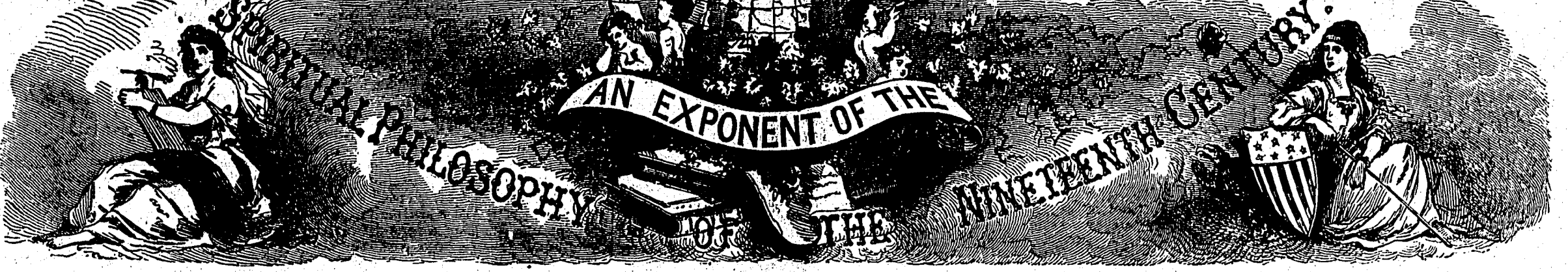


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## CONTENTS.

- FIRST PAGE.—*The Spiritual Rostrum: The Spiritualization of Humanity.*
- SECOND PAGE.—Poetry: Valentino Bagley's Well, Brooklyn (E. D.) Spiritual Conference. *Spiritual Phenomena: The Spiritualistic Experiences of Prof. J. W. Cadwell, Mesmerist.*
- THIRD PAGE.—Psychography. Book Advertisements, etc.
- FOURTH PAGE.—*Message Department: Invocation; Questions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Shelburne from Cyrus Miller, William S. Clemence, Mary Dearborn, Wallace H. Blackwell, James Dennis, Mrs. Almira L. Baker, Gen. George H. Pierson, Dora Snow, Mrs. Della A. Walker, Daniel Brady, and B. W. Titus. Verifications of Spirit Messages. Notes of Travel.*
- FIFTH PAGE.—The Egyptian Idea of Immortality. *A Spiritualistic Story: The Secret of the Stradivarius. To the Spiritualistic Public. Meeting Notices, etc.*
- SIXTH PAGE.—Spirit-Visions after the Orthodox Fashion. "Devil Worship," M. Pasteur a Spiritualist, Militant Censors, Brief Paragraphs, etc.
- SEVENTH PAGE.—A Joyous Reception. Onset Bay Notes. The Nesbitt Falls Camp. New Advertisements, etc.
- EIGHTH PAGE.—Pearls. Bible Facts and Spiritualism. *Banner Correspondence: Letters from Ohio, Arkansas, Michigan, Massachusetts, Vermont, New York, and Illinois. The Moral Responsibility of Entranced Mediums. The Boreford Ghost Story.*
- NINTH PAGE.—Poetry: Spirit Companionship. *Form Materializations: Spirit Intercourse. New Publications. Book Advertisements.*
- TENTH PAGE.—Good and Evil. A Sensible Criticism. Backward and Forward Steps. Baldwin vs. Slade. A Home Incident. List of Spiritualist Lecturers. Retail Agents for the Sale of the *Banner of Light*. Business Cards.
- ELEVENTH PAGE.—"Mediums in Boston." Book and Miscellaneous Advertisements.
- TWELFTH PAGE.—Lake Pleasant (Mass.) Camp-Meeting. Lake Cassadaga Camp-Meeting, etc.

## The Spiritual Rostrum.

### The Spiritualization of Humanity.

A Lecture by  
PROF. HENRY KIDDLE,  
Delivered at Lake Pleasant (Mass.) Camp-Meeting, 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 supernatural 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 *heaven* 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 sway.

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 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.

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 infusion 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 social and religious systems, which every one can see are being rapidly permeated with the 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 movement is forbearance, humility and charity. Why should coteries, 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 render them efficient co-workers in carrying forward an enterprise conceived in the councils of supernatural wisdom.

I propose, in this address, to present a few thoughts in regard to the true object of that great and glorious enterprise—for great and 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 imply? What is meant by *spiritualization*? Briefly, 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 spirit-life, 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 Buddhist 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 spiritual progress 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 *capacity* 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 centuries may roll on and still leave you in the spheres of darkness.

