VOL. LI.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, SEPTEMBER 2, 1882.

83,00 Per Annum Postage Free.

NO. 24.

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Original Essay.

"THE HOMILETIC MONTHLY "AGAINST

SPIRITUALISM. To the Editor of the Banner of Light:

The above-named magazine, which is edited by a Doctor of Divinity-"I. K. Funk, D. D."and seems to be intended mainly for the reading of clergymen, having in a recent issue criticised a sermon against Spiritualism by one of its patrons, showing the futility and falsity of the positions taken therein-in a later number (that for July) undertakes to give what it styles "True Arguments Against Modern Spiritualism."

These seem to call for a brief review. The editor first quotes approvingly from Rev. Prof. Phelps, urging that Spiritualism should be no longer let alone by the clergy, but (following the cue of the Christian Advocate) he advises that the subject be not meddled with except in places where Spiritualism is a power against the church. He takes care, however, not to recommend the only rational and sensible course for enlightened and truth-loving men to pursue-namely, that of a fair and honest investigation of the merits of the movement, in the interests of truth and righteousness. That seems to be considered no part of the modern clergyman's or Christian's duty. On the contrary. Spiritualism is assumed to be the enemy of all good, and the effort is to find means to successfully combat it. The editor says:

"We have from time to time received many letters from clergymen who are located in the midst of Spiritualists, and whose congregations are being depleted by the labors of clairy yants and mediums. These clergymen ask that we suggest arguments which they may use effectively against this enemy of the church."

This statement reveals the animus of the whole effort. "Congregations are being depleted by the labors of clairvoyants and mediums." That is exactly what is the matter! A very unwilling concession to the progress of Spiritualism in "many" quarters. And the question raised is not, Are these clairvoyants and mediums doing good by healing the sick? (the power to do which has been lost, or rather never attained, by these professed believers in Christ.) Are they opening the eyes of the blind, either physically or spiritually? Are they bringing comfort and consolation to the poor and the bereaved? Are they furnishing actual proof of the reality of a future life, such as the church cannot furnish? Are they turning back the tide of materialistic skepticism, which the non-spirituality of the church was fast bringing in, threatening to overwhelm itself and all faith in immortality? Are these clairvoyants and mediums meeting any of the real needs of the human soul, which the church is failing to meet, and is this what gives them their power to deplete congregations? No: these pertinent questions are not thought of but, instead, merely, "What arguments can we use effectively against this enemy of the church?"

The editor very pertinently remarks at the outset that "The pulpit must never allow itself to be betrayed into denying the possibility of

the supernatural." I would suggest here, parenthetically, that the use of the word "supernatural," so common with theologians, is unfortunate and confusing. Intelligent Spiritualists do not hold that anything in Spiritualism is supernatural, in the strict sense of being "above or beyond the established laws of the universe." (Webster.) On the contrary, if there is a spirit-life and a spirit-world, they must be included in the universe, and all their conditions, forces and laws must be as natural or normal as are the conditions, forces and laws of the physical world, though of a higher grade. The spiritual is in a

super-natural, except with a restricted and confusing use of the word natural. Arch-natural, meaning a higher grade or degree of the natural, is a better word, and avoids the erroneous idea of being above or counter to the fixed laws of nature. He continues:

"No argument could be more foolish and un-necessary—for the Bible is founded on super-natural [?] phenomena. During the past thirty natural [7] phenomena. During the past thirty years, not any one cause has contributed more to the stupendous impulse which Materialism has manifested, than the recoil of the Church from the supernatural [7] through its abhorrence of 'spiritualistic' phenomena. As has been strongly said, we have well nigh cut the throat of Christianity to get rid of Spiritualism."

That is a true confession, and I am glad to notice that some of the assumed defenders of Christianity are getting their eyes open to the fact, even though they act inconsistently, as we shall see. They will yet find that Spiritualism. with its demonstration of spiritual realities, is the only thing that can save real Christianity from overthrow in its conflict with modern Materialism.

This editor proceeds, evidently with great care and labor, to formulate four arguments against Spiritualism, which he regards as Let us examine them:

"I. Spiritualism secks to substitute Sight for Faith."

To sustain this proposition the learned Divine says: "The key to spiritual development is faith, not physical sense. All through the Bible the miracle is regarded as of secondary importance. Says Christ, reprovingly: 'An evil and adulterous generation seeketh after a sign.' With severe yet tender reproof, as if his heart was hurt, he said to the doubting Thomas: Here, make your physical test; put your finger and hand in my wounds. Now you believe, because you have seen and felt; blessed are those who believe and have not seen.' That is, blessed are those who accept spiritual truths through soul-discernment. By a law of its being the spirit recognizes what is on its plain [plane?]. Says Christ: 'If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from myself.' (John vii: 17, new translation.) Heavenly influences are everywhere-from out the Bible, from nature, from the world beyond -addressing themselves to our souls. Blessed are those whose spirits are so sensitive and attuned that they at once recognize the source and nature of the influence. The developed spirit is its own spiritual touchstone for spirittruths. The Christian who needs a physical proof of the existence of the spirit-world lives on a low plain [plane?]. If Heaven grants it, it will be like Christ granting the proof to doubting Thomas-it will be coupled with a rebuke. We are to walk by faith, not by sight. Spiritualism seeks to substitute sight for faith.'

I quote this argument entire, that the reader may see no injustice is done to this reverend Divine. His mind seems to be in utter confusion relative to the subject he assumes to discuss. He makes no discrimination between the several quite distinct mental acts or states commonly designated by the word "faith," and he quite confounds "spiritual truths" with mere physical facts or intellectual statements. A Doctor of Divinity who does this is hardly the man to set up for a teacher of his perplexed brethren. If the blind lead the blind, shall they not both fall into the ditch?

The word "faith," as popularly used, may mean either, (1), reliance on the testimony or authority of another, whether well or illfounded: (2), reliance on facts or principles the truth of which is either self-evident or satisfactorily established by intellectual or moral evidence: (3), reliance on a person whose integrity and abilities or good intentions are confided in; or. (4), it may mean a system of religious belief. embracing both supposed historical facts and principles of truth, held to either from educational bias or intelligent conviction; or, (5), it sometimes signifies spiritual perception, or intuition, the result of interior spiritual development, which gives the power of penetration into the deeper realities of things. When faith in either testimony, or persons, or supposed truths, is ill-founded, or cherished without reasonable evidences, its proper name is credulity.

If this analysis be correct, faith, in its highest and best sense, that of spiritual perception, is the result, rather than "the key," of spiritual development. It cannot be exercised until some degree of spiritual development has been attained.

But how shall spiritual development be ac-

quired where it is wanting? Jesus said, according to the record, "An evil and adulterous generation seeketh after a sign." Of course, acking spiritual perception, they could not apprehend or see the value and force of the moral and spiritual teachings he uttered, and they naturally enough sought for "a sign," or some external, sensible proof that he was the lookedfor Messiah. And while this demand on their part no doubt gauged their true spiritual condition, yet it was kindly met, according to the account, by numerous "signs," or works of spiritual power, which Jesus wrought among the people. We read that when John sent dis-

ciples to ask Jesus whether he was the "one who should come," the latter made this answer: "Go and show John again those things which ve do hear and see: the blind receive their sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have the gospel [good news] preached to them."-(Matt. xi: 4, 5.) The proper, if not the only, way to start the process of spiritual development in those in whom it is wanting is to appeal to such faculties as they have in exercise-namely, to their senses and their intelligence. There are physical facts, or sensible phenomena, which point to spiritual truths.

and forces constantly acting upon them, and of a supreme and beneficent Spiritual Intelligence, caring for and seeking their good as the Father of all. This, if anything, will tend to rouse their spiritual activities, to open their souls to the reception of benign spiritual influences, and thus promote their growth, or spiritual development, until they shall become able to receive and perceive in their clearness and fullness the truths of the spirit.

Thus, while "miracles," or sensible demonstrations of spiritual presence and power, are 'of secondary importance" to those whose spiritual perceptions are already well on ned. as all intelligent Spiritualists will readily admit, yet these demonstrations are of indispensable importance in arousing people from the lethargy of sensualism and materialistic skepticism. This view of the case seems to be justified by the whole example and teachings of Jesus, who, from the account given, went about the country doing "mighty works" of beneficence during his brief ministry, and conferred the same power on his disciples, who he declared should do "greater works" than he had done, and said that all who believed should possess this power. The high importance of these demonstrations of superior power was also recognized by the Apostle Peter, in his notable sermon on the day of Pentecost, when he spoke of his Master in these words: "Jesus of Nazareth, a man approved of God among you bu miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know." (Acts ii: 22. See also Heb. ii: 4.) Paul also testified to the great value and uses of the "spiritual gifts," such as healing, speaking with tongues, prophecy, etc.; and he urged that they be "coveted earnestly," and exercised for the "profit" of the church and the convincement of unbelievers (I. Cor. xii., xiii., xiv.), while he gave no hint that they should cease until the perfection of a higher state should be

reached.
So, while the condition of fully developed spiritual perceptions, which have no need of sensible proofs, is no doubt a "blessed" or happy one, yet such is not the state of the great masses of the people, either in or out of the is not every intelligent and thinking personchurch to-day. There is just as great a need of physical proofs of the existence of the spiritworld now as there was eighteen hundred years ago-as great a need among professed Christians in general as among other people-and Heaven is granting those proofs, and that, too, without "a rebuke," except such as comes from the blind and credulous adherents of an effete or opinions of modern spirits? This is what system. Faith, to be living and vital, must be every intelligent Spiritualist does. The Rev. based on valid and rational evidences, addressed | Dr. has just before told us that "the developed church, it is more credulity, and valueless for person "in his sound senses" will "trust his intelligent spiritual culture.

The resurrection or re-embodiment (whichever it was) of Jesus after his crucifixion, about which Thomas was doubtful, was not "a spiritual truth," to be accepted "through souldiscernment," as our D. D. seems to imagine, but a physical fact, of which the physical senses were conclusive evidence. It was, however, one of those physical facts which lead to spiritual truths. Very likely, Thomas was a constitutional doubter, like many now-a-days, and required more evidence for his satisfaction than some others did; and doubtless the condition of such extreme doubters is not so "blessed" or happy as is that of those who can more readily believe on the testimony of credible witnesses. This is often more a misfortune than a fault, and there is no evidence in the record (see John xx: 24-29) that Thomas was censured in the least for his honest doubting. Our doctor of divinity has assumed a "reproof" where none was given, in order to sustain a mistaken theory. On the contrary, Thomas's unfortunate weakness was met by kindly condescension, and he was granted just the proof he wanted. Such in general is the experience of honest doubters at the present day.

But, says our reverend instructor, "The developed spirit is its own spiritual touchstone for spirit [spiritual ?] truths." Ah. indeed! I had supposed that to be one of the dangerous heresies of Modern Spiritualism. If it is true, then what becomes of the doctrine of the necessity of an infallible written revelation, and of accepting the Bible as the only source and test of spiritual truth? The real test or "touchstone" of all bibles and all revelations is to be found in the developed spirit! In devising arguments against Modern Spiritualism, our doctor of orthodox divinity has here stumbled on a spiritual truth of the highest moment, but one which, if accepted by those for whom he writes, and preached from their pulpits, will speedily demolish the whole fabric of dogmatic theology!

