C., under date of Aug. 6th, writes us as follows:

My observation and experiences enhance my conviction that in seances at which spirits are to give the most signal demonstration of their existence as beings distinct from the medium, the mental attitude of the sitter enters as a large factor into their success. Sittings to which the mortal brings curiosity as a prime motive, even though it be strictly scientific, are very rarely likely to be rewarded with the kind of success sought. The majority of the visitors from the beyond come with more serious purposes, and as their powers are at their lowest degree of efficiency when they do not find their own mental and emotional moods reflected in the mortals seeking an interview with them, results are frequently bafiling and disappointing. The minds that come to gratify scientific curiosity are as rare among spirits as among mortals. And if such spirits come, it is still more rarely the case that they can bring a Slade, or a Watkins, or a Mrs. Simpson, into the presence of men so candid as were Dr. Hare and Zöllner, or as is Wallace. The medial telegraph line is preoccupied by spirits whose emotional qualities preponderate over their inquisitive instincts. This is natural and proper. We are bound together as mortals with the spirit-spheres, not so much by the mental as by the affectional side of our common nature; and the heart has more power to open the veil that separates this life from the next, than the head.

If the quality of the emotion brought to a séance by a sitter is so potent, what can a loving, gentle spirit do, with a band of sitters preoccupied with the suspicion of fraud in the medium, and even anxious and eager to detect it? Nothing, but to retire and give place to suspicious and deceitful spirits, who will see to it that such sitters get what they come for, doubtful and suspicious phenomena; that will feed to the full the gross appetite for fraud that inspires them. In this world, they who are most ready to suspect fraud are generally of all persons the most ready to perpetrate it. The lovers and cultivators of suspicion, like Iago in the play, are above all others deserving of suspicion. And these are the persons who at seances never get the "tests" that satisfy; and the tests were kindly thrown in. D. L. as if their own intrinsic diabolism had eaten away the power of appreciating a test.

I know of no medium whose scances are a better test of the mental moods of her sitters than Mrs. M. E. Beste, accounts of some of whose scances in this city have hitherto been reported to you. If her sitters do not get tests, they are pretty apt to withdraw from her presence, themselves tested. She has neither advertised her séances nor requested an opportunity to give them during her stay here, now more than four months. Given always on invitation, most have been highly satisfactory; some have been disturbed by the sitters; some have been unsatisfactory because tests demanded were not given; some have displeased because the expected "fraud" was not palpable; and others, again, have been very acceptable because the anticipated "fraud" was instantly detected. This detection has occurred when some of the sitters have been endowed with superhuman acuteness. This city abounds in this class of people. It is pleasant to have them within reach for comfort and guidance.

As an illustration of the way in which tests come when they are least sought, let me detail to you a few incidents of a materialization séance at which I was present last evening (Saturday, Aug. 5th). My friends, Mr. and Mrs. C. C. Sailer, of Georgetown, D. C., keep a neat and roomy cabinet constantly erected in their parlor. Here Mrs. Beste is occasionally invited to sit that they may receive visits from their spirit-friends, and particularly from two spiritdaughters. They do not sit for tests, but for communion with the loved departed (though not lost). The sitting is for love's sake, not from curiosity. I was invited to be present, my hosts, the medium and myself making up the circle. I am willing to commune with any worthy spirit, and on all such occasions I passively await results. The medium in trance entered the cabinet a little after 9 o'clock. In a few minutes a tall female spirit parted the curtains, showing a beautiful form arrayed in a white under-dress with masses of "illusion" over the head and depending on each side. (The gaslight had been depressed to a quarter of its full power, but its strength was sufficient to enable one to discern a known face at the distance of five feet). The figure was a head tailer than the natural height of the medium. After coming once or twice with arms extended, the spirit raised the curtain, showing the medium sitting in her chair, and herself assumed a position where both could be seen at once. This was done six or seven times by the spirit. She answered to the name of a famous historic lady; but not to raise needless questions in regard to her identity I do not mention it. western Kansas. Wm. Sims, Secretary, Topeka, Kan-

The next spirit was that of a lady, not so tall, but with long, waving hair, a relative of the family, whose name we got after considerable difficulty, as she could not give it. The shape of the form and face suggested the name, to which she responded. She also frequently equaled for brilliancy and durability. 10 cents.

raised the curtain and exhibited the medium sitting in her light blue dress, affording a pleasing contrast to the pure white raiment of the

A daughter of the family next appeared, who dashed the curtains aside and ran quickly out to her mother, who was sitting by the piano, six feet away from the cabinet. Her graceful motions were enchanting. Going back to the cabinet, and standing in plain view, she also gave us as plain a vision of the medium, sitting as before, as motionless as a statue. She came from the cabinet again and again, and finally taking three flowers from a bouquet gave one to each of us. She was followed by a sister, who came out, but not so far from the cabinet. Both daughters greeted the parents with kisses. Finally, standing together within the cabinet, one lifted the curtain and showed herself, her sister and the medium, the spirits standing, the medium sitting as before, motionless. We must have seen the two spirits and medium together at least five times. One of the daughters, upon one of her visits, sat down in a chair nearly a minute. Both daughters conversed with their parents quite freely.

A sister of the host came and beckoned to her brother. She had died in childhood. She could not get without the cabinet; but she had power to lift the curtain and show the medium sitting, and her own tall form standing by the medium's side.

The mother of Mrs. S. called her daughter to the cabinet, kissed her and conversed with her. She could not come out.

After a little interval one of the sisters came out of the cabinet arrayed in a short white tunic in the style of a ballet dancer. As we had no music, no dancing figure could well be-executed. Retiring to the cabinet, the curtain was raised, and she stood with her sister by the side of the sitting medium, all in full view at once.

Finally, there came out a spirit lady, also known in history, who was very strong and beautiful. She went to one of the bouquets, from which Mrs. S. detached two roses. She took them, and coming to me, she lifted her long veil and asked me to put one in her "corsage," which I did. We all examined her "illusion," handling it freely. Noticing that the dress was of a different material, I asked what it was. I was answered, "De soie" (silk).

I was not permitted to touch it. Returning to the cabinet, and standing without it, she raised the curtain and showed me the medium sitting, without the least change of posture. As she held up the curtain, she whispered, "Tom est bon ce soir" (Tom is good to-night), alluding to another séance, where I, being alone with the spirit, Tom had let the medium fall from her chair, for which he was called "mau-

Going within the cabinet for more strength she soon came out and sat down by my side. Upon my remarking that she looked well, she requested me to notice that her face was not fully formed. But I was unable to detect in the dim light the special defect. Leaving me she crossed the room and sat perhaps half a minute in another chair, wrapping her "illusion" closely about her, as if to hold her form together. She soon retired again to the cabinet and called me up. When she lifted the curtain I saw her standing in front of the medium and by her side the form of a young girl, corresponding to that of a mortal of about twelve years of age. The face was sweet and child-

The spirit then occupied some eight minutes in trying to show us three spirit-forms beside the medium. Of two we were certain; of the third we were in doubt whether it was an appearance due to the mode of arranging the lace veil of one of the spirits, or was itself a form.

In all some ten spirits appeared, and at least eight showed themselves along with the medium. If we had asked this test we should have

New Publications.

EVENINGS AT HOME IN SPIRITUAL SEANCE. Welded together by a Species of Autobiography. By Miss Houghton. Second Series. 12mo, cloth, pp. 362. London: E. W. Allen, Ave Maria Lane.

This is the second volume of a work of which we gave a lengthy review in our issue of April 8th. As a continuation and completion of that work, nothing need be said further than to announce its appearance, and that those who were interested in the former will find no abatement to their interest in its perusal. It gives accounts of some most remarkable manifestations of spirit presence and power, some of them unexcelled by any phenomena now occurring. Though we might, from our point of view, differ with the author in some of her conclusions, the work is, as a whole, a valuable contribution to the history of the footprints of Modern Spiritualism, and well worth possessing. A photograph of Miss Houghton faces the title-page.