The life of mankind, in general, appears to 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 lust of the flesh, the lust of the eyes, and the vain glory 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 stagnation; 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 snare 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-teaching, church going, and worshipful ministrations in the temples consecrated to the religion of him who taught the sacred principles of love to God and love to man. We do, indeed, find these principles embodied in many institutions of benevolence and charity; but are they generally enshrined in the hearts of Christian worshippers? It would quite often 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 necessities 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 contributions made by them to erect churches, to send missionaries to convert the heathen of foreign lands, or even to endow benevolent institutions, 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 of a people's grade of spirituality; and, judged by these, where do the nations of the most advanced civilization stand to-day? I leave others to answer that question. Why, even the spiritual teachers, most highly distinguished for learning and piety, the reverend doctors of divinity, often seem as blind as moles to the 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 ecclesiastical 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 driving forth thousands of its citizens, glad to 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 them—a 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 tolling millions of China are content under their paternal Government, with their childish superstitions. Spiritualism

pervades the nation, but it is too degraded to 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 spiritual progress, 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 tongues; 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 spirits—the 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 disobedience?"

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 spirit-life.

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 of this statement. The Christian theologian who can scarcely find terms strong enough to express his hatred and scorn of Modern Spiritualism, 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 defeat 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 injure the true Church of Christ, and to gather

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 recalcitrant 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 understand 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 comprehended 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 be no injustice toward the instruments of reve-



lation. During the past year there has been much inharmonious among Spiritualists, brought about by what is called the "exposure" of mediums. I believe that intemperate denunciation has prevented a calm and rational consideration of the facts and principles involved; and now the most prominent questions among investigators are, how far mediums are to be held responsible for certain manifestations, 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 discussed. 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 "exposures" and the "exposures" of mediums, and the inharmonies of their supporters and opponents. Truth is truth, whether it is scorned or lauded; whether it is eminently respectable or only "quasi respectable," as some of our New York friends would say. Certainly, the true spiritualist ought to have very little fear of being thought not respectable. Mrs. Grandy cannot frighten them, let her rail and scold as 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 preliminary. The angels know that the reason of man must be convinced by revelation; and revelation comes to us in these days in such form, that it can be immediately absorbed by intuition, or embraced by reason. But it is the inner spiritual nature that is to be impressed and made active in men's lives; to the subjugation of earthly passions and selfishness, 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 carry it beyond the dominion of appetite, and prevent it from groveling in the mire of vice and corruption. The mere belief in spirits will not do this. Spirit intercourse will not do it. Nothing will avail for this purpose but the faithful cultivation of the inner nature by a constant communion with God and the angels—by the unfolding of soul power within. Man, as you all know, is a trinity, of body, spirit and soul. The real man is the soul; the body and the spirit, merely its instruments. 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 earthy 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 into the spirit. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit." There can be no spirituality without this spiritual birth; there can be no spiritualization except by agencies that serve to bring it about. This is what St. Paul meant when he told the Corinthians: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"; and when he said to the Romans: "They that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit." And he referred to the same principle in the saying: "As many as are led by the spirit of God, they are 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 this paramount influence of the spirit within them—whose souls have never been permitted to assert their proper sway over the things of 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 he 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 understand better the principles on which it depends; for we know the true 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 thee."

It is this soul instinct that prompts to self-renunciation, 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 Christ-spirit—the Divine Arabula of the Harmonial Philosopher. It is truly the "light of the world," 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 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 resurrection of

soul life is genuine spiritualization; and when humanity at large shall feel it, and own it, and live by it, the work of the angels will be accomplished; for the spirit, not the flesh as now, will rule the social system, guide statesmanship, and control the private life of every individual and family.

The outer spiritual manifestations are only preliminary to this. They serve to break the ground; but they scarcely sow the seed of true spirituality. They demonstrate to you that there are spirits, but they do not necessarily teach you what is *spiritual*. They show you 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 you rise progressively from the earthly to the spiritual, from the spiritual to the celestial.

But I hear you say, Does not the present life claim our exertions? Are we to lose ourselves in the interests of the spiritual life? If we live this life well, will not the next take care of itself? My theme would be very, very imperfectly 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 end? Is not that end and unfoldment—unfoldment of the spirit? Who really gets the most good out of the material life? He who lives to the flesh—the sensualist, the pleasure-seeker, the mammon worshiper, or he who lives to the spirit? Are even the affairs of this world best 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 pure-minded statesmen and self-sacrificing patriots, than selfish, scheming politicians, bent only on their own aggrandizement, regardless of the interests of the people who have entrusted them with power? Is it not better that the merchant, the lawyer, the physician, the capitalist, the artisan—that every one should recognize he has a soul whose eternal interests he should serve, rather than to make the things of sense and time the sum and substance of life? Is not the dreaming pietist that I have in view, but the earnest worker; he who realizes fully—

"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 divine, spiritual philosophy which teaches the souls 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 lies."