As to "walking by faith," we surely are not required to do it when sight is available. We are not to blindfold ourselves and be led by others, as a condition of "spiritual development." Nor are we to exercise a blind faith, instead of an intelligent one, founded on observed facts and sound reason. The true statement is. that Spiritualism seeks to substitute knowledge for ignorance, so far as practicable, and an enlightened faith for blind credulity.

The second argument is:

"II. Admitting all that is claimed for their genuineness, the phenomena are untrustworthy." In elaborating this argument, its author correctly states the belief of Spiritualists that all blasses of spirits, good, bad and indifferent, wise and unwise, can communicate, and that deceiving spirits can falsely personate others, etc., and though thinking there is "much absurdity sense super-physical, or super-material, but not Through these they may receive some proof of in all this," he asks, "Yet, if it were all true, known, was with Rev. John H. Noves (an anti-

the reality of spiritual things-of a spiritual | who in his sound senses would dare trust his | Spiritualist clergyman) and his Oneida Comexistence awaiting them, of spiritual powers soul's immortal interests to such revelations? Are we to forsake the fountains of living waters for these broken cisterns?

In this it is obvious that the Rev. Dr. Funk makes no discrimination between genuine spirit 'phenomena" and the "revelations" or opinions of spirits. A very wide difference is apparent to any one except an Orthodox D. D. By genuine spirit-phenomena, from whatever class or grade of spirits they may proceed, we may receive proof of the reality of spirit-existence. of spirit-forces and laws, of the power of spirits to act on matter under certain conditions, and hence of the reality and proximity of a spiritworld-all of which are facts of transcendent importance to the Church as well as to humanity at large—facts about which the Church continually dogmatizes, but of which it offers no proof. Further, genuine spirit-phenomena manifesting intelligence and thought, whatever grade of spirits they emanate from, furnish us proofs of the mental and moral status of such spirits, and thus demonstrate the real character of the after-life, about which the Church only dogmatizes without proof. In other words, manifestations or communications from lying spirits prove the existence of spirits and the possibility of communication, just as certainly as do those from truthful spirits, while they at the same time show the folly of trusting "the soul's immortal interests" to "revelations" from the invisible world, merely because they are such. Intelligent Spiritualists never do this!

Genuine "phenomena," therefore, may be rustworthy, as furnishing proofs of certain mportant facts and principles, while the revelations" or opinions of individual spirits, about various matters, may be quite untrustworthy. They are never to be relied on as authoritative, but their value is to be judged and tested by ourselves.

To a Doctor of Divinity, accustomed to depending on supposed infallible authority in all such matters, this may seem very unsatisfactory and very unsafe. But is he really any better off himself? What is his supposed in fallible authority but a mere matter of opinion or judgment? In the last analysis, is he notcompelled to decide by the exercise of his own faculties whether the Bible, the Book of Mormon, the Koran, the Shasters, Vedas, Zendavesta or any other so-called book of divine 'revelations," is trustworthy? Why is it not equally safe and proper to apply the same truth-determining faculties to the revelations either to the physical senses, the intellect, or | spirit is its own spiritual touchstone for spiritconfusion of mind.

The next proposition is: "III. Tested by its fruits, Spiritualism is not

Under this head the first allegation is, in substance, that Spiritualism leads to disbelief in the Bible and to unorthodox views about Christ. "It develops almost everywhere among its followers an anti-Christ and anti-Bible spirit." It is true that Spiritualists, while they differ much among themselves in their special views about Christ and the Bible, have in general come to entertain opinions more or less divergent from "orthodox" standards. Of course, to the apprehension of an orthodox divine, this is "not good." But it would be quite another thing to show that their views are not more reasonable and in accord with the highest known truth. This our D. D. does not attempt to do, and hence his dictum on the subject may be passed as of little account. The truth is always good, but to assume that the orthodox views are the absolute truth is to beg the whole question.

He next alleges that "very immoral tendenies are attributable to it," and specifies that the Poughkeepsie seer's doctrine of affinity. whether so designed or not, gave a terrible impulse to free-loveism. Andrew Jackson Davis made Mrs. Woodhull possible, however violently he may protest." These statements are not very creditable to the author's accuracy of information, or to his honesty of purpose. The 'Poughkeepsie seer," whatever his views, is not a "representative" Spiritualist-in fact. some years since he avowedly repudiated Spiritualism as a philosophy, and has since been very generally repudiated by Spiritualists as representing their views. It is but justice, however, to say that his teachings on the subject of marriage, as set forth in his works. 'The Ethics of Conjugal Love," and in his 'Magic Staff," have no affinity whatever with Mrs. Woodhull's "free-loveism," but are wholly antagonistic thereto. I could easily show by quotations that Dr. Funk has here laid himself lable to the charge of bearing false witness.

But a little further on, this assailant of Spiritualism himself cites what should be a sufficient answer to all he presents under this head. He says: "It is urged that these teachings have no logical connection with the fact of spirit-communication-that they are inferences deduced by too hasty interpreters of the phenomena." That is true. No one can show the remotest logical connection between the fact of spirit-communication, or the phenomena of Spiritualism as a whole, and the foul doctrine or practice known as "free-loveism," or any other immoral or erroneous notions. The true origin of "free-love" in this country, as is well

munity, and he claims to have derived it logically from the New Testament, and especially from the writings of Paul. Hence with far greater show of truth it might be said that the Apostle Paul made John II. Noyes and Oneida Communism possible.

But Rev. Dr. Funk attempts to justify this foul imputation upon Spiritualism by saying: "We know of no better way of judging a tree than by its fruits." Very good: but he has mistaken the tree from which the fruit came.

The undersigned has no disposition to charge upon the New Testament, or the Apostle Paul. the inculcation of sensualism or impurity in any degree; but it seems plain that wherever such things have broken forth in any form under the seeming sway of either Christianity or Spiritualism (and the history of Christianity shows numerous instances of it), their proper source has been the animalism of human nature. That is the tree which brings forth this kind of fruit. All great mental and spiritual awakenings have given rise to more or less of fanaticism and folly. The old fashioned religious revivals of New England have been objected to by judicious pastors on account of the social disorders and scandals that were almost sure to follow in their train. The truth seems to be that as the natural sun, in springtime, by its genial beams, quickens into new life and activity all loathsome and venomous creatures, as well as all creatures of use and beauty, so the spiritual sun, in the times of awakening, stirs into activity the germs of whatever is in human nature, evil as well as good. As well might we call all noxious plants and reptiles the fruits of sunshine, as to call any form of sensualism or folly the fruit of Spiritualism in its true sense, which is the opposite of sensualism.

But our accuser adds: "These inferences [free-loveism, etc.] have been so generally deduced that the system is justly held responsible for them until it repudiates and strangles them in its own household, the place of their birth." The truth is, as already stated, Spiritualism was not the birth-place of free-loveism and its follies, and Spiritualists in general long since repudiated Mrs. Woodhull and her unspiritual vagaries.

The proper fruits of Spiritualism are-the certain assurance of a future life, the consolation of the bereaved, the removal of the gloomy pall which has hung over the grave, the acquisition of rational and cheerful views of the hereafter (whose conditions depend on character rather than on belief), the knowledge of spiritual laws, forces and relations, the emancipation of thought and awakening of aspiration for larger knowledge and higher spiritual attainments, the opening of the spiritual faculties, such as clairvoyance, psychometry, capacthe spiritual perceptions. When based on un-truths." If so, the true test is within, and we ity for inspiration, etc., and the attainment certain ancient records or traditions, or on early have no need of any external infallible book, and exercise of the "spiritual gifts" of "healeducation, or the dieta of priests or of the or of infallible revelations from spirits, No ing," teaching," "discernment of spirits," "prophecy," and the rest. These are among soul's immortal interests" to a Doctor of Di- the earlier fruits, and we do not hesitate to provinity who manifests such indiscrimination and | nounce them "good," despite the carpings of theologians. But the later and richer fruits of Spiritualism-its effect in improving the social. religious, educational, industrial, commercial and political institutions of mankind-have not yet had time to ripen. To judge of them now is like judging of apples in June. The last "sound argument" of our D. D. is

as follows:

"IV. There is no demonstrative proof of the spirit-origin of even the genuine phenomena." Under this head, while expressing the reck-

less and self-contradictory opinion that "ninetenths, at least, of the genuine phenomena, unquestionably, are attributable to fraud"-(reckless, because he can have no real knowledge of even one-tenth of these phenomena-self-contradictory, because if "genuine" they cannot be "attributable to fraud")-our reverend instructor admits that "at the bottom there is a genuine phenomenon, 'a residuum,' that gives Spiritualism its perdurance." But he says:

"We may admit the facts and utterly deny the spirit-origin of the facts. We may admit all the wondrous things witnessed by the chemist Hare, and those still more marvelous ones described by Prof. Zöllner and his fellows of the Leipsic University faculty, and those so carefully established by years of observation by the English scientists, Crookes and Wallace, and that experience that so bothered our elogiant relections. Issued Cook, we may admit quent rhetorician, Joseph Cook—we may admit all these and still utterly deny the claim of a spirit-source for the phenomena.

No doubt, a Doctor of Divinity whose mind is so obfuscated and warped as would appear from the previous arguments, may do this; but it by no means follows that people of clear perceptions, sound sense and mental honesty can do it. I hesitate not to say that any person who can witness such phenomena as have been described by Profs. Hare, Zöllner, Crookes, Wallace and numerous others, and which so dumfounded the Rev. Joseph Cook, particularly the writing on inclosed slates, in broad daylight, of appropriate messages signed by departed friends - and above all the reappearance in bodily shape of those whose forms have been consigned to the grave-I say that any person who can witness these things, as thousands have done, and yet deny the claim of a spirit-source for the phenomena, is not of sound mind. The logical faculty must either be wanting, or sadly warped by prejudices and misconceptions.

The reverend doctor goes on to suggest that there may be "in nature many forces marvelously subtle and potent, still unknown to us," and "the possibilities that may open if the human will succeeds in controlling the currents outside as now through the nerve it controls them inside the human body," etc. He

"What can be more reasonable than to sup-[Continued on twelfth page.]

RESURGAM.

From depth to height, from height to loftler height. The chimber sets has boot and sets his tace, Tracks lingering studicans to their halting place, And counts the last pulsations of the light. Stremous stations of its massive properties of the light. Stremous stations of its and unsurprised by night. He mass a race with time and wins the race, Emptied and stripped of all save only Grace, Will, to ver, a three fold panoply of might. Darkness descense for high the tolled to seek: He stambles on the darkened mountain head, Left breathless in the unbreathable pure air, Made froeman of the living and the dead;—He wots not he has topped the topmost peak, But the returning sun will find him there, —(Christina G. Rosetti, in The Athenaum.

Form-Materializations.

SPIRIT-FORM MATERIALIZATION IN AUSTRALIA.

During the last eighteen months, Mr. George Spriggs has held materialization scances in McHourine, Australia, reports of the proceedings at many of which have appeared in the Hardinger of Light; the whole forming a large amount of evidence, more or less cogent, in support of the phenomenon. From these records the editor furnishes in the Hardinger for July the following classified summary of the most salient points of such evidence, so taindated that they bring at a glance beneath the eye the that they bring at a glance beneath the eye the Melbourne, Australia, reports of the proceedthat they bring at a glance beneath the eye the proofs adducible in regard to the important phase of manifestation known as form-materi-

The three principal points to be proved are:

1. The temporary materialization or building up of visible, tangible, and ponderable human forms, unmistakably distinct from the medium.