RECEIVED: REMARKS ON CERTAIN MEDICAL PRINCIPLES AND PUBLICATIONS. By Dr. Joseph Hamernick, of Prague. Translated from the German by F. Marks. Ph., pp. 37. London: E. W. Allen, 4 Ave Maria Lane.

THE IMMORTALITY OF THE SOUL, PHILOSOPHIC-AT LY DEMONSTRATED. By A. Wilford Hall, with a Synopsis of the Opinions of Ancient and Modern Philosophers thereon. Compiled by E. H. Vaughan, with an Essay on Dreams by Joseph Addison. Ph., pp. 50.

New York: Peabody, Macey & Co., 6 Reade street. CHILDREN'S MISSION TO THE CHILDREN OF THE DESTITUTE in the City of Boston. Thirty-third Annual Report, with an account of the Proceedings at the Annual Meeting, May 31st, 1882. Ph., pp. 48. Rooms of the Children's Mission, 277 Tremont street, Boston.

THE SEPARATE SYSTEM OF SEWERAGE. A Reply to a Paper Published in the Report of the Massachusetts State Board of Health. By Geo. E. Waring, jr., Newport, R. I. Ph., pp. 16.

EXTRACTS FROM THE STATUTES OF MASSACHU-SETTS: Containing the Laws regulating the sale of Intoxicating Liquors, with the Amendments and Additions of 1882, Special Provisions, the Rights of Towns, Decision of Courts, Etc. Ph., pp. 81. Boston: Henry H. Faxon, 36 Bromfield street.

PROPOSALS FOR AN AMERICAN BIMETALLIC UNION. By Wm. Brown. Ph., pp. 23. Montreal: John Lovell & Son. THE UNIVERSAL REPUBLIC of Labor and Learn-

ing; or, The United States of Earth. By George Prindle, McGregor, Iowa. Ph., pp. 39. HAHNEMANN MEDICAL COLLEGE AND HOSPITAL, Chicago, Ill. Twenty-third Annual Announcement

and Catalogue. Ph., pp. 36. PROCEEDINGS OF A CONVENTION OF AGRICUL-TURISTS, held in the Department of Agriculture, Jan-

uary 10th to 18th. 8vo, paper, pp. 204. Washington, D. C.: Government Printing Office. KANSAS STATE BOARD OF AGRICULTURE. Report for the Quarter ending June 30th, 1882. Containing Special Papers on Education for Farmers, the holding of Farmers' Institutes, Practical Botany, Fish Culture, and the Management of Sheep in North-

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Read "ZOELLNER'S TRANSCENDENTAL Physics." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

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

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Banner of Light.

BOSTON, SATURDAY, AUGUST 26, 1882.

Good and Evil.

Everything is ultimately good, that is, good for its purpose. Evil is ignorance and seltishness. We can never expect to see the selfhood ence. The "kingdom of uses" is the kingdom of man abolished, for that would be the de- we were all born to inherit; but we should nevstruction of the very features of humanity; but | er enter it but for the existence of what we are we can, and we must, struggle against the tendency toward selfishness. The latter is placed in our way as the temptation, and the knowledge of what is better as the remedy; and in the struggle between the one and the other is begotten the positive quality of the human spirit which is required to emphasize its selfhold. What we call evil is such only to the nearer sight; from the higher view of the Being that allows it to exist, all is seen to be good, zealous sectarian "Pastor." The rebukes adbecause all is seen to tend to the best results. ministered will apply to many other pulpit ef-The trouble is, we have given a fixed name to the smallest fragment of the whole design, and for July, the editor gives what he thinks are speak of it as freely as if it all came under our

As everything in life, as we measure and estimate it, is comparative, so is everything relative to every other thing. Things are not in a consecutive series, like a chain, but interrelated at all points, interdependent, and parts of a whole. We see but in part, and therefore we describe and define fragmentatily-just as if our vision swept over and through the entire scheme. Here we find ourselves, surrounded physically with hard and stern conditions, which we call Nature, and against which it is necessary to keep up a continual struggle for existence. This portion of our work necessarily consumes a large share of our lives, but it gives us external forces upon which we can develop our will in the form of exertion. From this contact we learn fortitude, self-reliance, courage, and a great many other things that are acknowledged to be for our good. The spirit also works through its faculties, and learns selfpoise and self-control in a wholly practical

But when the soul turns within and thinks about itself, raising the most serious problems of which it is capable, such as interest its existence and involve its destiny, it discovers far greater, because subtle and invisible conditions that tempt and threaten it, that seem to discourage at times vastly more than they encourage, and actually force it to appeal for helpin the quarter from which alone help can come. Here all hardship and discouragement for the spirit is thought to be evil, and is unhesitatingly called so. We would all of us escape these conditions if we could, believing that ease and comfort would be the best for us. But a higher power than we, knows better, and has so conditioned our spiritual being here that the struggle up to the end shall be the very exercise and experience which we chiefly need to give us any satisfactory assurance of growth and advancement in that part of our being which alone is imperishable.

Dr. Channing wrote: "I would not change, if A could, our subjection to physical laws, our exposure to hunger and cold, and the necessity of constant conflicts with the material world. I would not, if I could, so temper the elements that they should infuse into us only grateful sensations; that vegetation should be so exuberant as to anticipate every want, and the minerals so ductile as to offer no resistance to our strength and skill. Such a world would make a contemptible race. Man owes his growth his energy chiefly to the stirring of the growth, his energy, chiefly to the stigring of the will, to that conflict with difficulty which we samuel to Saul? What was it that appeared the bed-room. I to the three disciples on the Mount of Transt there amazed her. ter is comprised in this brief and impressive statement. In reading it, one sees at a glance, as it were, not only the reason but the high benevolence of the arrangement of things as we find it. Not effort simply for effort's sake, that is, to accumulate a reserve of energy as we do of muscular power by muscular exercise; but effort that Re may learn perseverance, fortitude, patience, faith, and through all obtain needed discipline.

Without discipline we should be characterless. It is an essential part of what we term our experience. Life would not be life without experience: the latter is as much an accompaniment of the former as the shadow is of the substance. Nay, in this case the shadow is identical with the substance. And in acquiring experience, how would it be that in any just sense, as we conceive it, unless we were continually subjected to the test? And how could that be possible if all things were made easy for us and we were never crossed or opposed by anybody or anything? We should have nothing to do but grow as fast as we can; and, like a hedge that is planted and never cut back and retarded, we should come up without any spiritual stamina, a rank and rapid growth, useful for no practical purposes, without breadth or strength, and consequently without real capacity for enjoyment. In order to secure the latter there must be the relish for it which discouragement and disappointment beget; there must be evil, as we call it, in order that there may be distinctive good.

Perhaps it is not possible to dwell on this last thought too long or too emphatically. The evil is but the obverse side of the good. How, indeed, should we be able to recognize the one without the other? And once knowing evil, and being resolved to resist it, how otherwise should we be able to know that we had assimilated the good without having first overcome the evil? That we may gain the strength which is needed to assure us of the reality of our manhood, we must have a certain amount of obstruction to overcome; it all takes with us the name of Evil. We in fact style everything evil that thwarts our will. Yet it is this very obstruction and opposition that our will needs for its proper discipline and perfection. Then, as life passes with us and we look back over the course of our experience, which we thought a sharp, flinty road for our wounded feet while passing over it, we contemplate it all as it is, as a unified and harmonized affair: and. looking at it through that veil of time which softens all roughnesses, we see it as a pleasurable experience only, and would not have had it | up the intolerant conservatism of self-blinded

other than just as it is. So little do we know of what is best for us at any period of our lives. What humility it should create in us, then, teaching us to be silent before the power that orders everything above our reach, and ordains everything that is for our good as a part of our life-experience. How slow we should likewise be to believe that what we call evil is really evil, merely because | that of those who loudly denounce any revision | we can look but closely at it, and are able to or new theories, which only makes thinkers view it in none but its near relations. If we seek them; another and the best way is to wait cine has such specific action on the liver, bow-

if we were not called upon to put them to the test? A slumbering virtue, of whose existence its own possessor is ignorant, would be of no particular use to him or to anybody else. Pos- an "infidel" paper, giving a purported "expossession is vacuity, if it is not accompanied with use. And but for necessity, which strikes out "Professor" S. S. Baldwin, as communicated for us the spark of effort, that is, of resistance, to a reporter of the Cincinnati Enquirer in Janwe should never come to a knowledge of what | uary last, with a request that we would notice we are, and consequently life would be mere the same and give the facts in the case. existence, without the enrichment of experisatisfied for the time to term evil.