I quote from the words of the Buddhist 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 the fundamental fact of spirit manifestation, what then? Is our work done? Is there nothing further to be accomplished in order to effect the spiritualization of humanity? As I have already indicated, the work would be only begun; only the first letter of the spiritual alphabet would have been taught. The problem still to be solved would be the same that has been presented through the ages; the problem that every one of the world's great spiritual teachers has endeavored to solve; the problem that aims to lead men from the outer to the inner life—from the life of passion and sense to the life of the soul—from the sway of corrupt self-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 the great truth of the soul's progression. For some inexplicable reason, this was but dimly 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 *Dhammapala*, 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 Buddhist teacher, in the *Light of Asia*, the following language is attributed:

"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 consummation—to 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 to examine the individual soul. Turn within;  
and then, when you have swept the vestibule clean, go and see if the altar is made pure and holy for the visitation of angels. Whatever

outward expression of truth shall come to you through the spiritual sense, whatever revelation 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 pathway 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 anthem of the angel-choir in 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 formulae 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 after-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 cherishing 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 discovery, thus realizing the prophetic vision of the inspired poetess:

"Hark 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 wisdom, and a well of love,  
Where the springs make their dark and mysterious play.

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 Arabian strand,  
Where the stars like flames about him flamed,  
And the ashes of hell was the burning sand.

Ever before him and his mates,  
Tolling on with their bleeding feet,  
Stripped by the desert tribes and left  
To the blistering flints and the boundless heat,  
The shag crowd of the harbor drew  
And Muscat's minarets made retreat.

And all save a few on that withering way  
They faded, they fell, and their hot hearts burst,  
They died of the doom of searing light,  
Torture of heat and fiery thirst.  
Dreadful shadowy stretch over them,  
Heard.

In the bleaching blaze of that land accursed,  
But whenever the phantoms of palms and pools  
His fellows mused over the desert floor,  
Valentine Bagley also saw  
The pleasant land of the Salsbury shore,  
The tossing sunnyside, the dipping oar,  
And the hues that the hills of Newbury wore.

And never in life would come again  
Such an hour, as at length, that rapturous space  
When he saw the white-cloaked Arabs crouched  
Round a dug-well in a shadowy place,  
A well of water in a shadowy place,  
Where he vowed his vow 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 Salsbury shore  
And the dark sweet shade of his own roof-tree,  
That brought him through to the Salsbury shore,  
Till the waters gushed and the well flowed free.

How he stoned the shaft, how he shaped the sweep  
From some leached pine's majestic limb,  
Drew the deep and delicious draught, and cried  
That none should thirst by that open brim,  
"Fill up, fill up, and drink and drink,  
With the torment that once had tortured him!"

Back to the ancient earth's brown dust  
Valentine Bagley went long ago,  
But the secret and crystal currents still  
In the depths of his well forever flow,  
And sweeten the lives of the harbor crew,  
The wayfarer's blessings about him blow.

Back to the ancient earth's brown dust  
Valentine Bagley went long ago,  
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In the depths of his well forever flow,  
And sweeten the lives of the harbor crew,  
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#### Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

On Monday evening, Aug. 14th, the Chairman, Mr. A. J. R. gave a most interesting and instructive address, asking: "What are we going to 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 mediumship be placed in its true position, on a level with every other honorarion, supported and encouraged; for in it is the home of the future of humanity. Spiritualism builds upon the solid rock of facts; and it may be said of it, in the words of Peter of old: "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." This is the distinguishing 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. The spirit circle and mediumship are 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 the world. 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 them successfully through all sorrow and anguish that may assail them, and sustain them in their trials." The spirit controlled 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 descriptions 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. Dunbar, the Rev. Dr. Rogers, also spoke of his acquaintance with and recognition of him. Mr. Holmes gave a beautiful poetic improvisation, "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.

832 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, 15 cts.

## Spiritual Phenomena.

THE SPIRITUALISTIC 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 magnetism, 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 rarefied 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 eye 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 senses.

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 *Waverley Magazine* was one of a company who saw my father very distinctly. I recognized those friends by the senses of sight and hearing; and I failed 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 Jesus had usually blessed his food—and the 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 eleven 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 I 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 spoke 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 Eddy, and was satisfied that they were genuine and very remarkable mediums. I had never tested Wm. Eddy, and I engaged him 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 arrangements to give three of our combined entertain-

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 so-called 'cabinet manifestations' of the Spiritualists," etc. In the same paper, Oct. 1st, 1867: "The Eddy mediums, who hail from Vermont, will perform their tricks at Lincoln Hall, in Ward 7, this evening. They ought to know that such humbings 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 held 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 William, 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 séance advertised, and she refused to give her consent, well knowing how easy it is to spoil the necessary conditions for a successful spiritual séance. Von Vleck then 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 untie 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 séance commenced, Von Vleck suggested 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 public 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 candid 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 exposé 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 fearful. Cadwell, you are a humbug; Springfield is ashamed of you."

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 copied into the *Springfield Daily Union* of



1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26



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gratuitously. When they exceed this number, two cents for each additional line, payable in advance, required. Ten words make a line. No poetry admitted under this heading.]