2. That these forms are possessed of intelligence which, from its manifestations in word and action, is proved to be human vet clearly and action, is proved to be human, yet clearly differentiated from the intelligence both of medium and sitters. 3. That they are beings who once lived mon the earth as we do.

when lived inton the earth as we do.

We have classified the various proofs under distinct headings, and so arranged them that the reader will be ded on from one group to another, step by step. All the scances have been carried on in the Library of the Victorian Association of Spiritualists: a room on the solid ground floor, with no cellar or appartments beneath. There was no "cabinet," in the usual sense of the word, but only two curtains sussembled from a rod extending from wall to wall peniled from a rod extending from wall to wall twhich are of solid brick, and built many years was completely cut off from that part of the room where the materialization took, place by the chairs of the sitters. The date following each extract is that of the issue of the Harbin-

ger from which such extract is taken.
SUBSTANTIALITY OF THE FORMS.—From the beginning of the series of sittings up till the present time; the preofs of the substantiality present time; the proofs of the substantiality possessed by the forms have been numerous and irresistible. Not only the eye, but the sense of touch also (for some entertain the idea that the sitters "fancy" they see the forms, has afforded evidence on this head. The "direct voice" has further appealed to the sense of hearing, and in case it should be considered that these three senses have alike been deceived and like here these senses have alike been deceived. (well nigh an impossibility), the mechanical aid of the unimaginative weighing machine has or the unmagnative weighing machine has been called into requisition to prove that the forms possess panderability, an attribute which cannot be predicated of creatures of the imagination. It is important that this fact of substantiality should be established, because it is that has excited much incredulity in those who forgot that it followed necessarily from the very name of this particular phase of spiritmanifestation, i.e., material harton. Instances of shaking hands, distribution of flowers, lifting and carrying to and fro of heavy objects, writing messages, and the like-acts which are only to be accomplished by the ald of a substantial body-are thickly scattered through the reports: but we extract the following typical ex-

anoties:

The tall figure of Zion appeared, and gave a military salute. Presently, he reached his hand to the window-sill, and taking a piece of rock weighny fourteen pounds in it, held it out at a m's length; he then carried it on his head, and suddenly dropped it on the floor, retreating behind the curtain. January, 1881.

The Fist to appear was "Charity," who mostioned to one of the sitters to take a seat on

the chair nearest the cabinet. He did so, and was lifted, by her from the floor. Having signified her willingness to lift another, Mr. Johnston (weighing 168 jounds) took the seat and was lifted in the same manner --February, 1881.

On the 11th it was stated that a form who was known to a lady present would allow it was known to a large present wond anow a piece of bair to be cut from the long black curls which distinguished her. Mr. Carson was deputed to cut it. After two or three attempts the form leant forward ber head while tempts the form leant forward ber nead whole Mr. Catson cut a piece about three inches long, thicker, but and subsequently a second piece thicker but shorter, which may be seen at the office of this

pa er. - April, 1881. Peter carried the large stone, fourteen pounds weight (from the window-sill), behind the curtain, and then came out and deposited it on a

tain, and then came out and deposited the chair.—Mon, 1881.

On the 3d June the manifestations were more than usually interesting. Zion came out strong, and shook the writer's hand so vizorously that it ached for a considerable time after. On the 7th Geordic succeeded in leaving the circle-room and reaching the shop, a distance of thirty foot from the medium, bringing back with him feet from the medium, bringing back with him a book. - July, 1881

a book.—July, 1881.

Geordic carried the weighing machine about two yards. (This is a rather heavy platform, with upright from pillar, at the top end of which extends the beam, and at the lower end when extends the beam, and at the lower end a large iron plate, with the machinery connecting it with the beam.)—September, 1881.

Two messages have been written by Geordie during the worth and handed by him to visit-

They were written deliberately at a read ing stand in view of all present.-September

On the 11th Geordie took a seat beside Mr. Carson, and holding a bunch of flowers to his face with the left hand, put his right arm affectionately round him.—January, 1882.

Geordie and Peter having at a tormer sitting, expressed a desire to write a letter, materials when the dead on the dead in the seamon room.

were placed on the desk in the scance room, and Geordie deliberately wrote about three pages, enclosed it in an envelope, and addressed the letter to a lady resident in Sydney who had twice visited the circle. Peter had, at the former sitting above referred to, jocularly stated that he would purchase the necessary stamp if some one present would furnish him the money. Geordie, however, took this upon him, and a member of the circle having banded him a six pence, he proceeded into the shop and tendered the money to the shopman, who having been previously informed of the object of the visit gave him in exchange a twopenny stamp, but gave him in exchange a twopenny stamp, but omitted to give him the change. Geordie presently returned and held out his hand for it, bringing it to the lady who had given him the sixpence. He affixed the stamp, and handed the letter to the writer, who without any addition to the address posted it to its destination, which it duly reached. Taking some flowers in his hand, Geordie returned a third time to the slope and distributed thus award, time to the shop, and distributed them among three persons who were there. On the 13th a reply addressed to Peter and Geordie was received from Sydney and laid upon the reading stand Geordie lifted it, and motioning for more light broke the seal, and then standing in the full light of the candle deliberately read the four iges of it, and refolding it put it into the me-

pages of it, and recording to provide and dium's pocket.—January, 1882.

Geordie opened the window and looked out; closing it again, he offered his arm to Mr. Carboning it again, he offered his arm to Mr. Carboning it again, he offered his arm to and fro across son, and they walked together to and fro across the room—January, 1882. "Charity" danced gracefully to the music,

"Charity" danced gracefully to the music, posing beautifully now and again. Having placed a heavy wooden chair in front of her, she motioned one of the sitters to occupy it. She then took hold of the back, and lifted both chair and occupant fairly off the floor.—April,

Zion displayed great vigor, lifting a heavy wooden chair by the back, and swinging it several times up over his head.—June, 1882.

Geordie came up to the visitors and shook hends with them vizorously, placing his face close to their eyes, so that they could see every lineament of it, and then lifting their hands to his face, so that they might be convinced through the sense of touch that it was natural.

The evidence afforded by the weighing and measuring experiments will be found below.

PERFECT STRUCTURE OF THE FORM.—The form of Geordie was very strongly developed on the 13th. Approaching the writer and taking his hand he placed it on his (Geordie's) left breast, where a faint but distinct beating was perceptible. On taking his wrist the pulsation was steady and regular as in a human organization. The same test was given to three other members of the circle — October, 1881.

numbers of the circle—October, 1881.

Dr. Müeller, of Yackandah, who was present on September 30th, expressed a wish to feel the pulse of the form. Geordic readily complied, and the doctor distinctly felt the pulsation, the medium being shown sitting on his chair immediately afterward, and whilst Geordic was outside the curtain.—Vargaber, 1881.

side the curtain.—November, 1881.

On the 4th October, some one having jocularly remarked that Geordie should have shown and to the watch was correct.

PROOFS OF SEPARATE INTELLIGENCE.—The

feel the heart heating. - December, 1881.

Geordie, taking the hand of one of the sitters, raised it first to his forchead and then to his lips, kissing it audibly. A remark was made to the effect that this proved Geordie to possess flexible features, upon which he again advanced and gave further evidence of this, moving the whole of his features quite freely.

moving the whole of his features quite freely. Morch, 1882.

The Direct Voice.—In all the reports in stances of this manifestation of the "direct" voice (i. e., when the spirit materializes the vocal organs, so to speak, "direct" instead of through the medium,) are described. It has been principally exhibited by Peter and the Indian Skiwaukie. The voice of the former is thin and high pitched; that of the latter is referred to other. 1881, as "a pleasant and musical one." Peter is frequently described as answering auestions and conversing with the a considerable amount of intelligence. Skiwankie has not materialized the full form, but gram. wankie has not materialized the full form, out the vocal organs only, and speaks from within the cuttains; while Peter sometimes adopts the same method, but also speaks while fully mate-rialized and in view of the sitters. The child Lily has also spoken in a faint voice, and on a few occasions John Wright (February, 1881), ordie (May, 1881), and some of the other controls have spoken.

MATERIALIZED SPIRIT FORM SIEN IN STRONG AGIT,—On the 21st Oct. Georgie stood with the

light direct on his face,—November, 1881,
Flowers were handed to Geordie, among them some rosemary, which he wrote "reminded him of earth life." He afterward showed himself in a light which rendered every detail of form and

eature visible.—March, 1882. On three occasions Geordie has shown himself in the full glare of the light, which was taken right out of the recess it usually occupies, and held in Mr. Terry's hand so as to strike directly upon the form; and on one of these occasions Geordie came fairly into the circle and shook hands with Mr. Carson, the light being so good hands with Mr. Carson, the right being so good as to permit of the ruddy, healthful hue of the countenance being distinctly seen — April, 1882. Geordic came into the circle with great free-dom, requested the light to be brought out from

the recess, and repeatedly stood in its full glare. Geordie requested an increase of light, which was given until Mr. Terry stood holding it in his hand, the rays falling direct upon the form,

illuminating it brightly from head to foot.-RAPID MATERIALIZATION, DEMATERIALIZA-TION, AND RE MATERIALIZATION. On the 10th February, the controls tried the experiment of February, the controls tried the experiment of materializing in more rapid succession than usual, the contrast between them being thus rendered still more striking. Geordic first showed himself and retired, and in 25 seconds by the watch Mrs. Colliam presented herself. In 25 seconds after her retirement, the markedly different figure of Zion was visible, and in 38 seconds after he came, (the moment of leaving was not noted in this instance.) Peter presented biought. Mineral 1889.

himself - March, 1882. DEMATERIALIZATION IN VIEW OF THE SIT-TERS.—On this evening (March 17th) the ex-traordinary phenomenon of dematerialization in the light took place for the first, time in the exthe diff took place for the ars. time in the experience of the present circle, in the person of John Wright, who in due order presented himself and stood for a short time just between the curtains. After a while the form was observed to be slowly sinking downwards, as though through the ground. This continued until the head and shoulders along war visible, these through the ground. This continued until the head and shoulders alone were visible, there being some eighteen inches or two feet distance between the top of the head and the ground. when they disappeared behind the curtains. In a minute or two the curtains again opened, and the form of the child Lily was visible.—April,

Two Forms SEEN AT ONE TIME. -First, the form of a female unfamiliar to the circle materialized, and stood plainly between the curtains for a short time. She then retired, but inmediately afterwards the curtains were pushed aside at both the center and the left-hand side. At the side stood the form of the female, while at the centre was visible the form of a child not more than three-feet in height. The figures were separated by nearly the whole width of the left curtain (3) feet). This was rewidth of the left curram (35 feet). This was re-peated several times. Again they showed them-selves, this time side by side, forming a striking contrast. The taller form then repeatedly stooped down and kissed the child quite audi bly, afterwards taking it up into her arms. hiv, autorwards taking it up into her arms.— April, 1881.

NAMES OF SPIRIT FRIENDS UNKNOWN TO ME-

DIUM CORRECTLY GIVEN.—The following are selected from numerous instances scattered through the reports. Many others given inci-

dentally were not recorded.

A spirit calling himself "J. C. King" spoke through the medium, and was identified by a gentleman present.—March, 1881.