A Sensible Criticism.

The Homiletic Monthly-" a magazine of [Or thodox] Sermons and other matter of Homiletic interest and instruction "-published in New York, in its issue for May last, criticises in the following sensible manner a sermon against Spiritualism which had been sent to it by some forts which exhibit more zeal than knowledge what we cannot yet comprehend. We see only or good sense. In the issue of the same Monthly "sound arguments" against Spiritualism. These will be noticed in a future article.

"The sermon fails to define, to discriminate, so as to make stand out clearly the exact evil and that he himself, after investigation, had attacked. The assaults are vigorous, and would been unable to detect any trick on the part of have force with an audience not well instructed; but there are audiences, and individuals perhaps in all audiences, who do not accept the teachings of what is known as 'Modern Spiritualism,' but with whom the major part of the argument in this sermon would have had no more effect than snow-balls against the rocky bulwarks of Gibraltar. There are Spiritualists and—Spiritualists, and, we may add, Spiritualists,

ualism and—Spiritualism.

'The phenomena,' says the sermon under consideration, 'of Spiritualism are cheat, trickery, jugglery, of the most transparent kind: a child of ordinary intelligence, at a glance, would see through it.' 'These things have been exposed a million times. The tricks are so shallow as to be ludicrous.' The man who utters sentences like these is either hope lessly blinded by prejudice, or is wholly uninstructed touching the subject he treats. That much of the 'phenomena' of 'Spiritualism' is transparent trickery and fraud, is true; but how ineffective must be such language to one who needs to any one who has ever witnessed the ualism and-Spiritualism. who remembers that some of the ablest of our scientists have been for years seeking to discover an explanation of portions of these phenomena, and have not yet succeeded to their satisfaction! Among those who have acknowledged that there is something in it that they do not understand, are men like Huxley and Carpenter, of England; and many a sensible man in both England and America and other countries has been fully persuaded that there are 'phe-nomena' which cannot be accounted for except on the hypothesis of an intelligence at work other than human. Among this latter class have been such men as Judgo Edmonds, formerly of the Supreme Bench of New York, and Robert Dale Owen, a man of noble and rare intellectual gifts.

Nothing is gained to the cause of truth by ignorance or unfairness.

Again, our sermonizer says: 'All communication of spirits with this world is an absurdity and an impossibility. The beyond is a bourne from which no traveler can return.'

There are arguments which may be hurled with telling effect against 'Modern Spiritualism', but the above is not one of this number.

ism,' but the above is not one of this number. We doubt the Christian intelligence of an addince with whom so ill-judged an argument could have produced 'considerable effect.' Is it a wonder that such vapid and loose reasoning

nouncing as absurd and impossible 'all com-munication of spirits with this world,' and yet the very religion, of which he is a minister, had its origin in the communion of spirits with

earth!

If 'all communication of spirits with this

Then, was not Paul lifted up to the third heaven, whether in the body or out he could not tell, and there witnessed what it was not lawful (possible) for him to utter? Are we not as Christians to believe in guardian spirits, in the communion of saints on both sides of the grave? Are we to be told that it is all delusion that the dying see visions as the gates begin to swing ajar? We doubt not but that many a man swing ajar? We doubt not but that many a man this side the grave has seen visions. There is communion to-day, notwithstanding its 'absurdity and impossibility,' between this and the other world. Is there any Christian who doubts that the child of God, even this side the grave, is in communion with heaven? The inspiration of the Rible grave agents of the Rible graves.

grave, is in communion with heaven? The inspiration of the Bible accepted as a premise, communion follows logically.

Another argument which 'Pastor' urges with equal vehemence and looseness is that Spiritualism drives some men to insanity.

'That,' says he, 'which makes a man insane cannot be of God.' How often this argument has been urged against revivals and against has been urged against revivals and against Christianity itself! Any truth or error, joy or grief, that greatly arouses the soul, may disturb the balance of mind in men of weak or ill-balance. anced organization.

writer was far from master of his subject."

· Backward and Forward Steps.

Rev. Dr. Mallalieu, a Methodist preacher of this city, who, if we remember correctly, a few years since made a frenzied attack upon Spiritualism, last week again endeavored with his little broom to sweep back the heavy incoming tide of light and progress, by asserting at Cottage City (Oak Bluffs), at a meeting of the Old Testament revising committee, that there is no proof of the human race being more than ten thousand years old. "Scientific students," according to his view, "are led away from revealed religion by their pursuits. Scientists start out with a hatred of it, and seek to prove the theory of evolution from inanimate and senseless atoms, contrary to the Bible theory of religion and the origin of man."

Referring to what he admitted to be 'marked tendency to skepticism at the present time," he said, "Christian ministers even attempt to apologize for the Bible, and accept hypotheses and guesses from its enemies, who use geology and other sciences to attempt its overthrow."

Although not designedly so, the remarks of the next speaker (Rev. B. K. Pierce) were a severe reprimand of the effort of Dr. M. to bolster theologians. Nothing more diametrically onposite to the opinions he had expressed could have been uttered. Mr. Pierce said: "Tyndale's version of the Bible paved the way for another, and Tyndale was as much inspired as any of the writers of the Bible. The present is a good time for the revision on account of the increased knowledge. A very bad method is have virtues, how would they be brought out and understand the new theory."

Baldwin vs. Slade.

A Western correspondent sent us, some time since, a slip cut from the Seymour (Ind.) Times,

We learn that the story of Baldwin was promptly denied by Dr. Slade himself, who was in Cincinnati at the time, in the columns of the Enquirer; which denial would have been copied by the Times if that paper were actuated by the spirit of fairness. The same story was also refuted by Mr. J. Simmons, of New York (who was Dr. Slade's agent at the time of the alleged "exposure"), in an article published in The Two Worlds of Feb. 11th. Mr. Simmons's statement reduces the "fifty séances" claimed by Baldwin to two only, or in fact to but one, and an attempt at another, which was broken up by some arbitrary requirement of Baldwin. No "exposure," or anything of the kind, took place. Rev. Mr. Hepworth, who was referred to by Baldwin as having been acquainted with his (B.'s) "exposures," and as having himself detected many of Stade's tricks, stated to Mr. Simmons that he "could not possibly recall having met Mr. Baldwin, or even heard of him"; been unable to detect any trick on the part of Dr. Slade. "He [Slade] was either thoroughly honest, or else skillful beyond my finding out," were Mr. Hepworth's words.

Mr. Simmons further says, in reference to Baldwin's story of finding "a sixteen-year-old boy" under Dr. Slade's table, who was the latter's confederate in his "tricks," that in a previous version of the same story Baldwin had

at least to any one who has ever witnessed the unquestionable phenomena occurring in the presence of Dr. Slade, that the "exposure" of the veracious Baldwin was but a romance of

A Home Incident.

An incident recently occurred in Lewiston, Me., an account of which, given in the Journal of that place, awakened considerable interest from the supposed connection of the event with a spiritual cause. It appears that many years ago a very worthy man skilled in wood joinery and carpentry, passed to the spirit-world, just previous to which, he placed a small panel saw behind a shelf in a bed-room of the house in which he lived. In that position the saw has been retained, special care having been exercised that no one should touch it.

A few weeks since the widow, while sented in an apartment adjoining the bed-room which contained the relic, felt an impulse to arise and go therein. It is affirmed that there was no ostensible cause for such a movement on her part; not a sound nor a rustle had been heard in the pulpit gives occasion for ridicule?

Observe it: Here is a Christian minister dein the room referred to; she was alone in the house; there was nothing in the bed-room she wanted at that time. As we are given to understand, a voiceless whisper said to her inner consciousness: "Go into the bed-room."