## 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.

The originators of this pleasant affair were Mr. A. B. French, Esq., of Ohio, Mrs. Maud E. Lord and Miss Minnie P. Peadar, of Chicago. They joined in private invitations for friends to meet them at Mrs. Lord's rooms at Eagle Cottage at 6:30 p. m., 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 heart. We have called you here to-night to join us in our quest 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 in the Infinite Love places in the soul's crown. Mrs. Lord, Miss Minnie and myself have joined to-night to honor in some way one who has grown dearer to us as the years have gathered over us. More than fifteen years ago a young man came to Ohio. He had a pale face, and leaned upon crutches. When I looked into that face, I saw a full of childlike simplicity. I said to myself, 'This strange boy is some mother'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 come and gone, I can observe each one has added to his public power, and I am proud to say to-night our quest is with him, a quest and few equals upon the spiritualist rostrum. His lectures have a catholicity of thought and a liberality of spirit all candid men and women must admire. He rises above any pettyism, and is cosmopolitan in his thought. Let me here say there is nothing I more detest than the illiberality manifested by many who profess liberalism. Our quest has long been employed by the *Banner of Light*, and I take pride in saying his 'Western Local' have always breathed a spirit of fairness, and no unkind word to our quester has been written of any one. His zeal to do the interest of his journal has never 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 man went to work in a well 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 the smoke 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 special feature of our friend's 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 never found him seeking personal favor at the expense of others. He is a non-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 an until he has mastered passions, overcome difficulties, and has conquered. I cannot say to you I know our quester all these things. He is not an angel. He is human, and we love him for his humanity, and his efforts to perfect himself. Our quest 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 life.

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. Bens 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 to him than any other man for the work he had done for the cause of Spiritualism.

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 he 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 should call upon the Lord. Cephas could 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 applauded by the audience.

Charles Sullivan sang the "Faithful Engineer," and the excellent song, 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 he knew Cephas as a boy. He knew how kind he was 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,  
Thou 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."

Mr. French then introduced the guest of the evening. Mr. Lynn stepped forward, and after 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, tramped in cold halls, and sometimes I have been discouraged. This reward now 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 latest scholarship, and in a rational and consistent manner. When we shall do this we shall utilize a victory already gained. Again I thank you."

Mr. French then announced that the meeting would adjourn for congratulations. It was conceded by all that the reception was one of the most pleasant and enjoyable occasions of the season.

## 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 true to say that all expectations were more than realized. Australia, the respondent 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.

The morning session was convened immediately upon the arrival of the steamer "Monahansett" 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 here this season than the airs from "Trovatore" and other selections rendered 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 Partridge; 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 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 consequence to the bird. Going a little further, she came to the nest of a young one, 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 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 beginning and the development 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 described.

After an hour's intermission Mr. Bright 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 meaning of the word "God." 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 Vedas represented his revealed will. The Buddhists added the Puranas to the Vedas. The Parsees declared the Zendavesta was the word of God. The Mahomedans 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 revelations in the realm of spirit which were being gradually demonstrated in our own day. The lecture was closed with an appeal to the audience to let their actions speak for them as their best and most practical prayers.

At the close of the lecture, which was received with enthusiasm, Dr. Storer rose and said that no printed program 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 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 dear 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 welcome 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 Grove Meetings, 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 that Mr. Heath, of Charlestown, the blind Methodist, will lecture next Sunday, Aug. 27th, at 10 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 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 interesting 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 received, the children were dined by the cottagers, and the "Little Wanderers" departed, greatly pleased with Onset.

The President, Charles and 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-

gest was ready, mention of it was accidentally omitted altogether.

It is pleasant to notice the friendly spirit manifested by the Cape Cod, Stoughton, Brockton and New Bedford papers toward Onset and its purposes. All contain, on the whole, just reports of our proceedings (the slur on Mr. Stiles' tests in the New Bedford *Standard* being an unworthy exception), and we copy with pleasure from the New Bedford *Signal* the following remarks:

"Last Sunday we made a trip, by Steamer Monahansett, to Onset Bay, to attend the Spiritualist Camp-meeting. 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 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 resorts. The people here seem to possess any of the exclusiveness of Newport, Long Branch, or even the Vineyard. Open-heartedness is manifestly the characteristic of the denizens. They do not look upon the new-comers with suspicion, as if they were 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 order 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 wind, the prevailing one in summer, blow fresh and cool, after its passage across the water, instead of being heated by crossing the land."

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

Dances at the Pavilion still continue. Mr. Hucks'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 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 the price of a water front lot, illustrates the financial progress of Onset; the best thought from its platform, and the most fraternal feeling 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 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 Religion of the Seen 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 silent education of surroundings; spoke of the silent spiritual influence as illustrated by psychometry; considered the silent influence of secret thoughts and those desires which are unexpressed because they are holiest, and those of a beautiful operation 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 have a desire to find through Spiritualism an avenue to growth in that which 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.

Friday, 18th, r. 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. Afterward she answered questions propounded by the audience.

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 psychometry.

Sunday, 21st, was clear and warm. Excellent addresses greeted the speaker. Mrs. C. Fannie Allen, 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, humor, sarcasm, philosophy, pathos, deep earnestness and sweet eloquence, and common-place colloquy, followed each other with rapidity, exhibiting a power to hold and interest an audience that few possess. We never listened to more eloquent and sympathetic in her former address upon the sympathy of Laura Bridgman for Mrs. Garfield.