The controlling spirit said there were two

The controlling spirit said there were two spirits present who had lived in this city; one named "Hannah Flanner," who had kept a hotel at the top of Bourke street, and another "Ambrose Kyte," who spoke of his relatives. Next, a spirit giving the name of "Rudd," said he knew a Mr. W—, who was present; that gentleman failed to remember him till the place Yachardandah was manifold where he had Yackandandah was mentioned, where he had said he had lived, when it immediately called him to the gentleman's remembrance. - April,

1881.
"Ed. Bone," of Sydney, wished his wife to know that he was often with her, and if she would attend circles he would communicate

with her.—May, 1881.
Skiwankie informed a lady visitor that there was with her a female spirit friend who had passed over a long time since, and who was re-lated to her, named Isabella. The lady recog nized an aunt of that name, who had passed over some twenty eight years ago, and considered it an excellent proof, as no one present but herself (not even her husband) knew that she had had an aunt of that name. - May. 1882.

she had had an aunt' of that name.—May, 1882. CIRCUMSTANCES UNKNOWN TO MEDIUM CORRECTLY ALLUDED TO.—The controlling spirit said that John Brown, formerly of "Como," came to see Mr. Carson, who was present, and was accompanied by Stewart, his earthly partner; he said that he had come over from Tasmania in the early days, and taken an allotment in Melbourne with two big gum trees on it.—March, 1881.

it.-- *March*, 1881.

Amongst the visitors present were two gentlemen from Queensland, one of whom had at-tended a séance in London where Peter had materialized (through another medium). Peter asked him if he remembered the lady who was frightened because he (Peter) had touched her hand. The visitor had answered in the affirmative, and as a test asked Peter if he knew who the lady was, the latter answering promptly and corre tly that it was the questioner's wife.

— September, 1881.

Peter said that a spirit giving the name of

"Jacob Matthews" was present, who recognized one of the visitors as "Bill," and referred to their having bathed together when boys in the "River Taff." Mr. Warne (the visitor referred to) confirmed name and circumstance as

ferred to) confirmed name and circumstance as correct.—June, 1882.

A male form, under the medium height, materialized with great distinctness. This friend was new to the members of the circle, but indicated that he was known to the Mr. Warne before referred to. Motioning for writing materials, he wrote and handed to that gentleman the name "John Williams," and afterwards the word "ironmonger," as a further identification; upon which Mr. Warne at once recognized the name as that of a Sunday-school nized the name as that of a Sunday-school teacher of his many years ago. Some references which were made by John Williams to old times were confirmed by Mr. Warne.—June,

Peter requested a message to be sent to Mr. Stow, whom he had met in London, saying he had expected to meet him, but sent him his kind love; and that another spirit wished to remind Mr. Stow of the watch. Upon communicating with Mr. Stow, we found the reference

described a spirit standing near a visitor, calling herself "Elizabeth Bannister," and who was related to the visitor. The latter, however, denied all knowledge of such a person. Shortly afterwards this gentleman wrote to the Harbinger, referring to the incident, and to his being positive at the time that there was no one in his family of that name, and expressing bis surprise at discovering from his sister-in-law his surprise at discovering from his sister-in-law that it had been the married name of an aunt of his who had passed away many years ago, a fact he had been unaware of; also recalling the fact that the spirit calling herself Elizabeth Bannister had been described as tall, which agreed with his aunt.—October, 1881.

On the 29th of April, "Ski" said that a letter from Dr. Bonback at the writer was on the real.

from Dr. Peebles to the writer was on the way and would reach him in ten days. On May 3d referring to the same subject, he said that Pecferred to (April, 1881,) as "a pleasant and musical one." Peter is frequently described as anxwering questions and conversing with the sitters at length during the sittings, displaying a considerable amount of intuitions. an explanation of the difficulty about the tele-

gram.
On the 10th of May the letter referred to arrived, and confirmed Ski's information. The telegram having no date when received by Dr. Peebles, had been mistaken for one that had gone astray last year.—June, 1881.
At the seance on March 14th, it was stated by Peter that a spirit was present of the name of Mrs. J.——, of Pen-y-lan, near Cardiff, Wales, who had passed over a fortnight before, that was to say, about the end of February or beginning of March. The fact could not of course be known to the medium or any of the sitters, but a note was made of the statement among but a note was made of the statement among the private memoranda of the circle to which we have just referred, and a letter was forwarded to Mr. Rees Lewis of Cardiff, to inquire as to its correctness. His reply was recently re-ceived confirming the statement, to the effect

that the old lady of that name, resident at Penylan, died in February.—July, 1882.

DIFFERENCE IN HANDWRITINGS.— On the 14th all, six different forms materialized, and five different handwritings were obtained. It is unnecessary to reproduce the text of the messages written. The writing by "The Nun" is described as "though small, neat and legible." Zion's message, as being written "in a large, bold hand." Mrs. Cobham's writing as "clear, hold hand." Mrs. Cobham's writing as "clear, medium in size, and of a thin and flowing character." John Wright's as "masculine and com-

neter." John Wright's as massemment of the pact, though delicate, and inclined slightly backwards" Geordie's "as a bold, masculine hand."—April, 1882.

On the 21st of March, John Wright again wrote a short message. The writing bore most markedly the characteristics of that of John Wright on the previous occasion mentioned above. -- April, 1882.

FOREIGN LANGUAGE .- On the 14th ult., "The Nun" wrote :-

Di natura trion fo a te consacro. Atua scorta

of the matter and the consacts. At a scora affido o prismo o sommo. Di natura minastro eterno amore." (Two or three of the letters may possibly be mis-read.)—April, 1822.

DIFFERENCE IN BUILD AND COUNTENANCE between the forms themselves, and between them and the medium. A little while after Zion retired behind the curtain there appeared at the comming the form of a black girl about 30. at the opening the form of a black girl, about 36 to 40 inches high, the blackness of her hand and face being intensified by contrast with the white drapery in which she was enveloped. She bowed, smiled, and reached out her hand for some flowers that were offered her; and having obtained possession of them carried them to and fro with expressions of delight .- February, 1881

Zion was followed by the form of a veiled lady, who subsequently appeared with the veil raised, disclosing dark hair and eyes.-February

Zion was quickly followed by the veiled lady, who lifted her veil disclosing a face of dark complexion, her black hair hanging loosely over her shoulders.—March, 1881.

her shoulders.—March, 1881.

A female form appeared dressed in black, who intimated that she had known a lady present many years ago.—August, 1881.

The child Lily is now a constant visitor, and the contrast or her diminutive form with the tall figure of Zien, or the more muscular-looking one of Geordie, is very marked.—October, 1881.

1881.
On the 21st, Geordie stood with the direct light from the candle on his face, which is a very characteristic one and distinct from the medium in every particular.—November, 1881.

medium in every particular.—November, 1881.

After Peter retired, Geordie came out strong, stood in the full light, opened the window, leaned on the sill, and looked out into the moonlight. Whilst shaking hands he placed his face within a foot of the visitors' eyes, so that every lineament could be clearly seen; he bears no resemblance to the medium. The female form known as "The Nun" appeared stronger than usual on this occasion, showing ther face and long dark bair plainly. Some 18her face and long dark hair plainly. Some re-mark being made in reference to her hand, mark being made in reference to her hand, she extended it toward the sitters, the difference between it and the medium's being apparent to all. John Wright, who followed, came out well, and his fair face and wavy gray heard were in marked contrast with the dark complexion and dense black beard of Geordie. The graceful form of "Charity" was a feature of the evening; her poses were beautiful.—December, 1881.

ber, 1881.
The active muscular form of Geordie, with his close, dark, heavy beard, affords a complete contrast to the more slenderly-built form of John Wright, with his thinner, wavy gray beard, and dignified demeanor.—April, 1882.

This form was tall and gaunt, with small head, and long thin arms, which were moved about with great energy.—June, 1882.

DIFFERENCES IN HEIGHT.—These have afforded one of the strongest evidences of separate personality, and marked instances are frequent ly mentioned, but need not be definitely named as they are all summed up and capped in the careful investigation which this particular branch of the evidence received during the month of February last, when the use of a meas uring standard superseded the less reliable judgment by the eye. The results obtained are fully reported in the *Harbinger* for March. Ten different forms materialized, of varying heights, as follows:—Peter, 5 ft. 5½ in.: Zion, 5 ft. 7½ in.; Geordie, 5 ft. 5 in.: Mrs. Cobham, 5 ft. 2½ in.; "The Nun," 5 ft. 0¾ in.; "Charity," 5 ft. ¼ in.; barely; Lily, 4 ft.; Annie Dawson, 5 ft. ¾ in.; John Rogers, 5 ft. 8½ in.; John Williams, 4 ft. 11 in.! Height of medium, 5 ft. 6½ in.—March, 1881.

Atall military form next came; he measured 5 ft. 11 in.—September, 1881.

DIFFERENCES IN WEIGHT.—These afford evidences of equal cogency to the last, and also received careful attention during the month of February, the results being published in the March report. The weight of the medium is recorded at 1483 lbs. The highest weight of a

*The names "Jacob Matthews" and "John Williams" (they being residents of Cardiff at one time), were known to the medium, but not the circumstances.

materialized form was found to be 130½ lbs.; the lowest, 33 lbs. 10 oz. One of the most remarkable facts observed was that of the diminution in weight of the same form at successive weighings immediately following each other. Thus Lilv. on ber first appearance, turned the scale at 563 lbs.: on a second trial, 45 lbs., then 344 lbs., then 33 lbs.: 10 oz. The same phenomenon was observed in regard to Peter, Geordie, and others; and the diminution would con-stantly take place with great rapidity even while the form remained on the platform of the machine.

N. B.—A perusal of the full report is necessa-

ry to enable the reader to judge fairly of the results summarized under the last two heads, as it would then be seen that the experiments were conducted with care and precision, and with due regard to the elimination of possible sources of error. It is verified by the names and addresses of those who took part in the investigation; all of whom, it is stated, indi-

investigation; all of whom, it is stated, individually checked the figures at the time.

MEDIUM AND SPIRIT FORM SEEN AT SAME
TIME:—The reports are crowded with instances of this, which occurred at almost every sitting.

The scances during the past month have been very interesting, the improved light enabling the sitters to see the medium and materialized

forms simultaneously.—November, 1881.
On several occasions the medium has been shown at the same time as the materialized spirit form, so that considerably more than the lower half of his body, with the hand lying on the knee, was distinctly visible—March, 1881.

Still more encouraging is the fact that the controls are accustoming the medium to the endurance while entranced of increased light. Geordie pulled the curtain aside to show him while the light was withdrawn from its recess and held unshaded in Mr. Terry's hand .- April,

The other special feature of the evening was as follows: Geordie had been manifesting with great power and freedom, walking about the room, and showing the medium repeatedly. After a time he walked behind the medium and drew the curtains back until somewhat more than the lower half of the medium's form, including his hand, was plainly visible. He then so arranged the curtain that it remained stationary in this position, and advanced into the circle Passing by the sitters, he proceeded to the door, which he opened and passed through into the front portion of the premises. This visit he repeated several times, bringing back with him thence various objects into the circle-room. The point to be borne in mind is that during all these visits of Geordie to the front portion of the premises, bringing back first one object and then another, the curtains remained disposed as above stated, drawn back and ex-

ew.—May, 1881. Medium Touched at same time as Spirit FORM VISIBLE. — On May 3d Peter took Mr. Carson by the hand, and leading him to where the medium sat, placed his (Mr. Carson's) other hand upon the medium's head; and there he stood, with one hand on the form of the mediim and the other in the hand of the spirit, in

posing the medium during the whole time to

full view of all.—Junc. 1881 On the 12th ult., the force being apparently much stronger, Peter stepped on the scale and turned the beam at 139 lbs. He then took Mr. Carson's hand, and leading him forward placed

it on the medium's shoulder.—September, 1881.