What immediately followed we give in the

words of the Journal; "She obeyed this inexplicable summons. The unfathomable impulse was too strong to be resisted. She abandoned her work and went into What she viewed then and er. Under the shelf we have figuration, and which they thought to be Moses and Elias—men who were dead some two thousand years?

mentioned, and 205 inches distant from the wall to which it was affixed, stood an ordinary canesand years?

Athwart the chair lay the panel saw. A gash six or more inches long had been cut in the cane bottom. The incision had evi-dently been made by the saw-teeth, but was clean enough to have been made by a firm hand use mild terms. She could not understand how the thing could have been done by any natural agency; first, because her organs of hearing are well-preserved, and she had heard no noise in the bed-room; secondly, because she thought it impossible for the saw to have fallen of its own accord and jumped several feet from the wall for the purpose of hitting the chair and mali-ciously sawing a hole in it, without any incentive to or precedent for such a performance; thirdly, there were the distinct finger marks on the saw; fourthly, she was positive that no hu-man being but herself was in the house; fifthly, she had visited the room a fraction of an hour previously, and the saw was then in its venerat ed position."

We are in receipt of the August numbers Again, we repeat, there are arguments which may be hursed with telling effect against much of what goes under the name of 'Spiritualism, but they are not to be found in this sermon. of which are filled with facts, statistical and The entire sermon is crude, ill digested: the otherwise, showing the evils resulting from a forced blood-poisoning of the people. A single number of either of these periodicals should be sufficient to awaken the public to a realization of the dangers to which they are exposed from the vaccination delusion, and, to take measures to avert them.

En The higher education of women has made some advances in Great Britain since 1877, when the examinations of women for the degree of LL. A. began at St. Andrews's College. In that year there were entered 9 candidates, of whom 6 passed in one or more subjects, and 3 received the coveted title. This year there were 255 candidates, 112 being recorded as passed, and 63 entitled to the degree. The proportions of partially and completely successful candidates are smaller than they were five years ago; but the figures are of interest, as indicating an increased interest on the part of women in the higher branches of learning. It should be noted that the standard of the papers in each sub-ject on which the candidates were examined ranked with that of the M. A papers in the Scottish universities.—Boston Transcript.

A housewife who has been obliged to move often, as to habitation, contributes to an exchange the following directions, by obeying which she avers one of the "delights" (?) of the modern tenement house may be abated:

"Dissolve as much common alum in water as it will take, and apply the solution, boiling hot, to all cracks and holes. Use it freely, it is cheap. I used an oil can, such as comes with sewing-machines, wrapping a towel around it to prevent burning my hands. Six thorough applications killed bed-bugs, eggs and all; and I have seen none since in any part of my house."

. "Figures are not always facts," but the incontrovertible facts concerning Kidney-Wort are better than most figures. For instance; "It is curing everybody," writes a druggist. "Kidney-Wort is the most popular medicine we sell." It should be by right, for no other mediels and kidneys. Do not fail to try it.

Symbols of Faith, ye vanish to ne by one Ye fall and fade from out men's busy lives, 'Till naught of outward imagery survives, And man no longer worships the great sun,

Or kneels at bell, as he long years has done, For science from all fanes the priesthood drives; Yet not the less each nobler purpose thrives, And the whole race a lotter height has won.

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SPIRITUALIST LECTURERS.

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his weary way," and the thred horses look eagerly toward
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beauty to the picture. In one hand she holds whil flowers,
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carthy.

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Howard, who guides him through eireles 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 findiances to their advancement, and the sure
newards of right living. In the uncerting law of compensation it reconcles the evil with the good, and vindicates the
ways of God to man.

The last's tilt interviewed is George Washington, who
speaks as a philanthroudst rather than as a patriot. He makes
a firlilling plea for peace and glves a scathing rebuke to the
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order to save from jeogardy the life of the President, onwhom the responsibility of appointments rests. The two
following verses end the poem:

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The tempest brings the air a puter caim,
Behind the darkesed clouds the sunbeams play;
The dew-drop is the mage of the sea;
Man's power the product of a mighty arm,
An integration of ciernity,
Now back to earth with strength of will renewed,
I wait to hear the boatman's modified car,
And trustleg that the senses in vision viewed
I may review; upon thistruth I rest
To evil's problem so ve, and ask no more;
E ernal Love and Wisdom knoweth best,''

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Aug. 19.—4w OTTUWA, LowA.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 26, 1882.

Lake Pleasant (Mass.) Camp-Meeting. The Meeting at Fall Tide of Success—Enormous Crowds in Attendance—Record of the Week— Dr. Henry Stade's Lecture—General Miscellany.

Lake Pleasant, Mass., Aug. 20th, 1882.-Auother week has passed at this great meeting. It has been a week of exceptional interest. The a natural law of evolution; that nature saves attendance has been constantly increasing, and each divergence, and by preserving the best, the on Friday, Saturday and Sunday, it seemed as though the inhabitants of the whole surrounding country had suddenly determined to visit Lake Pleasant. The trains were crowded to repletion, and the scene at the dépôt was one which caused strangers to exclaim with astonishment, "Where do all the people come from?" The numerous scances have been largely attended, and conversions of prominent visitors

tended, and conversions of prominent visitors have been frequent.

The lectures have called together large audiences. Mr. A. B. French delivered an address on "Unsettled Questions" which called forth the highest encominms on all sides. The lecturer cause to the Lake with an enviable reputation as an orator and thinker; indeed, his praises had been sounded from all the great Camp Meetings; hence the campers were on the qui vice for an address of a high order. They were not disappointed, for Mr. French in a calm and dignified way took up his great theme and elaborated it in a systematic manner. Near were not disappointed, for Mr. French may and disalifed way took up his great theme and elaborated it in a systematic manner. Near the close of the discourse he displayed his skill as an orator, and embellished his addresses with some choice word dictures. Our Western brother's debut at Lake Pleasant was a flattering success; Mrs. Shepard Lillie spoke under a powerful inspiration, and called the attention of her audience to the fact that Spiritualists had not disested the grand truths which the spirit-world had already given them; Mrs. Lillie's discourse was regarded as an able effort; Prof. Kiddle's cration on "The Scientific Investigation of Spiritualism" was a very scholarly and elaborate production; Mr. Kiddle's two addresses at the Lake should be printed in tractform for general circulation; J. W. Fletcher spoke on "Ingersollism," and pointed out the meritorious side of the orator of the Western prairies; Mrs. Brigham's persuasive utterances were listened to with pleasure by a large audiwere listened to with pleasure by a large audi-ence-indeed, this estimable lady is an evangel

of Spirithuaism who is regarded with affectionate esteem by a very large circle of friends.

On Sunday, the grounds were crowded with an immense assemblage. J. W. Fletcher spoke in the morning to an audience which filled the vast auditorium. He never delivered a more powerful or eloquent address, or one better adapted for a promiscious audience. The speaker was equal to the great occasion, and his clear voice rang out on the air in carnest appeals for the application of reason to the sub-ject of religion. The discourse made a profound

pression. Mrs. Helen Palmer lectured in the afternoon on the general theme of Spiritualism. She held the attention of the great assemblage for over the attention of the great assemblage for over an hour, and delivered a very powerful and eloquent discourse, fully sustaining her enviable reputation, earned years ago, as an able exponent of Spiritualism. Mrs. Palmer's address was a great oratorical success.

J. W. Fletcher's public tests of spirit presence followed the afternoon lecture, and great interest was greaten on the part of the audience in the works of the medium. All of the descrip-

the words of the medium. All of the descriptions were recognized.

On Sunday, August 27th, the meeting will come to a close. On that date Ed. S. Wheeler and J. Frank Baxter will address the people. The readers of the Bonner of Light, and the public generally, are invited to attend the meeting and join in the spiritual delights of this Pentecostal gathering.

RECORD OF THE WEEK. MONDAY.

The band concerts were largely attended, and during the day many cameers enjoyed a ride from the Lake. In the evening the Pavilion was throughd with merry dancers.