In the evening, among other exercises Mrs. Allen occupied a portion of the time with a relation of her early experiences and a poem. The improvisations of Mrs. Allen during the day 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 again.

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 Psychic 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 Phenological 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 the dues of the Association.

W. G. Brown, a prominent lumber merchant, of Whitefield, N. H., passed Saturday and Sunday, 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. Shinnway's quilt was put on frames in the hall on Thursday, and everybody in camp put in a few stitches till it was quilted.

A surprise party Thursday evening at Mrs. Bench's tent, where there was frolic till a late hour.

Truly yours, H. H. Brown,  
Chairman of Neshaminy meetings.  
Oakford, Pa., Aug. 21st, 1882.

In consequence of frequent illness, Dr. L. K. Conoley 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.

## 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 carefully studying the plans for the new building, and for a successful camp meeting. The dining hall and lodging 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. Wood, with a competent 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 manifested 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 Levenger." He presented in a concise manner the arguments furnished by 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 Truax, assisted by others, add greatly to their 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, Vt.

CURE FOR SUMMER COMPLAINT.—A Cincinnati physician says that summer complaint can be cured by exposing water in a blue bottle to the sun, and turning it upward, and allowing one or two teaspoonfuls each hour until symptoms change. Water thus affected by the sun he declares to be a great nerve 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 15 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 of the Vermont State Association at Montpelier 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, Ill.

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, Mo.

A. B. French will be at Cassadaga camp (Ill) 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. Hynes 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 Place, 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. Saville was the last surviving child, and the only one to reach advanced years. Her father, Ezra Leonard, whose life after reaching manhood was passed in the pastorate of the Annisquam Church. Her oldest brother, Warren Augustus, died at Philadelphia in 1856 at the age of twenty years. Early in her youth her 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 1822 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 unpeopled 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, she has been a frequent visitor to the city, and 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 1868. Parson Leonard, her father, 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.

C. G.

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 1846, 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, August 13th, conducted by Miss Lizzie Doten. Many parting 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.

DR. IRA DAVENPORT, SEN.

## Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society—Mrs. F. O. Hyzer, permanent speaker—holds services at Everett Hall, 28 Fulton street, between Sunday and Tuesday nights, every Sunday at 8 o'clock, and 7 1/2 p. m. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock p. m. Conference meetings—J. David Chairman—every Saturday evening, at 8 o'clock, at Commodore Room, 4th street, corner of Lower Hall of Brooklyn Institute. All the spiritual papers for sale at our meetings. S. B. Nichols, President.

The Eastern Spiritualist Conference meets every Sunday evening at Commodore Room, 4th street, corner of Lower Hall of Brooklyn Institute. All the spiritual papers for sale at our meetings. S. B. Nichols, President.

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## RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eighth page.  
Special Notices forty cents per line, *Minion*, each insertion.  
Business Cards thirty cents per line, *Agate*, each insertion.  
Notices in the editorial columns, large type, inserted matter, fifty cents per line.  
Payments in full must be in advance.  
No electricity or cuts will not be inserted.

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

## SPECIAL NOTICES.

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

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

J. V. MANFIELD, TEST MEDIUM, answers sealed letters, at 100 West 50th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy. 1.

## ADVERTISEMENTS.

DR. F. W. JOHNSON, M. D.,  
It has been making many wonderful cures at Lake Pleasant and Camp Meeting. His office is 332 West 20th street, Boston. Call and see him. Jy. 1.

KIDNEY-WORT  
HAS BEEN PROVED  
THE BEST CURE FOR  
KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE. Buy this Kidney-Wort at once, it cures the disease and restores healthy action.

Ladies. For complaints peculiar to weakness, Kidney-Wort is unsurpassed, as it will act promptly and safely.

Either sex, incontinence, retention of urine, uric acid or any deposits, and all dragging pains, will speedily yield to its curative power.

SOLD BY ALL DRUGGISTS. Price \$1.

KIDNEY-WORT  
CHRONIC RHEUMATISM.

SWIFT CURE from the higher power. Positive remedy given on receipt of Fifty Cents in postage stamps, by W. H. BISHOP, care RICHES ROSS, 42 John street, New York. Aug. 26—1882.

MRS. MACCIE CAY,  
DEVELOPING AND HEALING MEDIUM, 45 Lexington Avenue, New York. Jy. 1.

PROF. BEARSE, Astrologer, 250 Meridian street, East Boston, Mass. Your whole life written; horoscope drawn free of charge. Reliable on Business, and all Financial and Social Affairs. Send age, stamp and hour of birth if possible. Aug. 26.

## FULL AND COMPREHENSIVE

## INSTRUCTIONS

HOW TO MESMERIZE.

Ancient and Modern Miracles by Mesmerism.

ALSO



## Pearls.

And quoted odes, and lowly words long,  
That, on the stretch of forefinger of all time,  
Sparkle forever.