Peter stated that the controls were about to place the medium in a "dead trance." He then came out into the circle, and stood in front of the curtains in full view. He asked Mr. Terry to come forward, and upon the latter doing so, Peter took one of Mr. Terry's hands in his own as they stood side by side, requesting him to place the other through the curtains, upon the medium's hand. This Mr. Terry did, and stated nedium's hand. This Mr. Terry did, and stated to the other sitters that he had hold of the fingers of the medium's hand. The five remaining members of the circle were in succession called forward for the same purpose.—June, 1882. (This circumstance is verified by the names and addresses of the six sitters.)

names and addresses of the six sitters.)

The Masonic Test.—In the course of conversation with Peter reference was made to Freemasonry, in connection with the fact that at a previous sitting Peter gave a visitor the Masonic grip, the medium never having been initiated.—March. 1882.*

RECOGNITION OF DECEASED FRIENDS AND

RELATIVES.—During the past month the phenomena have increased in both force and extent, and some of the forms have succeeded in identifying themselves to friends present, one of the clearest recognitions being made on the evening of the third of May, when the form of a lady who had passed away only seven days previously, was distinctly recognized by a member of the circle before she had given any indication as to who she was had given any indication as to who she was. The spirit was much affected at again meeting her friends in the body, and sobbed audibly.—

I have been present at at least fifty séapces, and have personally recognized friends. One whom I had known intimately in the body I recognized distinctly, without any intimation being given as to who she was, and without any previous expectation of seeing her.—W. H.

The earlier sittings of the month were marked by an occurrence as striking as any that have been recorded during the progress of these manifestations. This was the recognition by five different sitters (including one of the visitors), simultaneously and independently of each other, of a spirit form (never before materialized in the experience of the circle) as being that of an old colonist and well-known energetic pioneer in the Cause of Spiritualism, who passed over some five years ago. Amonest those who recognized this spirit friend were his son, daughter and grandson. He came on two occasions, and displayed considerable emotion at being able thus visibly to manifest his presence to his relatives and friends. On the second occasion he shook hands with Mr. Carseend occasion he shock hands with Mr. Car-son, who stood up for the purpose, and who consequently had a better view not only of the full form, but also of the wrinkled features and thin heard.—May, 1882.

A female spirit materialized, with a profusion of long dark hair falling over both shoulders. Her form was unfamiliar to the regular members of the circle, but she was spontaneously recognized by one of the visitors present by the name of "Emily," to which she responded .- May, 1882.

*We recently received a letter from a gentleman resident in the Upper Murray district who was present at one of the sittings some months ago, in which he refers to the above incident, and states that he, too, received, when at the se-ance, a Mason c sign, which was more satisfactory to him than the grip would have been, and that he subsequently ascertained the medium was not a Freemason.

Alluding to instances mentioned by Miss Cobbe, in a volume just published, where the dying man, at his last moment, seems to have had a vision of those who had gone before, filling his passing spirit with delight and wonder, and to the theory of some that the vision might be purely subjective, that when the dying man seemed to see his dead brother standing before him it was probably only an act of exalted imagination, due to the excited state of his brain at the moment of death, a writer in the London Snectator of August 5th gives the following account of what occurred within his own knowledge, in which the presumption that the vision arose from dwelling on the thoughts of a departed object of affection was strongly rebutted by the circumstances of the case:

"Between forty and fifty years ago, a young "Between forty and nitty years ago, a young girl, a near connection of mine, was dying of consumption. She had lain for some days in a prostrate condition, taking no notice of anything, when she opened her eyes, and, looking upwards, said slowly, 'Susan-and Jane—and Ellen!' as if recognizing the presence of her three citers who had previously died of the three sisters, who had previously died of the same disease. Then, after a short pause, 'And Edward, tool' she continued, naming a brother then supposed to be alive and well in India, as if surprised at seeing him in the company. She said no more, and sank shortly afterward. In course of the post, letters came from India announcing the death of Edward from an accident, a week or two previous to the death of his sister. This was told to me by an elder sister who nursed the dying girl, and was present at her bedside at the time of the apparent vision."

Destructive Vaccination - Approaching Discussion in the English Parliament.

To the Editor of the Banner of Light: One of the most widely circulated London evening journals has recently published a number of cases of post-vaccinal disasters, which have excited anxious interest amongst a large and increasing portion of the public concerned for the public health, which have been copied and commented on in English, Continental and Trans-Atlantic journals. The most important of these cases may be epitomized as follows:

(1.) Fifty-eight recruits syphilized and constitutionally injured by vaccination, December 30th, 1880, performed by the French military surgeon, the names and regimental numbers furnished by an eye-witness (Dr. Desjardin) to La Science Libre (No. 21). This disaster has been twice brought before the Imperial Parliament, and once before the French Chambers, but religiously suppressed by both the French and English medical journals.

(2) The vaccine catastrophe at Georgia, United States, from the use of "animal virus" supplied by a well-known Northern firm to 'leading physicians everywhere," in April last. One hundred students of the South Georgia Agricultural College, and about five hundred others being disabled with badly ulcerated arms, Certified by President O. D. Scott, Drs. J. R. Reed, Y. S. Dekle, A. P. Taylor and others, but excluded from the medical press.

(3) The destruction of Mr. Benjamin Miller's family of four children at Leeds, by vaccination, the narrator's reliability being vouched for by Mr. Alderman Tatham, Mayor of Leeds.

(4.) The four deaths and four cases of injury at Norwich, through Dr. Guy's vaccinations last June, as to which a government inquiry is

now pending. One or two medical correspondents have essayed to throw doubt as to the truth of some of the above painful facts, but have failed to furnish one iota of countervailing evidence, while their high probability is confirmed by the revelations of an unimpeachable Parliamentary Return, 392, Sess. 2, dated 1880, which has also been overlooked, (inadvertently, no doubt,) by all the medical officials connected with the vaccine department of the public service. This document shows that while the death-rate of infants from all causes is declining, the death-rate from inoculable or vaccinal diseases is enormously increasing, as will be seen by the following startling figures:

AVERAGE YEARLY DEATHS UNDER ONE YEAR OF AGE PER ONE MILLION BIRTHS.

ENGLAND,	Syphtlis.	Erysipelas.	Skin Disenses.	Pyamia.	Scrofula.	Mesenteric Disease.
Voluntary Vaccination, 1847 to 1853.	564	817	183 i	Not dis inguish- d before	- 351	2981
Vaccination, 1853 to 1867.	1206	781	253	1862.) 155	110	3371
Vaccination, }	1738	831	343	180	908	4373

In a previous communication I stated that a Bill was now before Parliament for the repeal of the penal clauses of the Vaccination Actsthe first reading of which passed the House by a majority of forty. When the debate on the second reading takes place, it is certain that M. P.'s will take cognizance of these startling disclosures, and require an explanation of the suspicious circumstance that a system of medical coercion (which demands the prosecution in England of three thousand honest recalcitrants every year) should need for its perpetuation the persistent smothering of these and similar disasters. Is it not possible that medical prestige may be sustained at too great a cost for the well-being of society?

I am, yours faithfully

WILLIAM TEBB. Hon. Secretary International Anti-Vaccination League; President St. Pancras Anti-Vaccination Society.

7 Albert Road, Regent's Park, London, Aug. 4th, 1882

Saratoga County Medical Society. To the Editor of the Banner of Light:

It seems to me that the above named Society is stereotyped, and intends to remain so. As proof of this, allow me to show its action with one of its members, the late Lewis E. Whiting, M. D., who declared himself willing to consult, in case of life and death, with physicians of any mode of practice, and because of doing so was expelled from the Society—so said the Saratogian the day f llowing his decease. Saratoga Springs has thousands of visitors during the season, and many of them are invalids, and desire their family physician to accompany them, to look after their health while partaking of the healing waters. The medical law of the State for the rast year or more requires all State for the rast year or more requires all physicians to register who practice medicine and surgery; and if the visiting physician does not go to Ballston and register, this Society considers it a crime or misdemeanor. The people do not care to enforce the law, but this medical coterie alluded to has had slips containing the statute printed, and if a physician is caught trespassing upon its grounds without first registering at Ballston, such person is served with a notice, also the printed slip, and is given five days to "comply," or proceedings will be commenced against him for committing will be commenced against him for committing

a misdemeanor or crime.

Doubtless, many timid physicians, rather than have trouble, go and register, or else will not administer to their home patients. This law may be just, but it does not seem to me to have one redeeming quality that interests society in general, but it does look like a selfish, unjust act that has its application in protecting the physicians in the County in the way of reaping a harvest from all who are so unfortunate as to need the services of a medical man while temperature.

need the services of a medical man while temporarily residing within its limits.

When the Society steps aside and includes magnetic physicians in the restrictive law, and at the same time will not admit them as physicians, it is going a little further than I sicians, it is going a little further than I think the law was ever intended. I think it should be a crime to prevent any person who is endowed with healing gifts from exercising them, in case any one wishes to employ them; and, to destroy a person's legitimate business, when self evidently (as is magnetic healing) of benefit to humanity, should be a misdemeanor. I doubt if any law that is constitutional will or can stop the exercise of magnetic and spiritual gifts in healing the sick, let it be in Saratoga County or any other section of this country. The people should look into this matter, and take steps unitedly toward the repeal of all laws that interfere with the satisfaction of the growing demand for clairvoyant, magnetic and spiritual healing. It belongs to the voters of New York to correct the medical laws of that State by depositing their hallots for men to represent them in General Court another year who know no particular mode of healing in protection, but are in favor of allowing all forms of practice and all physicians to stand before the law equal in privileres and penalties. The action of the Medical Society referred to The action of the Medical Society referred to above, in my case, in trying to prevent the sick from empkying me, seems to me to be rather small business for a "respectable" "high-toned" organization to be engaged in; it really has the appearance that its members are afraid people will be healed after their mode of practice has failed.

A. S. HAYWARD, Magnetic Physician.

Lake Pleasant, Mass., August 21th, 1882.

TO MY DOG BLANCO.

- BY J. G. HOLLAND. My dear, dumb friend, now lying there, A willing vassal at my feet, Glad partner of my home and fare, My shadow in the street.
- I look into your great brown eyes, Where love and loyal homage shine, And wonder where the difference lies Between your soul and mine !

For all of good that I have found Within myself or human kind, Hath royally informed and crowned Your gentle heart and mind.

I scan the whole broad earth around
For that one heart which, leal and true,
Bears friendship without end or bound,
And find the prize in you.

I trust you as I trust the stars; Nor cruel loss, nor scoff of pride, Nor beggary, nor dungeon bars Can move you from my side!

As patient under injury
As any Christian saint of old;
As gentle as a lamb with me,
But with your brothers bold.

More playful than as frolic boy, More watchful than a sentinel. By day and night your constant joy To guard and please me well.

I clasp your head upon my breast— The while you whine and kiss my hand— And thus our friendship is confessed, And thus we understand!