TUESDAY. Mr. A. B. French said in substance: Man wakes to conscious life with the probwhich way his infant eves may look, the veiled sphiny meets him and confronts him with her ridde. The objective world without and the subjective world within, like the changing seems in a panorama, dazzle his eves and intoxicate his sense. Man looks out upon his world, and how strange the sights which greet Herbert and how strange the sights which greet the first conscious life. But as yet we his vision: how numerous the questions that rise unbidden in his mind; how calm the silence that broods over universal nature as he sallored that broods over universal nature as ne vainly listens for a response. Nature's universal orchestra pauses to add solemnity to the peaceful stillness, while not one voice comes back save the beatings of his own anxious

One of the first questions the human mind attempted to solve was a question of reality. Man asked, Are the hills, rocks and trees I see, and all the forms which make up this strange world real, or does the reality of all I see and hear reside in this inner consciousness. see and hear reside in this inner consciousness which knows that I see and feel the reflection of these external objects? Moreover, this meditation upon the nature of the universe has given birth to one of the first questions in science and philosophy. It is a question still unsettled. The old Ionian school in philosophy was organized to solve the nature of things. Thales asked, What is the one substance of which all special existences are but the modes? He said that the earth was horn out of the sea. He said that the earth was born out of the sea. and that water must be the orginal substance Anaximander undertook to solve the same problem. He declared he felt something mov-ing him higher than himself, and his decision was that life was air. Let us not smile at this airy solution of things. There is a very ancient book which represents God as having breathed into man the breath of life; hence, if true, his

soul must be breath. Another school arose to tell us the external universe was the mundane existence of God. Another, that numbers or mathematics was the invariable law of things. Zenophanes gazing up into the blue heavens declared the one was God. From his day to ours philosophers have disputed the nature of the universe, some averring, with Locke, the existence of substance as that unknown quantity which forever cludes us; while others, like Fitch, have advocated a subjective idealism, and claimed the external world was only a modification of the subjective mind. We may safely say that philosophy has not settled the nature of things.

When we turn to the scientist and ask him the nature of the external world, and whence all its forms of life and heauty, he will ansver: Yonder rock, with its cold and sullen face; the ocean, quivering to the fouch of the ed the nature of the universe, some averring,

sver: Yonder rock, with its cold and sullen face; the ocean, quivering to the touch of the wind; the flower, with its pure lips wet with heavenly kisses; the myriad forms of life on land and sea; the blue heavens above lit with the light of innumerable stars; all these are forms of matter. But when we press our question still further and ask the scientist, What is matter? he will doubtless reply, it is that particular thing which has weight, divisibility, compressibility. &c., &c., But when we press compressibility, &c., &c. But when we press our question still further, and demand a knowl-

life evolved? No one has been able to settle the origin of life. Mr. Darwin reasons from the known fact that life is in the world, not attempting a solution of its origin. The mysteries of life we may never know. They dug in the old ruins—worked centuries ago by the Greeks—and turned up a seed to soil and sun, and a poppy sprang forth into bloom. The seed had lain there for hundreds of years. Seed was taken from a hole in a brick which had served as a pillow for a corpse in an old Etruscan tomb for two thousand years and sown in can tomb for two thousand years and sown in the soil, and from it grew the sweet-scented clover. Life and death are everywhere. Sci-ence asks, how is life evolved? Herein comes the naturalist, who says all things proceed by work of progress goes forward. But the specialist claims special creation, and that no law of natural selection could have formed the wings of a bird or taught such bird to fly; and that flying is an unnatural process, and resists the law of gravitation. Not only do the specialists and evolutionists differ, but each class contains factions holding divergent views. And who shall decide when the doctors disagree?

who shall decide when the doctors disagree?

Mr. French claimed that it was an unsettled question how the processes of life go forward. We have not yet settled the relation of man to animal life. That he carries in his body the radiments of an animal ancestry cannot be denied. But his bairy ancestor, if he ever had one, has not been found; or if found, we cannot the content of the carries of the content of the carries of t

monstrate it beyond peradventure. The speaker did not like to think that man The speaker did not like to think that man entered his world a poor hair clad savage. No! Let us rather believe that man knew enough to say "Thank you, sir!" when he received a world so beautiful as this, and all Nature chanted peans of praise to his human birth.

Science has not settled the date of man's advent upon this planet. To find this date man had climbed mountains, delved into the solitates of the capant hards is beaut to polar.

tudes of the ocean, bared his breast to polar winds, and been scorched by the breath of hot simoons; he had brushed away the cobwebs from the mouth of ancient caves, and picked the bones of his ancestors from the bones of animals where they had rioted upon each other. Yet the date had not been found.

Yet the date had not been found.

Man was here ages ago. He crowded Europe on the retreat of the glaciers; he went down with the sunken Atlantis beneath the ocean, where the Sargasso seaweed keeps vigil over a buried continent, and the wild sea-gull screams the death-dirge of a people.

We do not know how long man has been a civilized being, or where his civilization begun. Some say in Central Asia; others Arabia; others that Egypt rocked the cradle of civilization.

ers that Egypt rocked the cradle of civilization, Who can tell?

Who can tell?

Science has not settled how the races came, whether as one or many. It is an open question whether one race differentiated into all the races, or whether each is distinct. He could hardly believe the woolly-headed, thick-lipped African, the almond-eyed Mongolian, and the blonde Anglo-Saxon sprang from the same ancestry. If races run their cycle, how many have come and gone and left no monuments behind them? We see men and nations lose their culture; both Greek and Leyptian civilization went out in darkness, Who can tell but a half clad savage may yet tread with his bare feet over the graves of Longfellow and Emerson, without any recollection of man's for-

Emerson, without any recollection of man's former greatness.

When we turn to theology we float still further on the sea of conjecture. Unsettled questions crowd thicker and faster upon us. Man carries in his breast the consciousness of God. The speaker did not believe in that blatant Atheism which places us in a Godless universe. Wherever human feet have trod there have been altars, prayers and praise. The thought of God was present in the savage when the taked his thin title chivening limbs in the he picked his flint with shivering limbs in the solitudes of the forest. He broods over the philosopher's temple, and lightens the weary

and trembling limbs of toil in their homeward march from labor's ceaseless battle-field.

How can the finite comprehend the infinite? We cannot span the latitude and longitude of infinite life, and therefore God must ever be

the unsolved problem of problems.

We have not settled our own fate in the world. The fatalist says we are chained to our destiny as the law of gravity holds us to the earth. We cannot choose when to be born or when to die. We cannot mark the outlines of life or fill in its subsequent lights and challes. when to die. We cannot mark the outlines of life or fill in its subsequent lights and shades The advocate of free agency says we can cut our way up the rocky summit of destiny.

Men ask: Why do earthquakes bury cities, and volcanoes spit fire in the face of the stars?

man's future conscious life. But as yet we know little of that life. How do the spirits live? What are the divisions of that land?

We know little of the nature and origin of the human soul. Spirits are strangely silent in regard to that world. Spiritualists have spent too much of their time fighting the Church and neglecting the great problems of life; materialism has drawn a pail of darkness over the world and they should break it; atheism is the nightmare of the race and they should help drive it away; religion should be elevated, and they should sound the clarion notes of the world's opening day.

WEDNESDAY. Mrs. R. Shepard-Lillie said:

Where are we as Spiritualists? Have we utilized the great truth which has been vouch-safed us by the spirit world? The cry is for something new. Well, that cry is legitimate. something new. Well, that cry is legitimate. But we should aim to put to high uses what we The lecturer then entered into a lengthy re-

view of the incipient stages of the spiritual movement, and earnestly exhorted Spiritualists to coöperate in practical work. THURSDAY.

Prof. Henry Kiddle spoke on "The Scientific Investigation of Spiritualism." [Our reporter forwards a verbatim report of this address, which will appear in a future number of the Banner.-ED.]

FRIDAY.