### CREATION.

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

—Carbotta Perry.

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

### THE UNFATHOMED.

Like Nature? Can imagination boast,  
And its gay creation, like like hers,  
Or can it mix them with that matchless skill,  
And lose them in each other, as appears  
In every land that flows?

—Thomson.

Poetry is the blossom and fragrance of all human  
knowledge, human thoughts, human passions, emo-  
tions, language. —Cabrillo.

### STANCES.

Last summer she was with me, who to day  
Is somewhere in the far off world of God.  
Far out, said I? She is not far away  
When heaven and earth are sundered by a soul.

—Eden E. Berford.

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

—Eden E. Berford.

### PERFECTED.

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. Doubtfully I wait.  
Oh, for one glance beyond that guarded entrance,  
The power that my life 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;  
Knocking, I kiss the threshold and depart.

—Mary L. Ritter, in the Galaxy.

### From the Hartford C. O. Daily 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 certain day as being more sacred than any other, He sets apart sacred subjects for our consideration, as election, or fatality. But we have no specially sacred themes presented to 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 Hebrew dispensation? Yesterday all Israel rested, to-day all the Gentiles 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 apothecary to theirs, the railways and printing-rooms are not all idle, the minister earns his fifty dollars for his day's work. Is it any more a sin for the banker or the lawyer to earn their fee than it is for the minister who is pleading his case, before a fashionable exhibition of millinery and tailor's goods, at fifty 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 adipose 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 power of psychometry, the power of clairvoyance, of healing, of moving ponderous objects without physical contact, and all the varied line—bringing a thousand phases to the front. All of these present evidences of a governing Intelligence that directs them, and all underlie the great central fact of Spiritualism—of the

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 read the sick—so did the apostles; we raise the dead—so did the apostles; 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 today 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 sacred; people have been punished for daring to criticize 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 die." 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 Galilee to John, to be baptized 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 baptized, went up straightway out of the water, and lo, the heavens opened unto him—not to John; and he, not John, saw the Spirit of God descending like a dove—not a dove, but like a dove—and lighting upon him. Who saw it? This 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, he was afterward an hungred."

I have read this text with emphasis to show that the beginning of the Christian era is distinctly the outflowing of the spirit in its generic sense, and the impounding 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, and heard a voice from heaven," etc. We mediums hear this voice every day. I heard it speak more than two hundred words last night. I could call it God, or just as good authority as 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—see it can be done; hold out your hand, see the leaves 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 rich, but to the poor.

And well and faithfully and grandly he carried out the charge. Let us see him at that grand supper—invited by the wise and great of the city, saying, "We have engaged the wondrous man, Jesus, with his phenomena." Hear his first words to them! "Lawyers, hypocrites! ye make clean the outside of the platter, but

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 life 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! There was a woman taken in adultery who was brought before him—and one says, in a hypocritical 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 on the sand a telegraphic message to the Divine Father: "These men have arranged me to ensnare 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 the 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 a touch.

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 I may have eternal life?"

And he said unto him, Why callest thou me good? There is none good but one, that is God."

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 commandment 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 credists, 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 forty-seven Congregational ministers of western Massachusetts signed a declaration of their belief that a man is eternally lost if he is "impotent"; not that he is a wicked or blasphemous wretch, but simply does not confess the divinity of Christ and the church scheme of his salvation!

This is not Spiritualism! It comes down to us from the fallacies of the past; it originated in Constantinople or in Nice. It is a doctrine 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 liberation from prison. He then laid down the law of spiritual gifts. He cited after case of Bible history, to show its parallelism with cases occurring everywhere in modern times. He bore directly upon the gift of speaking in unknown tongues, and said the Spiritualists can plant themselves securely on the fifteenth chapter of I. Corinthians alone, without invoking 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 peroration on the opening light and progress that awaits the world in the latter quarter of this closing century.]

## Banner 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) something 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 cumbersome 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 motto, and the *Banner* wave till the foes of Truth are vanquished and light over spreads the earth."

### Arkansas.

CEDARVILLE.—G. Thompson writes: "This is 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 their fellowship; and in the past twelve months by the circulation of spiritual literature, giving of séances and lectures, have succeeded in organizing a Spiritual and Liberal Society of twenty-eight members, to be known as The Spiritual and Liberal Society of Glenwood, Crawford County, Ark. Officers: Rev. G. Thompson, Cedarville, President; D. S. Brown, Arkiole, Vice President; Robert I. Glass, Arkiole, Secretary; Charles Scudder, Cedarville, Assistant Secretary; Mrs. S. J. Scudder, Treasurer; Dr. Lester, Arkiole, S. J. Callie Thompson and Mrs. Wiley Branson, together with the officers, a Committee of Counselors. 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 loan 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.—August 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 Mediums; 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 alluded 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 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 number of mediums here would be outside of all possibility; such as are most prominent in laboring before the public are a very small fraction of the whole number developed, and the number in the different stages of unfolding is still greater. The wonderfully rapid growth of this Western metropolis seems favorable to independence of character and toleration of progress."