A. B. French at Neshaminy.

From a letter written to the Religio-Philosophical Journal, of August 19th, we extract the

following:

"On Thursday, the 3d inst., I reached Neshaminy Falls Camp, where I was kindly greeted by Capt. Brown and others. Two years had passed since I visited this camp. The only improvement I could note was a new hall and lodging-room and an additional number of tents upon the ground; but the reader must remember Neshaminy is not owned by Spiritualists, nor are the meetings controlled by a Camp-Meeting Association as at other points where camp-meetings are held. The grounds are owned by a Mr. Griffith, from whom the First Society of Philadelphia obtain the privilege of holding an Annual Camp-Meeting.

Between forty and fifty tents are located upon the grounds, all of which are constantly occupied. The camp being only forty minutes' ride from Philadelphia, nearly all of the Spiritualists in the city remain at their homes and go and come as their tastes may dictate, hence the number of Spiritualists in attendance at the week day lectures is very small in comparison to the Sunday andicage.

week day lectures is very small in comparison to the Sunday audiences. Nearly every day, however, brings an excursion from some literary or church society to the grounds, many of whom attend the lectures, and thus a valuable missionary work is done that in the coming years will bear its fruit.

My first lecture was delivered on the occasion of a large colored excursion at the camp, and had it not been for the great interest manifested by two colored clergymen in the lecture, i should have felt the effort of little practical value.

value.

On Sundays the trains from Philadelphia, New York, and various towns and cities in New Jersey, and the long procession of carriages pouring in from every direction, swell the audiences into thousands, and the speaker on Sunday does not lack for hearers, but only regrets the inability to make such an immense audience heart.

Sunday, the 6th, dawned bright and clear, Sunday, the 6th, dawned bright and clear, and at an early hour the crowd began to gather. At 11 A.M., Capt. H. H. Brown, who has charge of the public meetings, delivered one of the most able and eloquent lectures it has been my privilege to hear. His theme was, 'The Evidences of a Future Life,' and the lecture evinced great research and study. He arraigned modern materialism before the bar of intuition in a masterly manner, and showed how beautifully the thought of a future entered into the poetry and heroism of mankind in every age.

In the afternoon I talked to as many of the audience as I could make hear, and another successful Sunday closed at the Neshaminy

Camp.
Among the mediums in camp, Mrs. Patterson seems to be the greatest attraction. She is in some respects the most remarkable medium I have ever seen. You can write any question you choose upon a slip of paper, fold it and lay it with a small piece of pencil between the slates. Then lock the slates and hold the key and the answer will be written between the slates, and the pencil come out at the top of the slate, and when the slate is unlocked, you will find an answer to the question. She is doing great good at the camp, and her tent is constantly sought by skeptics and investigators. There are several other mediums at the camp from whom I heard good reports, and who are also doing their work.

also doing their work.

The grounds are under the supervision of Capt. Kieffer, who works early and late to promote the interests of those present.

Capt. Brown has charge of the conference meetings at the hall and also the lectures at the stand. He makes an excellent presiding officer, and has a good word to say when needed.

I cannot close my letter without salved.

I cannot close my letter without acknowledgment of my gratitude to Mr. H. B. Champion and his estimable wife for their kindness and hospitality. Mr. Champion not only attended all the lectures, but he generously entertained me at his spacious home in the city during my engagement. Mr. C. has only re-cently returned from his fruit farm in Califorpia, where he has spent his time for more than a year past. He was formerly President of the Society, and the unanimous expression of all seemed to be that he must stay and be their leader again.

A. B. FRENCH."

A Gathering of Spiritualists.

Reception to Dr. J. V. Mansfield-A Pleasant Gathering of Men and Women-Dr. Mansfield Sees and Gives the Names of Spirits Present.

A social reception to Dr. J. V. Mansfield, the world-renowned Spirit Medium, who is spend-ing a few days in Saratoga, was held at the spacious residence of Mr. F. J. Hurd last Friday evening. There was a large attendance of ladies and gentlemen, among them quite a number of Saratoga summer guests. Besides the pleasant social intercourse of the occasion and the giving by Mr. Mansfield of a number of in-controvertible tests of spirit-communication, he announced the names of many of the spirit presences, unseen by others but apparent to his clairvoyant and clairaudient perception. The names of the spirit presences as given by Dr. Mansfield were:

The names of the spirit presences as given by Dr. Mansfield were:

Luther Bedortha, Geo. W. Sterling, R. L. Allen, Truman Cook, Albert Whiting, John Newland, W. L. F. Warrren, Reuben H. Walworth. Robbins Russell, Joseph Mullen, Tasah Bedortha, Stephen Thatcher, Wm. A. Hamilton, Joseph Westcott, Thomas Gibson Young, John L. Perry, Lewis Chase, David Ritchle, Beekman Huling, Geo. W. Weston, Seth Thomas, Minnie Keith, Jas. M. Austin, Benjamin J. Barber, Hiram Bedortha, Wilber Thompson, Henry Starkweather, Virginia Cutter, Louis Winans, Deborah K. Brewster, Samuel Young, Amanda Burrows, Eda Burrows, Leah Rich, Paul Thomas, Libble Allen, J. B. Scaman, W. W. Leland, Frank Foster, Mary Samson, Richard Hurd, William Hurd, John B. Rogers, Dora J. Barrett, John A. Hurd, Henry Wheeler, Louisa McFay, Hatfield Halstead, Gilbal Rosa, Mary Ann Durham, Sally King, Calvin Newton, Darlus Chase, Frank Bloomingdale, Lyndus E. Ellsworth, Sid. Baker, Hiram P. Trim. George Swasey, Jane L. Whitlock, Ellzabeth C. Moore, John Willard, Emma Mason, Susan Winans, Lorinda Bedortha, Horace Loomis, Rufus Bates, Garritt Smith, Kinsley Ghorman, Cyntha Lee, C. R. Brown, Richard Rich, Lorenzo J. Vibbard, Hannah Beck Cross, Milo J. Jennings, Amanda Avery, Lucy Stevens, Paoli Durkee, Harriet M. Lodewick, Thos. J. Marvin, Moses H. Colby, Harriet Cady Dake, Ghittle M. Crott, Maria Taylor, Wm. McKinly, Daniel Cady, George W. Hall, George Graham, Barnas Sears.

After the Written name of Albert Whiting

After the written name of Albert Whiting were some Chinese characters, meaning, as he said, that he was a missionary to China. After the name of Frank Bloomingdale was drawn a

by persons present. Other names and descrip-

by persons present. Other names and descriptions were given, but of a character too personal for public mention.

The test character of the peculiar phase of Dr. Mansfield's mediumship admits of no doubt as to its genuineness, and is yet almost too wonderful for belief, especially by the incredulous.—The Saratoga (N. Y.) Sun, August 19th.

What our Patrons Say:

"I desire to express my entire approval of your noble and manly course in the defense of mediums, and your dignified bearing toward those who would abuse and vilify because they differ from you in their opinions. I would also refer to the Message Department of the Banner of Light, which I have read with pleasure and profit ever since the paper has been published, and which, in my opinion, adds very much to the usefulness of the good Banner."-James Wilson, Bridgeport, Ct.

"I have taken the Banner of Light, either from the office of its publication or from newsdealers, most of the time since its first issue, and regard it as the best of all the papers I read. The principles advocated by the Banner are rapidly permeating all ranks of peo-ple. Churches feel their influence, and discard their musty creeds. I have often heard the remark from non-believers that Spiritualism is too good to be true. It is a vast improvement upon any religion that this priest-ridden world has ever yet known. I once favored organization of Spiritualist societies, but think I can now see plainly why this has not been permitted. Our spirit friends have taken upon themselves the task of organizing the whole human race into an universal brotherhood, in which the rights and opinions of each individual member will be respected and the broadest toleration exercised, and no one ostracised on account of his opinions or belief. As an exponent and advocate of this new gospel, the Banner now, as ever, leads the van."-Wilkes Angel, Belmont, N. Y.

"The Banner of Light comes every week freighted with glorious truths. May it continue its work till all error is overthrown."-Joseph Burns, Round Pond,

"I must offer you my congratulations upon the improvement of your paper since its enlargement. Yours is undoubtedly the Banner paper of our cause; I wish it could be in every household where angel power is recognized. Its spirit and tone are certainly elevating and spiritualizing." - Mary B. Maynard, Council Bluffs, Iowa.

"The Ranner of Light comes to me shining with a lustrous radiance whose beams are like those beacons that guide the storm-tossed mariner into the still harbor where he may anchor safely. Within its precious pages is found a healing balm for sorrowful heartsimmortal truth old as the ages, yet ever new. It is a happiness for us to realize that at each step toward the eternal heights new and added beauty is percelved, and that one day we shall enter and join the throng of dear ones who have passed through the vale that hides from mortal vision the glories awaiting us in the life to come."-Mrs. A. E. Flagg, Paw

"Being about to cross the threshold into my eightysecond year, I feel that while I am spared and living on borrowed time, I must cling to the Banner of Light, that has waved, as I may say, all over the globe, and cheered many an hour that would have been long and lonely to me if not accompanied by its silent, friendly influence."-Mrs. Esther Southwick Cardinaton, O.

"I should like to tell you how highly we prize the Banner of Light. We have taken it from nearly its first publication, and since it has been enlarged we prize it more than ever. We always read the mes sages first, as we think them the most interesting. I am in my seventy-sixth year, and my wife in her seventy-third. Though our means are very limited, we intend to take the Banner as long as we remain in this sphere."-A. W. Foster, Salem, Wis.

"I am proud of the Banner of Light and of the work it is accomplishing for the truth. It has not a page too many for its usefulness. May its sphere of influence extend far and wide, and it indeed become the standard around which all Spiritualists may rally for the glorious fight now at hand between knowledge and superstition; and may the angels continue to shower their richest blessings on you and yours, and ald you in the struggle for the final triumph of truth." -E. G. Warden, Grinnell, Ia.

"The Banner of Light should be in the home of every Spiritualist. It is a matter of surprise to me to hear any earnest brother in the faith say he or she does not take the Banner. It should be in the hands of all."-James Lewis, Springfield, Mass.

New Publication.

THE ADVENTURES OF A VIRGINIAN. By Oliver Thurston. 16mo, pp. 1276 Philadelphia: E. Claxton & Co.

Col. Seaton, a Virginian of military and political renown in the early part of the century, sends his son Arthur to Europe for an education. Upon the ship in which he embarks is a young lady to whom he is specially attracted, accompanied by a guardian, one Don Miguel. The vessel is wrecked. Arthur and this young lady find themselves in mid-ocean together upon a broken spar, from which they are rescued and landed in Havre, where they meet Don Miguel, whom they had supposed, and rather hoped, was lost. By his orders the lovers, as Arthur and Francisca had become, were separated—one to go to his studies, the other to travel with Don M. Various hopes and fears come and go, but at last all ends well, and Arthur comes into possession of Francisca as his wife and the estates of the Spanish nobleman as his fortune. The story is pleasantly told in a series of letters.

The New Book, "The Light of Prophecy, Etc.

The book is a perfect gem. The points are well taken, and the finish complete.—W. D. H., Waukesha, Wis.

DR. E. A. HOLBROOK—Dear Sir: Your new book, "The Light of Prophecy," has given me so much pleasure in the perusal that I feel constrained to offer you my sincere congratulations on its production. The verse is pleasing; the subject matter is excellently well selected, the subject matter is excellently well selected, and the arguments nicely sustained. I think it will tend to raise the standard of morality, and refine the mind. Trusting your work will meet with a large sale, and be generally read, I am, Yours in friendship, Geo Adams.

Watertown, N. Y., Aug. 1st, 1882.