J. W. Fletcher chose for his theme "Ingersollism." Among other things he said:
Man understands but little of life, and where his knowledge ends the power of God begins. In the early time all was of God, and suns and systems were objects of adoration. As man grows in wisdom, his superstitions fade away grows in wisdom, his superstitions fade away like dew before the sun. Man can never comprehend the God without; let his effort be to comprehend the God within—for a man's God is much like himself. Formulated from this is a system of, not religion, but theology, in which Gods, Devils, and Saviours occupy their respective positions. Now Ingersoll repudiates all of this, as every intelligent mind must, and gives to us a religion for the day. He does not believe in God, but he does in man. He says all men are equal, differing only from each other in degree. What a difference is there in the Christian theory which teaches that three the Christian theory which teaches that three-fourths of humanity are fore-ordained to everlasting misery. One can see how this theologic idea runs through everything. Christian nations persecute each other; our great laboring people are starved into accepting a pittance for their work, by the capitalists, who know that it is only a question of time when bread must be had. The first article of Ingersoll's creed is compressibility. &C., &C. But when we press our question still further, and demand a knowledge of matter in its last analysis, he will admit there is a point beyond which he cannot divide, a number where he can no longer subtract; an unknown and an indefinable residuum no chemist's crucible can reach, and the veiled sphinx stands before us again and mocks us with her riddle.

When we start from this first inquiry two roads of discovery seem open before us: The one is to inquire how life is evolved, the other is why the processes of nature are thus perpetuated and maintained.

The first article of Ingersoll's creed is Manhood. In the next place, he honors woman, whom first of all the church has sought most to dishonor, giving her a secondary position, and making her a slave. In all countries where there is any system of belief this is apparent. In the East, in Europe, and even here, let us tear down the standard of sex and raise the standard of merit. Ingersoll honors woman and the second article of his creed is Womanhood. Children, also, have their rights and privileges, and should be treated with consideration. In fact, the great teacher puts in the place of Godhood, Saviourhood and Devilhood. Manhood, Womanhood, and Childhood. So far as Ingersoll goes, we follow, but when hestands face to face with death he can only say, "When as Ingersoll goes, we follow, but when hestands face to face with death he can only say, "When love kisses the cold lips of the dead, hope is born to the human heart." We have blossomed that hope into a reality. He is the John the Baptist, plowing in the field of thought, and

preparing the soil for spiritual seed. The Spiritualism of the last thirty-five years has made his work possible. He has torn down the hanner upon which was written "Christianity," and printed that grander word "Humanity!" Shall we not all bear it up the heights, until all are crowned with life's blessings.

SATURDAY.

Mrs. Nellie Brigham, of New York City, gave one of her unique discourses, showing the spiritual significance of many Bible passages. In the choicest of language she appealed to her auditors to work for personal spiritual development. Pointed contrasts between the old beliefs and the more rational interretations were made. The discourse was highly appreciated by all who heard it.

THE GREAT DAY. SUNDAY, AUGUST 20TH.

The vast amphitheatre was crowded with people at an early hour to listen to the morning

concert by the Fitchburg Band. IN THE FORENOON

J. W. Fletcher chose for his subject "Ancient and Modern Miracles." He said, substantially: The Spiritualist is met with the Bible, and asked to bind his "ism" to it. There are twenty-six Bibles in the world, all of which are inspired of God and his only revelation to man. If any one revelation is true, then all the others are false. Mediumship, the power through which the demonstrations of a future life are given, is varied in its phases. Some Christians laugh at mediums for being untied and unhandcuffed, but they ask us to believe that Peter was released from prison by spirits and and unhandcuffed, but they ask us to believe that. Peter was released from prison by spirits and conducted home. Mediums play with the flames, and the objector says, "Oh! they have washed their bands in a preparation," yet they accept the story of the Hebrew children as true. Spiritualism will explain the miraculous as recorded in the Bible.

IN THE AFTERNOON

Mrs. Helen Palmer spoke on the general theme of Spiritualism. Among other things she said: "By simply asserting a fact, a theory does not prove the same to be true. Theories are the heginnings that lead the way to demonstration. Man has a right to question—to demand evidence. Were it not for the skeptical spirit the masses would be credulous believers—receivers, not analyzers or thinkers. Skepticism is the power behind the throne. Spiritualism underlies the universe. You cannot separate any human interest from it. Religion is the truth of the universe. If a man be narrow, he will have a narrow view of Deity. Religion is not a theory, but an active principle. Spiritualism is based on the ground of fact; hence it is essen-IN THE AFTERNOON based on the ground of fact; hence it is essentially scientific."

tially scientific."

The cloquent speaker referred to the charge that electricity was the cause lying back of spirit-phenomena. Such was the case; but intelligence governed the action of the electricity and produced the "raps," and immortality was demonstrated. Healing was also referred to in this connection; also psychometric gifts.

Closing, the lecturer spoke in a thrillingly cloquent manner of the need among mankind for charity and love. A righteous life was a grand spiritual manifestation. Prove all things; cooperate with honest mediums, and ask for tangible evidence concerning the fact of spirittangible evidence concerning the fact of spirit-return. The future will be bright and glorious according to the spiritual quality of one's career here.

HENRY SLADE'S LECTURE.

THE EUROPEAN TOUR.

THE EUROPEAN TOUR.

Dr. Henry Slade says that his success since the Belleville, Canada, alleged exposé has been marvelous, all of his sitters having received most convincing tests. The Doctor stated in his public lecture on Sunday evening that he would pay \$1,000 to any one who could detect him in any fraud in the manifestations which occur in his presence. He referred to his conversion to Spiritualism. In the course of his remarks the lecturer gave his ideas relative to the journalism of Spiritualism. The main portion of the address was confined to a detailed statement of his European tour, which was well received by the large audience.

GENERAL MISCELLANY.

GENERAL MISCELLANY.

CAMP CHIPS. Miss Agnes Slade is a fine singer. Miss Agnes Sindo is a tine singer.
Only one more week of camp life.
I. Frank Baxter is inquired after.
Popular and eseful: Slade's free scances.
A sight: The Pavilion on Saturday evening.
S. B. Nichols is carnest in all he undertakes.
Sturgis, Mich., is represented at the meeting.
Do not miss the closing sessions of the meet-

ing. C. P. Longley has been singing on the plat-Dr. F. L. II. Willis made a brief trip to the

The Eddy Brothers' scances are largely attended. Sound sense: J. W. Fletcher's discourse on Sunday.

Pleasant to see: The merry dancers in the Pavilion. Mr. Young, of the Boston Globe, is full of Charles W. Sullivan was heartily welcomed

to the camp.

Dr. Towne is meeting with excellent success as a healer.
Mr. Parsons, of Ashtabula, Ohio, is attending

the meeting. Mrs. Scott Briggs is selling reform literature on the camp ground.

Mrs. J. G. Dow, of West Rumney, N. H., was pleased with camp life.

Mr. and Mrs. Clayton, of Philadelphia, are having a splendid time here.

having a splendid time here.

Mr. Benedict, of Brooklyn, N. Y., is an interested spectator of current events.

Dr. J. N. M. Clough, an electric and magnetic physician, is tarrying at the camp.

The crowds come in daily in increased numbers, but there is room enough for all.

A purchase: J. W. Fletcher has bought the catter furnish covered by Mys. Morea

cottage formerly owned by Mrs. Morse.

Lewis Sibley, long known as a healing medium, is developing for materializations.

J. W. Fletcher was loudly applauded on Friday as he referred to old views of Deity. day as he referred to old views of Deity.

Cordial greetings and good will abound at
Lake Pleasant. There is nothing like it.

Mrs. Danforth and Mrs. Clayton, from the
Quaker City, enjoy life at Lake Pleasant.

Linus Sibley, of Worcester, and other Universalists, visited the camp August 20th.

Healing mediums abound at Lake Pleasant,
and ment would be liver have been been presented.

and many wonderful cures have been made.
Great sorrow has been expressed by hundreds of people over the illness of Ed. S. Wheeler.
A. B. French left the grounds amid a chorus of affectionate "Adieus." Come again, Bro.