The numerous Sunday exercises of the Spiritualists are so varied that there are no two meetings alike. The mediums' meetings, of which there are several, are very popular, and are considered as a sort of school for the improvement of mediumship, as well as general enlightenment. Every phase of manifestation

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 sabbaticals at residences of the members—the one this week (Aug. 7th) being at Stillman Danforth's in Englewood, a suburb. These sabbaticals 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. Prime 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 rheumatism 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 Entranced 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 a circle in Chicago was being held one evening, when Corn, 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 multiply cases to establish this fact. The experience of thousands of mediums, and the observations of thousands of persons, all go to sustain it.

Instances of spirits leaving the form and 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 exposures 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.—Dr. Eugene Crowell and others to the contrary 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 Ghost Story," dear to all lovers of the supernatural, which is here given. It is warranted as correct on no less an authority than the present Archbishop of Armagh, who, as a great-grandson of one of the principal actors and collateral descendants from the other, certainly ought to know all about it if any one does. Nicholas 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 died 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 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 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 black 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 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 of 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 and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

## 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 of London and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.















# Banner of Light.

BOSTON, SATURDAY, AUGUST 26, 1882.

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

The Meeting of Fall Tide of Success—Enormous Crowds in Attendance—Record of the Week—Dr. Henry Slade's Lecture—General Miscellany.

Lake Pleasant, Mass., Aug. 20th, 1882.—Another week has passed at this great meeting. The attendance has been constantly increasing, and 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 depot was one which caused strangers to exclaim with astonishment, "Where do all the people come from?"

The numerous scenes have been largely attended, 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 warmest commendation on all sides. The lecturer came 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 vive for an address of 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 scientific manner. Near the close of the discourse he displayed his skill as an orator, and embellished his addresses with some choice word pictures. Our Western brother, Mr. J. W. Fletcher, spoke under a powerful inspiration, and called the attention of her audience to the fact that Spiritualists had not discovered the grand truth which the Vedas would have already given them. Mrs. Lillie's discourse was regarded as an able effort; Prof. Kiddle's oration 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 pamphlet form for general circulation; J. W. Fletcher spoke on "Ingersollism," and pointed out the misstatements of the orator of the West. Some say in Central States, that the Vedas were listened to with pleasure by a large audience; indeed, this estimable lady is an evangel of Spiritualism 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 amphitheatre. He delivered a most powerful and eloquent address, one better adapted for a promiscuous audience. The speaker was equal to the great occasion, and his clear voice rang out in the air in earnest appeals for the application of reason to the subject of religion. The discourse made a profound impression.

Mrs. Helen Palmer lectured in the afternoon on the general theme of Spiritualism. She held the attention of the vast 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 shown on the part of the audience in the records 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 *Banner 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 campers enjoyed a ride upon the Lake. In the evening the Pavilion was thronged with merry dancers.

TUESDAY.—

Mr. A. B. French said in substance: Man wakes to consciousness with the problem of the universe before him. No matter which way his infant eyes may look, the radiant splendor of the sun and the stars, the blue of the sky, the green of the earth, the objective world without and the subjective world within, like the changing scenes in a panorama, dazzle his eyes and intoxicate his sense. Man looks out upon his world, and how strange the sights which greet his vision; how numerous the questions that rise unbidden in his mind; how calm the silence that broods over his senses; how vainly he 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 heart.

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 things which meet my gaze, really there, or does the reality of all I 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. Is a question still unsettled. The old Ionian school in philosophy was organized to answer this question. Thales asked, What is the one substance of which all special existences are but the modes? He said that the earth was born out of the sea, and that water must be the original substance. Anaximander undertook to solve the same problem. He declared he felt something moving 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 recent 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 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 beauty, he will answer: 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 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 subdivide; an atom, or an indivisible quantum, 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.

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 dig in the old ruins—worked centuries ago by the Greeks—and turned up seeds to soil and sun, and a happy sprang forth into bloom. These seeds 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 the soil, and from it grew the sweet-scented clover. Life and death are everywhere. Science asks, how is life evolved? Hence comes the materialist, who says all things proceed by a natural law of evolution; that nature saves each divergence, and by preserving the best, the 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?

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 rudiments of an animal ancestry cannot be denied. But his living ancestors, if he ever had one, has not been found, or if found, we cannot demonstrate it beyond peradventure. 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 psalms 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 solitudes 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 roiled upon each other. Yet he had not found the date of his birth.

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 began. Some say in Central States, that the Vedas were listened to with pleasure by a large audience; indeed, this estimable lady is an evangel of Spiritualism who is regarded with affectionate esteem by a very large circle of friends.