The above are but few of many expressions of satisfaction received from those who have read the book. For sale by Colby & Rich, 9 Montgomery Place, Boston. Price \$1,00, postage 6 cents.

The Christian Union thinks "that evolution is still a hypothesis, not an ascertained fact; and that a fall is certainly a fact in human experience, individual or national, repeated daily and hourly, whatever may be the true reading of the first chapters of Genesis." It also adds: "The notion that the Bible is a substitute for human reason and thought and experience is as false to church history as it is to the Bible itself."

A writer in the Commonwealth very truly says: "Those who have love, will and faith, wear a charmed cloak, a coat of mail, a perpetual shield. They are not insensible to annoyances, not steeled against hurts, not indifferent as anchor after anchor drifts from them; but they have the faculty of rising to a higher level, and make their hindrances steps thereto."

were some Chinese characters, meaning, as he said, that he was a missionary to China. After the name of Frank Bloomingdale was drawn a scythe, in explanation, as was understood, that his death was caused by a cut from that implement. After the name of Sid. Baker was drawn a shovel, the meaning of which was that he had been a grave-digger.

Nearly every name mentioned was recognized

To Business Men.

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

Dispatch is the soul of business.—Earl of Ches

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 P. M., in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordulty invited.

CHICAGO, HLL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:39 and closes at 2:30 r. M. every Sunday. All are invited. Z. T. Griffen.

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

tests,

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

ton, Secretary.

OLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irregularly in Weisgerber's, Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie II. Lees, Secretary. The Children's Progressive Lyceum meets in the same place at 10½ A. M. Wm. Z. Hatcher, Conductor; Mrs. Ella Willlamson, Guardian; Tillie II. Lees, Treasurer, 105 Cross street.

CEDAR RAPIDS, IOWA.—First Society of Chris-tian Spiritualists meets overy Sunday, at 7½ r. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President; Mrs, Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer,

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

urer.

LEOMINSTER, MASS.—Meetingsare held every other sunday in Allen's itail, at 2 and 6% o'clock v. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 v. M. at Good Templar's Itall, Main strot. All cordially invited, especially strangers, President, J. Tilloy; Vice-President, J. H. Cotton; Secretary, Mrs. Nettle C. Webr; Treasurer, F. Lindguist.

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

NEWRURYPORT, MASS.—The First Spiritual Society holds meeting severy Sunday at Temple of Honor Hall 48 State street, at 2½ and 7½ P. M. Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

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

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

W. Yard, Secretary.

PEORIA, ILL.—The Peorla Progressive Association holds regular meetings every Sunday at 10½ A. M. and 8 P. M., at Workmen's Hall, corner Adams and Fulton streets. Speakers and mediums destring to visit Peorlaunder the auspices of the Society, will address Robert Bolton, Corresponding Secretary, 1808 North Adams street. NALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

and 7 P. M. B. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for lectures and scance in the evening. The Children's Progressive Lycoum meets in the same hall at

VINELAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Busan Cornell, Corresponding Secretary; Mrs. Portia Gage, Treasurer. Children's Progressive Lyceum meets at 12½ p. n. Charles E. Greene, Conductor.

WORCENTER, MASS.—The Worcester Association of Spiritualists holds meetings overy Sunday at 2 and 7 p. n. in Grand Army Hall. Woodbury C. Smith, President; Hattle W. Hildreth, Vice-President; E. P. Howes, Secretary; John A. Lowe, Corresponding Secretary; F. L. Hildreth, Treasurer.

with treasurer, WYMOUTH LANDING, MANS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

Lake Champlain Spiritualist Camp-Meeting, To be held at Queen City Park, Burlington, Vt., under the auspices of the Forest City Park Association. Commencing Aug. 21st, and continuing until Sept. 11th, 1882.

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

independent slate-writing and materializing mediums in the land.

Arrangements have been made with the Railroad and Steamboat Companies to carry passengers slatting or attending this Camp-Meeting for fare one way.

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

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

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

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

Dr. S. N. Gould, Geo. A. Fuller, Lucius Wram, Vt.

Dr. S. N. Gould, Geo. A. Fuller, Lucius Wram, Vt.

A. F. Hubbard, Treagurer.

O. G. Buguet, Secretary,
East Barnard, Vt. A. F. Hubbard, Treasurer.

Sunapee Lake Spiritualist Camp-Meeting.

The Spiritualists of New Hampshire will hold their fifth annual camp-meeting at Biologett's Landling, Newbury, N. H., commencing September 3th and closing Soptember 25th. The plenic days will be September 12th, 14th, 15th, 10th, 21st and 22d. On these days there will be a concert of half an hour previous to the morning service by the Sanapee Lake Cornet Band, and the Sunapee Lake Orchestra will furnish music for the dancing afternoons and evenings. The services of the following 'speakers have been secured: Dr. H. B. Storer, of Boston: Geo. A. Fuller, of Dover, Mass.; Joseph D. Stiles, Weymouth, Mass.; Miss Jennie B., Hagan, South Royalton, Vi.; Mrs. Emma Paul, of Morrisville, Vt.; Dr. I. P. Greenleaf, of Boston, Mass.; Mrs. Addle Stevens, of Claremont, N. H.; Mrs. S. B. Woods-Cruddock, of Concord, N. H.; and probably Mrs. Fannie Davis Smith, of Brandon, Vt., and Mrs. Anna M. Twiss, of Manchester, N. H. The celebrated materializing and physical mediums. William and Horatio Eddy, have promised to be present during the entire meeting. The restaurant will be managed by Mr. and Mrs. Lorenzo Worthen, of Manchestor, caterers of twenty years' experience. They had charge of the restaurant at this camp-meeting two years ago, and gave universal satisfaction. Circulars will be Issued soon containing full particulars, and may be obtained by addressing any of the officers. Geo. A. Fuller, Dover, Mass., President.

V. C. BROCKWAY, Newbury, N. H., Committee on Grounds.

A Liberal League Convention and Spiritualist and Secular Camp-Meeting
Will be held at Tama, Tama County, Iowa, September 7th, 8th, 9th and 19th. Let all who can, bring tents and other camping accountments. For such as do not have them, accommodations will be found among the friends and at the hotels of Tama and Toledo. We shall be prepared to supply table substantials and delicacles at reasonable rates. Turn out, all friends of Liberty, and let us have a meeting worthy of our cause. For particulars address the undersigned at Norway, Benton County, or E. S. Beckley, Tama, Tama County, Iowa. The speakers engaged are: Mrs. H. S. Lake, of California; Dr. Juliet H. Severance, of Milwakee; Col. M. E. Billings, of Waverly, Iowa; Nettle Pease Fox and D. M. Fox, editors of the Spiritual Offering, Oliunwa, Iowa; M. Farington, Pres. I. L. L., Denver, Iowa; and W. F. Peek, of California.

Camp-Meeting at Etna, Me.

Camp-Meeting at Etna, Me.

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

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

Per Order.

Spiritual Grove Meeting.

There will be a meeting of Spiritualists September 2th and 10th (Saturday and Sunday), on the proposed campmeeting grounds at Brady's Lake, three miles west of Itavenna. Portage County, O. Let all in favor of a campmeeting in Northern Ohlo be there to express their views. O. P. Kellogg and other speakers will address the meeting.

By order of Committee,

A. UNDERHILL, V. P.

New Books.

FOURTH EDITION.

IMMORTALITY,

OUR EMPLOYMENTS HEREAFTER.

What a Hundred Spirits, Good and Evil, Say of their Dwelling Places.

J. M. PEEBLES, M. D.,

Author of "Seers of the Ages," "Travels Around the World," "Spiritualism Defined and Defended," "Jesus—Myth, Man, or God?" "Conflict between Spiritualism and Darwinism," "Christ the Corner-Stone of Spiritualism," "Buddhism and Christianity Face to Face," "Parker Memorial Hall Lectures," etc.

This large volume of 800 pages, 8vo, -rich in descriptive phonomena, lucid in moral philosophy, terse in expression, and unique in conception, containing as it does communications from spirits (Western and Oriental) through mediums in the South Sea Islands, Australia, India, South Africa, England, and nearly every portion of the civilized world-ranks as the most interesting and will doubtless prove the most influential of all Dr. Peebles's publications.

This volume contains twenty-one chapters, and treats of The Nature of Life.

The Attributes of Force. The Origin of the Soul. The Nature of Death. The Lucidity of the Dying. The Spiritual Body.
The Garments that Spirits Wear. Visits in the Spirit-World.

The Hells crammed with hypocrites. Sights Seen in Horror's Camp. Velocity of Spirit Locomotion. Other planets and their people Experiences of Spirits High and Low. John Jacob Astor's Deep Lament.

Stewart Exploring the Hells. Quakers and Shakers in the Spirit-World. Indian Hunting-Grounds.

The Apostle John's Home. Brahmans in Spirit-Life. Clergymen's Sad Disappointments. Fountain-of-Light City. Fountains, Fields and Cities.

The Heaven of Little Children. Immortality of the Unborn. The Soul's Glorious Destiny. The General Teachings of Spirits in all Lands.

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THE

WORLD. OCCULT

BY A. P. SINNETT.

CONTENTS.

INTRODUCTION. OCCULTISM AND ITS ADEPTS.

THE THEOSOPHICAL SOCIETY. RECENT OCCULT PHENOMENA.
TEACHINGS OF OCCULT PHILOSOPHY.

The Boston Commonwealth says of this work that it "is a strange story from that land of wonder-India. It introduces us to marvels that we. like Hamlet, could not believe without seeing. It disclaims any connection with spiritism, but holds that there is a science of soul that surpasses all the gains of our material science. It is enshrouded in mystery
—the light gleams through the cracks in the wall to this secret chamber. It whots the appetite to know more about this terra incognita."

Price \$1,00, postage free. For sale by COLBY & RICH.

Guide Posts on Immortal Roads.

BY MRS. JACOB MARTIN.

This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others. It is not sent forth as a literary effort, but only as a har binger of hope to those who hunger for future life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.

It proves by the Bible that we are immortal and that we

are not. It shows how unreliable the scripture is in such matters, and how powerless is Christianity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

does not answer prayer.

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

(Miss shouthmer wishes at distinctly understood that she ives no private sittings at any time; neither does she relevened to the medium of the few should not be addressed to the medium in any case, Lewis B. Wilson, Chairman.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELMAMER.

[Report of Public Scance held June 20th, 1882.] Invocation.

Thou Infinite Presence, thou Eternal Power, thou great and mighty Spirit, thy grandeur pervades all immensity, the force of thy intelligence quickens all things. We recognize thy strength, thy skill and thy master hand alike in glowing orb and thy grain of sand; we praise thee for all thou hast revealed unto human life; we bless thee for all thou hast revealed unto human life; we bless thee for the possibilities of power within the human soul working upward and outward toward the Infinite and the Eternal; our hearts reach out to thee in aspiration after a clearer comprehension of thy laws and thy being. As the days go by may our souls become quickened with new energy and power, and may we become fitted to ascend to a higher plane of existence where we shall be enabled to understand more of life and its unfoldments, and where we may learn new and lasting lessous from the experiences which come to us. May those upon the mortal and immortal shores who are suffering from any cause whatsoever be given new power to rise above all darkened conditions, and may all-saddened hearts be comforted and cheered. We invoke the presence of thy inhistering langels; may they be given strength and endurance to continue to go forward hearing the balm of consolation and messages of peace upon their wings that shall be felt and understood by all who are in need of strength and enlightenment, and by all who are inneed of strength and enlightenment, and by all who are for the purposes and grand fundaments of life, and for the joys of human existence.