A grand sight: The enormous crowd at the Lake on Sunday. Nearly 10,000 people were present Mr. E. W. Emerson's entertainment in Asso-ciation Hall, on Thursday evening, was largely

attended Mr. H. H. Lee, of California, declares that Lake Pleasant is a stepping-stone to the Sum-

mer-Land.
The rumor that O. P. Kellogg was in camp was incorrect. The local wits were anxious to greet Oliver. A victory: The Lake Pleasant meeting has added another jewel to its crown by the convocation of 1882.

The Todd girls, of Lynn, Mass., send love to their friends at the Lake. What a nice "Chip" this item makes.
Col. Bundy, of the Religio-Philosophical Jour-

Col. Bundy, of the Religio-Philosophical. Journal. accompanied by his wife, returned to the camp Aug. 18th.

Mrs. Lee, of Syracuse, N. Y., with several friends from that city, have been enjoying a visit to the camp.

Dr. F. H. Lynn, of Philadelphia, arrived Aug. 19th. in company with a select party. He intends to visit Lynn, Mass.

Many people send regards to Mrs. Dr. Schofield, of Worcester, Mass. Her friends in camp desire her presence here.

Geo. A. Bacon has been postponing his departure from camp from day to day. He has had a splendid time here.

Miss Lillie Phillips, of New York City, left for Saratoga Springs, August 21st, greatly to the regret of many friends.

O. H. Burdick, of Auburn, N. Y., of the Auburn (N. Y.) Bulletin, is sojourning at the Lake. He is an intelligent gentleman.

is an intelligent gentleman.

Last Friday a large party from Lake Pleasant visited the Niantic (Ct.) camp, and had a very "pleasant" time.
A. T. Pierce, Esq., and his wife, cordially

prect callers to the appropriately named home, 'Pleasant View Cottage."

Dr. J. W. Dennis and wife, of Cincinnati, O., nade a brief stay in camp. They were highly

made a brief stay in camp. pleased with Lake Pleasant. Mr. A. W. Lewis, of the East Boston Advocate, was an interested listener to the speeches from

Mrs. Cora L. V. Richmond is not forgotten.
Her stately presence and luminous utterances are missed on the platform.
Come to Lake Pleasant and hear the speeches

Come to Lake Pleasant and hear the speeches on the closing Sunday, August 27th, by E. S. Wheeler and J. Frank Baxter.

Miss Lizzle Doten was cordially greeted by many friends. Her eloquent voice should be heard again from the platform.

Walter Howell, the lecturer from England, made on integrating speech in one of the con-

Walter Howell, the lecturer from England, made an interesting speech in one of the conference meetings the other day.

John Brotherson, of Ballston Spa, N. Y., arrived on Tuesday. He at once inquired for the scance room of the Eddy brothers.

The many friends of editor Spear, of the Lake Pleasant Siftings, regret to learn of the serious illness of one of his children.

It was Mr. Kellar, not Mr. Heller, the magician, who participated with Mr. Meugens, of India—referred to in a former "Chip."

I. T. Pease, of Hartford, Conn., keeps the Banner of Light in his family from year to year. Of such is the kingdom of sensible men.

Lake Pleasant tourists are pouring in on each

Lake Pleasant tourists are pouring in on each train. The last week of the camp will be nota-

To numerous to mention: Entertainments, receptions and scances. It is impossible for the Banner reporter to be in three places at one

Mrs. Morse-Baker, of Granville, N. Y., will please accept thanks for the beautiful bouquets which were sent to the Banner reporter's

quarters
David Williams, of Utica, N. Y., plainly sees that Spiritualism leaves Agnosticism in the shade. Lake Pleasant is an evangel of light to many people.

A vision: As A. B. French sat on the bluff on Wednesday night, he imagined that he saw Brad Tuttle, of Clyde, Ohio, starting for the Lake. Queer.

Mr. and Mrs. Berry, of Portland, Me., prominent Spiritualists, have been sojourning one week at the Lake and will remain until the close of the meeting.

week at the Lake and will remain until the close of the meeting.

Secret of the order at the camp: The good sense of the people, supplemented by the consummate skill and discretion of Chief Fred Gallupe and his officers.

Dr. Carpenter, Mrs. C. H. Loomis, Mrs. Dr. F. W. Johnson and Mrs. Clayton called on the Banner reporter and authorized him to send regards to Colby & Rich.

Maud E. Lord has been one of the busiest ladies on the grounds. She delights in doing kind

Mand E. Lord has been one of the husiest ra-dies on the grounds. She delights in doing kind deeds for others. And the same may be said of her friend, Minnie Tisdale.

H. P. Talmadge, of Worcester, Mass., made his regular visit to the camplast week. His lady friends assembled in a glittering phalanx at the deport to welcome him.

lady friends assembled in a glittering phalanx at the depot to welcome him.

Ida Lang, of Laona, N. Y., gratified her friends by putting in an appearance at the Lake on Friday. She returned West to the Cassadaga Lake (N. Y.) meeting, the 22d.

Copies of that excellent Southern magazine The Progressive Age, published at Atlanta, Ga., are being circulated on the grounds. The price of this monthly publication is \$2,50 per year.

The Franklin and Hampden Harvester Clubs held a "Summer Meeting" in Association Hall on Thursday, August 17th. About 150 of the brethren took dinner at the Lake Pleasant hotel.

hotel A. B. French made many warm friends during his brief stay at the Lake. His discourse was a very able production; it was eloquently delivered, and abounded in passages of great

delivered, and abounded in passages of great beauty.

Whit Coburn, of Springfield, Mass. has worked with untiring assiduity for the interests of the camp-meeting. His letters to the Banner reporter should be published for the benefit of the public.

A. S. Hayward, the magnetic healer, took a flying trip from Saratoga to the camp. Mr. Hayward is a genial gentleman and a successful healer. He knows all of the professional mediums in the country.

A reception was given Mrs. S. W. Fletcher one evening last week by her friends. Mrs. Severance, Mrs. Wood, Maggie Folsom, Mme, Loue, Mrs. Fletcher, Messrs. Clayton and Fletcher participated in the exercises.

The weather on Sunday was cool and refreshing, and the great throngs of people that gathered at Lake Pleasant had a most enjoyable time. The excursion trains over the different roads were large.

The masquerade ball on Friday night was a

most flattering success. The costumes were varied and unique. The Pavilion was crowded and the affair was declared by all to be a most lo A. B. French: God speed you on your

Western journey. Your elequent words will long be remembered by the people. Accept congratulations on your Eastern tour, wh

There is a "boom" for the new camp meeting at Burlington, Vt. Dr. E. A. Smith, of Brandon, Vt., is working like a hero in the interests of this new movement. A large party will leave for the Burlington meeting on the 28th

Capt. H. H. Brown sends regards to the friends at Lake Pleasant. He says that he knows how to sympathize with President Beals more than ever since he (the Captain) has had charge, as presiding officer, of the Neshaminy Falls meetings.

On Tuesday evening, the 15th, Dr. Juliet H. Severance held a reception. The attendance was large, and interesting speeches were made by Mrs. Townsend-Wood and Dr. Geo. H. Geer. Mrs. Mason contributed a song to the exercises of the occasion.

Dr. E. S. Walker, of Cincinnati, O., was taken sudden, tile of Saturday and Saturday.

suddenly ill on Saturday, and for several hours suffered intense pain. He soon found that he had a large circle of friends on the grounds, as numerous campers called on him. Happily, the Doctor recuperated quickly, and is now his

former self again.

Mrs. J. S. Parke, of Chicago, Ill., writes to a friend in camp that she is at the Lake in spirit, though absent in body; she intimates that the reports of the proceedings published in the Banner of Light afford her great pleasure. Mrs. Parke wishes to be remembered to her

Mrs. Parke wishes to be remembered to her many acquaintances at the Lake.

The Boston Herald declared that A. B. French's oration on "Unsettled Questions," was one of the "most coherent, eloquent, logical and rational speeches yet delivered at Lake Pleasant." The Boston Herald shows good sense in making such an observation.