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preparing the soil for spiritual seed. The Spiritualism of the last thirty-five years has made his work possible. He has torn down the banner upon which was written "Christianity," and printed that grand word "Humanity." Shall we not all bear it up to 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 choice of language she appealed to her auditors to work for personal spiritual development. Pointed contrasts between the old beliefs and the more rational interpretations 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 true. Midshipman is the power through which the demonstrations of a future life are given, is varied in its phases. Some Christians laugh at mediums for being unfitted and unhandicapped, 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 hands 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 beginnings 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—scoffers, 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 essentially scientific."

The eloquent 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 "rays," and immortality was demonstrated. Healing was also referred to in this connection; also psychometric gifts. Closing, the lecturer spoke in a thrillingly eloquent manner of the need of a new ranking 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 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.

Dr. Henry Slade says that his success since the Belleville, Canada, alleged exposure 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.

CAMP CHIEFS.

Miss Agnes Slade is a fine singer. Only one more week of camp life. J. Frank Baxter is inquired after. Popular and useful: Slade's free séances. A sight: The Pavilion on Saturday evening. S. B. Nichols is earnest in all he undertakes. Sturges, Mich., is represented at the meeting. Do not miss the closing sessions of the meeting.

P. Longley has been singing on the platform.

Dr. F. L. H. Willis made a brief trip to the camp.

The Eddy Brothers' séances 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 business.

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.

Mr. 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.

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

Dr. J. N. M. Clough, an electric and magnetic physician, is staying 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 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.

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 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. French.

A grand sight: The enormous crowd at the Lake on Sunday. Nearly 10,000 people were present.

Mr. E. W. Emerson's entertainment in Association Hall, on Thursday evening, was largely attended.

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

Last Friday a large party from Lake Pleasant visited the Nanticoke (Ct.) camp, and had a very "pleasant" time.

P. Pierce, Esq., and his wife, cordially greet callers to the appropriately named home, "Pleasant View Cottage."

Dr. J. W. Dennis and wife, of Cincinnati, O., made a brief stay in camp. They were highly pleased with Lake Pleasant.

Mr. A. W. Lewis, of the East Boston Advocate, was an interested listener to the speeches from the grand stand on Sunday.

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 on the closing Sunday, August 27th, by E. S. Wheeler and J. Frank Baxter.

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

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

John Brotherton, of Ballston Spa, N. Y., arrived on Tuesday. He at once inquired for the séance room of the Eddy Brothers.

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

It was Mr. Keiser, not Mr. Heller, the magician, who paraded with Mr. Meungs, 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 train. The last week of the camp will be notable for enthusiasm and large attendance.

Too numerous to mention are the entertainments, and the many happy faces of the *Banner* reporter to be in three places at one time.

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.

Secret of the order at the camp: The good sense of the people, supplemented by the consummate skill and discretion of Chief Fred Galuphe 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 & Kiehn.

There has been one of the busiest ladies 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 camp last week. His lady friends assembled in a glittering phalanx at the depot to welcome him.

Lou Lang, of Laona, N. Y., gratified her friends by giving 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 their summer meeting in Association Hall on Thursday, August 17th. About 150 of the brethren took dinner at the Lake Pleasant 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 beauty.

Whit Coburn, of Springfield, Mass., has worked with untiring assiduity for the interest of the camp-meeting. His letters to the *Banner* editor 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, of Woodbury, Conn., Mrs. Loomis, 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 flourishing success. The costumes were varied and unique. The Pavilion was crowded, and the affair was declared by all to be a most enjoyable occasion.

To A. B. French: God speed you on your Western journey. Your eloquent words will long be remembered by the people. Accept congratulations on your Eastern tour, which has been an ovation from beginning to end.

There is a 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 prox.

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 Neshaunim Fair meeting.

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 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 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 reception in Association 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. Starkweather, telegraph operator at the Lake, and an employee of the Fitchburg railway, is a genial young man and has attended to his duties faithfully, without being "cranky," or putting his airs. Despatches have been promptly delivered, and many campers desire to express their satisfaction publicly. Hence this "Chip."

The sensitive man arrived last week. He was indignant because his name was not in the Lake Pleasant Sittings, forgetting that the paper went to press on the day when his great personality enhanced the grandeur of the camp. The 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 gentleman drove home at a three-minute gait.

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 concealing 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.

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 Messrs. Bacon and Sullivan for fine singing; also to the other kind friends who have assisted. 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 everybody 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.

CEPHAS.

## 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 a spiritual life, and 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 lecturing or in conference, Mrs. F. is the earnest 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 sought after for her psychometric readings. It is to be hoped she will visit the Lake on 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 Unseen and the Seen," or, "The Material and Immaterial." Judge McCormick is and has been a staunch friend of Dr. B. W. Sour, now of Cincinnati, and it was in his home this remarkable medium was developed. Dr. Sour, wife and family, have been rusticiating 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 séance 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 emotion.

There is ample opportunity for investigators to study into the physical phenomena, no less than seven or eight means of this character being on the grounds. Messrs. McCormick, Kane, Chas. E. Watkins, Keeler and Kothermel, Henry B. Allen, F. A. Ackery, and Henry France, who has just arrived.

## CAMP CHIEFS.