On Friday afternoon, Mr. Walter Howell, of England, was tendered a recention in Associa-

England, was tendered a reception in Associa-tion Hall. The affair was largely attended, and eloquent speeches were made by prominent Spiritualists. Mr. Howell has every reason to be pleased with his cordial welcome on this side

of the Atlantic.
Prof. Cadwell, the mesmerist, has hailed the writer ten times at the camp. On each occasion the Banner man was on the jump for a "Chip" and could not stop to talk with Prof. C. You shall have one hour of our valuable time, Professor, before the camp closes. No mistake about it.

D. A Starkwasther, telegraph, corrections the

D. A. Starkweather, telegraph operator at the Lake, and an employe of the fitch burg railway, is a genial young man and has attended to his duties faithfully, without being "cranky," or put-ting on "airs." Despatches have been prompt-ly delivered, and many campers desire to ex-press their satisfaction publicly. Hence this

The sensitive man arrived last week, The sensitive man arrived last week. He way indignant because his name was not in the Lake Pleasant Siftings, forgetting that the paper went to press on the day when his great personality enhanced the grandeur of the camp. Some people are so funny. Editor Spear has a difficult job explaining this matter to ambitious visitors.

Dr. F. W. Johnson has been meeting with

excellent success in his professional work at the Lake. The other day an aged couple drove to the grounds, the man being deaf, and the

lady suffering from rheumatism. Under Dr. Johnson's skillful treatment the man was soon able to hear a whisper, and the good lady was entirely free from rheumatism. The old genleman drove home at a three-minute gait.

Despite the resolution in another "Chip" not

Despite the resolution in another "Chip" not to individualize any of the illuminations on Saturday evening, the writer cannot refrain from saying that Arthur Hodges's tent looked like a bower of beauty in a blaze of coruscating light; that A. T. Pierce's cottage was uniquely grand; that the appearance of Weaver Austin's tent was highly complimented by hundreds of promenaders; and that "Heavenly Court"—well, the residents there really felt that they had left this ball terrestrial and were safely landed on one of the highest of the very high spheres.

landed on one of the highest of the very high spheres.

The writer begs leave to return his sincere thanks to A. B. French. Maud E. Lord and Minnie Tisdale, for their kindness in engineering a very pleasant reception to the Banner reporter on Thursday evening; also to Messrs. French, Clayton, Bacon. Beals. Kiddle, Fletcher, and Mrs. Woods and Mrs. Lord for their generous words; to the members of the Fitchburg Band for their excellent music, to Mrs. Mason and

words; to the members of the Fitchburg Band for their excellent music; to Mrs. Mason, and Messrs. Bacon and Sullivan for fine singing; and to the other kind friends who were present. To all of you the Banner reporter from the depths of his heart says, Thanks.

The illumination on Saturday evening was a very brilliant affair. Thousands of Chinese lanterns of unique designs were hung in front of the tents and cottages, and many of the habitations of the campers were tastefully decorated inside and outside. The streets were thronged with promenaders from eight to ten o'clock. The utmost order prevailed, and every-hody seemed bent on enjoying the occasion. The Banner of Light reporter would be very happy to make special mention of "illuminations" that were exceptionally fine, but the number is so large that he fears that some might be omitted which were worthy of note, hence a generalization must suffice. hence a generalization must suffice.

Lake Cassadaga Camp-Meeting.

The advent of J. Frank Baxter at Cassadaga had a very noticeable effect on the campers; the thousands that poured in to hear him seemed to look and feel it was good to be there. No matter how large the crowd is, it is always quiet and orderly when he speaks; he always commands the closest attention, and one hardly knows which to admire most, the orator, singer, test medium, scholar or man. As a speaker his themes are well chosen; he is logical, argumentative and bold in his utterances: he gives his hearers much to think of and probably helps to make more converts than any other one now on the rostrum. Sharing the honors of the day with him was Mrs. Clara A. Field, of Boston. Mrs. F. was a new comer here, and was listened to with marked attention. She is a lady of fine physique, an earnest speaker, and in her discourses treats mainly upon the practicalities of life. She points out the necessity of living more spiritual lives, and of incorporating the grand truths faught by of incorporating the grand truths taught by Spiritualism into our daily acts, in order to fit us for higher truths yet to come. Whether in us for higher truths yet to come. Whether in lecturing or in conference, Mrs. F. is the earnest champion of truth, and recognizes that est champion of truth, and recognizes that Spiritualists have very important duties to perform. Between the meetings Mrs. Field was much occupied in instructing the campers in the science of Psychometry, and was much the science of Psychometry, and was much sought after for her psychometric readings. It is to be hoped she will visit the West at an early date. We have also listened this week to that gifted trance speaker, Lyman C. Howe, of Fredonia, N. Y., and Judge R. S. McCormick, of Franklin, Pa., who, in his cool, dispassionate, legal manner, presented the truths of Spiritualism. His subject was, "The Unreal and the Real; or, The Material and Immaterial." Judge McC. is and has been a stanch friend of Dr. R. W. Sour, now of Cincinnati, and it was in his home this remarkable medium was developed. Dr. Sour, wife and family, have been rusticating here for the past two weeks, as also has Dr. McDonald, of Rockford, Ill., together with his wife and charming daughter "Jennie." The Doctor and wife are the parents of Mrs. Sour. Just before Dr. S. left for Lake Pleasant he gave a remarkable scance Inks of Mrs. Sour. Just before Dr. S. left for Lake Pleasant he gave a remarkable scance on the rostrum, making a life-size crayon sketch of "Clint," a son of Judge McCormick, in thirteen minutes, in an improvised cabinet, perfectly dark. When testifying to the accuracy of the likeness the Judge was overcome with avoidion.

with emotion. There is ample opportunity for investigators to study into the physical phenomena, no less than seven or eight mediums of this character being on the ground, viz., Mrs. Margaret Fox-Kane, Chas. E. Watkins, Keeler and Rothermel, Henry B. Allen, F. A. Ackerly, and Henry France, who has just arrived.

CAMP CHIPS. Cottages are still in course of erection on the grounds, and many more are in contemplation.

The open air Lyceum entertainments have been somewhat marred by the inclement weath-er the past week.

Probably the thing most needed at Cassadaga Camp ground is a pavilion or hall for lectures and amusements in stormy weather. Manager O. P. Kellogg announced from the

Manager C. P. Kellogg announced from the stand last Sunday that over three thousand people were on the ground.

The Cassadaga Camp Lyceum grows more interesting every day.

One of the attractions of the camp is a cockatoo brought from Cleveland by Miss Tillie H.

Mr. and Mrs. E. W. Bond, of Willoughby, are waiting for fine weather to dedicate the new

ommodious cottage they have just moved Erie and Columbus, Pa., have both contrib-uted large delegations to Cassadaga. "The Cassadaga Sisters" (Misses Smith. of Titusville, Pa.) have arrived, and will probably

appear in the next Lyceum entertainment.
The Cleveland Excursionists and Lyceum are expected on Thursday, August 24th.

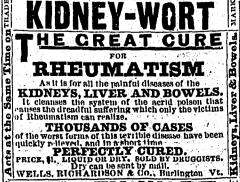
Spiritualist Meetings in Boston. Eagle Hall.—Spiritual Meetings are held at this hall, 16 Washington street, corner of Essex, every Sunday, at 00 M. A. M. and 2% and 7% P. M. Eben Coult, Speaker and Conductor. Meetings also held Wednesday afternoons at

Marmony Hall, 24 Essex Street (lat flight).—Spiritual meetings in this new and beautiful hall every bunday, at 10% A. M. and 2% and 7% P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent votal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10% A. M. and 7% F. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The Independent Association of Spiritualists and Liberais hold public meetings every Sunday morning and evening at Frobisher Hall, 23 East 14th street. Speakers engaged: Mrs. Susie Willis Fletcher, for October; Mr. J. William Fletcher, for December, who will give tests of spirit presence after each jecture. The Banner of Light is on sale at all our meetings. Alfred Weldon, President.



DNEY-WORT SAN FRANCISCO.

BANNER Of LIGHT and Spiritualistic Books for sale
Nov. 18.—isti