A.—Silk of any kind, particularly black silk, is what we call a non-conductor; that is, it not only retards the free passage of the emanations f magnetism and other elements from the medium's form, but also prevents any outward magnetism exerting a full and proper influence upon her system; therefore, mediums who are sitting for development should never clothe themselves in silken attire, for the simple reason that the spirits desirous of operating upon their systems cannot do so to that extent which is requisite for the full development of medial is requisite for the full development of medial powers. Inspirational or trance mediums, whose brain-power alone is used by outside influences, need not be so particular in refraining from dressing in silk as those mediums who desire to be developed for the phases of healing or materialization. The magnetic healer, when treating a patient, should never dress in silk, for while thus attired she cannot give forth from her system those elements of magnetic strength which her patient requires; and the medium who desires to give a materializing scance should be equally guarded against clothing herself in silken attire, for the reason that her spirit-guides cannot readily draw from her her spirit-guides cannot readily draw from her system those elements and material particles

which they require for the building up of materialized spirit-forms.

Q.—Will not human endeavor toward the unfoldment and accomplishment of good achieve success, however feeble its first expression may

A.—Human endeavor, if persistently and carnestly made, will, of necessity, develop a positive will-force, which will-force will ultimately succeed in whatever direction the effort is made. How often ware to individual when is made. How often we see individuals who are determined, or seemingly so, to work evil against others; and these unjust ones of darkness generally succeed in their wicked designs. ness generally succeed in their wicked designs. Why is it? Because those individuals develop a determined and indomitable will-power which knows no such word as fail, and which will succeed in spite of all obstacles. But the spiritually good embraces and overreaches all things; consequently, even though evil may seem to predominate for a time, wherever human endeavor is made to develop and accomplish good, ultimate success must be the result, and the time will come when those who are muttien. time will come when those who are putting forth feeble efforts toward the domain of good-ness will find their strength increasing, their will-force developing and unfolding, and themselves growing stronger, until they eventually become so powerful that they will be enabled to achieve that success which they so ardently desire. Therefore, those who are bound by earthly conditions, who cannot reach out as they would do toward the highest and best in they would do toward the inglest and best in life, but whose aspirations are true and good, will ultimately arrive at that condition of being, that stage of spiritual enfoldment where they will be able to live in constant communion with the good and true, and be able to exert such an influence upon those around them as will assist others up to the same plane of de-

William Whiting Pond.

I hardly expected, Mr. Chairman, to announce myself in this manner to my friends on earth; such a thought was far from my mind when I was called upon to leave the mortal frame, and yet I am glad to avail myself of this opportunity to return and manifest my presence, even though it be but feebly. I was young to pass out from mortal life. I was only twenty-two years old, and my experience was limited; how very limited I can now look back and perceive, yet it was large compared with that of many young men of my age, for I journeyed somewhat during the latter part of my mortal career. My business called me far from home and early friends, for I was engaged from home and early friends, for I was engaged in a banking establishment at the West. During my brief career in Detroit I was enabled to study the various shades of human life, consequently I attained a smattering of knowledge in that direction; yet I find that I had learned but little of life, its lessons and unfoldments, and all that it spreads out before mankind. Now, however, I am glad to say that I have the power to go forward and to acquire all that I desire; and I trust that when I have had twenty two years of experience in the spiritual desire; and I trust that when I have had twenty-two years of experience in the spiritual life I shall have learned many things concerning life in the mortal and in the spiritual. I left dear friends in the body: father, broth-

I left dear friends in the body: father, brother, and many friends whom I cannot enumerate. I would say to each one who was near to me, "I love you still, and I will come home close to your hearts, and make myself known, if you will give me the opportunity; rest assured I shall be more than delighted to give you irrefutable evidence of my presence, to relate some little incident connected with the past and known only to ourselves, and thus make a chair of evidence that will prove to you my unlove you still, and I will come home close to your hearts, and make myself known, if you will give me the opportunity; rest assured I shall be more than delighted to give you irrefutable evidence of my presence, to relate some little incident connected with the past and known only to ourselves, and thus make a chain of evidence that will prove to you my undying affection and continued existence in an eternal world." This is my desire, and I may also say my mission in returning. I come in

this way to open the door, trusting I shall be

this way to open the door, trusting I shall be received with kindness and affection.

During the latter part of my life I was very much interested in the study of the drama. I wished to understand the laws governing it, and was pleased to associate with anateurs in the dramatic profession. I am still interested in these things, and have opportunities of studying them in connection with higher minds, those who made that profession the study of their lives, and who, in the spiritual world, are still workers and masters in the great dramatic art. Understand me, Mr. Chairman, I was not a professional actor, by any means, only interested in the dramatic art as an amateur.

I was—may I not say I am?—the son of Judge Benjamin Pond, of East Boston. I passed away from weakness and weariness of the physical frame; but I wish my friends to know that, although I have a form similar to the one that was mine on earth, it is healthy and strong. No weariness, no pain assails it, but I can use it to express my inner powers and to make of life a dream—a beautiful, sweet reality. W. W. Pond. Perhaps I had better give my full name, William Whiting Pond.

Theodore L. Scott.

Theodore L. Scott.

[To the Chairman:] Well, sir, I feel somewhat as though I had been crowded out, for I fully intended to manifest myself first at this meeting to day, but somehow or other I don't inderstand the law in operation concerning these things) that young man stepped in ahead of me; however, I'll forgive him, as he left the way open. Like him I can say, I certainly did not expect to return in this manner and at a public place, to announce myself to those who were associated with me both in domestic and business life while I was in the body; but I am glad to ayail myself of any opportunity to gain information and experience, for we of the spirit-world do not reject such opportunities, as we often did while in the mogfal form; we believe and understand that, in order to gain all the instruction and knowledge possible, we must make the best use of everything which life holds out to us. Therefore, I come here to day not only to announce my individual existence and to call the attention of my mortal. wings that shall be left and understood by all who are in need of strength and understood by all who are distressed everything which are distressed everythere, and thumanty shall be in a condition to rejoice with the and with tybody ones for the purposes and grand unfoldments of life, and for the joys of tuman existence.

Questions and Answers.

Controlling Sphitt.—We await your questions, Mr. Chairman.

Questions and Answers.

Controlling Sphitt.—We await your questions, Mr. Chairman.

Questions and Answers.

Ans.—Spiritualism brings abundant evidence to prove that a spirit, upon leaving the bodies of new-born infants?

Ans.—Spiritualism brings abundant evidence to prove that a spirit, upon heaving his earthly tenement, takes upon himself a new form, similar in construction and appearance to that which he formerly inhabited, and which is adapted to his wants and purposes; he becomes an inmate of the spiritual world, privileged to press forward in the attainment of knowledge, to engage in whatever labor he finds congenial to him and adapted to his nature; to attain to a comprehension of truth, and in all things to advance in wisdom, thus becoming a progressive and spiritualized being. Were such a spirit, upon leaving the mortal form, to take possession of the form of an infant and be born again nyon the earth, all such spiritual attainment of high, exalting knowledge, and a comprehension of the form of an infant and be born again nyon the earth, all such spiritual attainment of high, exalting knowledge, and a comprehension of the truth, would be impossible; for he would be obliged to goover all the earthly experiences again, and be limited to the material existence.

Spiritualism in its teachings proves the contrary of this.

Q.—Does it make any difference if ladies sitting for development wear black silk dresses?

A.—Silk of any kind, particularly black silk, is what we call a non-conductor; that is, it not only retards the fere ansage of the wanting for the proposition of the proposition of the proposition of assist him to withstand the strain upon his system, and, in this way, perform not only a work for my friends, but for myself, by unfolding the powers of my being. This may seem very vague and metaphysical to my friends, who are practical business men, but I assure them if they care to investigate Spiritualism, and will proceed in a systematic manner, find a medium proceed in a systematic manner, find a medium adapted to my use and sit regularly, in order that I may control that instrument to my own and their satisfaction. I for one shall be happy to respond to their call and assist them in the acquirement of information. If they will do this, I am sure they will receive from the invisible world more knowledge concerning mankind and the laws and destiny of humanity than they could learn in years by study and through experience upon the mundane side. I throw out this challenge to them: Dare you meet me upon the same ground and provide me with the conditions favorable for my return? If you dare I certainly dare to return and meet you face to face in order to give what I may concerning the past of my life, but more especially concerning the splittual existence which is now mine in the eternal world.

I was, I believe, well known, Mr. Chairman, where I resided for I wently world in the elements necessary for a long life on earth, and it wore out, so to speak. From the tain the elements necessary for a long life on earth, and it wore out, so to speak. From the surb it was to speak. From the surb it was to speak. From the surb it was necessary for a long life on earth, and it wore out, so to speak. From the surb it was to speak. From the surb it was necessary for a long life on earth, and it wore out, so to speak. From the surb it was not able to provide for the material necessities of my loved ones, yet I can watch over and guard them spiritually; that I can perceive that altitude them as they mich an excessities of my loved ones, yet I can watch over and guard them spiritually; that I can perceive that altitude on ton speak. From the surb it was though I am not able to provide for the material necessities of my loved ones, yet I can watch over and guard them spiritually; that I can perceive that altitude on earth, and from this higher standpoint I can perceive that altitude on earth, and from this higher standpoint I can perceive that I necessities of my loved ones, yet I can

I was I believe, well known, Mr. Chairman, where I resided, for I was the cashier of the National Exchange Bank, at Albany. If my memory serves me right, I passed out from the body one year ago last February. Theodore L. Scott.

Sarah Erskine.

More than four years ago I left this world for the higher joys of spirit-life. Mine was an old body, for I had lived on earth more than eighty years, and had known many sorrows and many joys. When I was called to leave this earth for the spirit-world I found my dear friends await-ing me, those cherished companions and friends who had known and loved me in days of yore, who had known and loved me in days of yore, and who extended to me their sympathy and affection. It was certainly sweet to my spirit to attain that rest and peace which my home in the higher life brought to me. I believed in Spiritualism while here; it was a great comfort and consolation to me in many a trying hour; it brought me that sweet peace which nothing else could do, for it assured me that my friends were waiting for me beyond the river; that they had not been taken away from my home, but that they often came back bringing consolation and cheer to soothe those who were weary and distressed. I used to read your good paper, and it gave me so much information and pleasure that I felt I could not get along without it: it continually brought me a feast of good things, and satisfied the cravings of my soul for more light, and gave me an ample meal; therefore I looked for it eagerly, and was never dissatisfied with what eagerly, and was never dissatisfied with what

It contained.

I have dear ones in the body—loved children, grandchildren and others who are very near to me spiritually. I am glad to come to them often, and to bring them those influences which, even though they may not be perceived outwardly, are inwardly, by the spirit, felt, known and recognized by their effects; for they build up the interior being, give it power and strength to move onward in life, and in outward conditions dispel the shadows and bring only sunshine. I don't mean to say that my dear ones have no shadows, for they have the it contained. only sunshine. I don't mean to say that my dear ones have no shadows, for they have the trials which come to all in life; but these things are only for their experience, for the education of the spirit and for the unfoldment of that which is within; they are great lessons of truth which are revealed unto the searching spirit and unto the thinking mind; and when they go over the river and meet their loved ones on the other shore, they will look back over their past lives and be able to understand each experience, to perceive it in its true light, and to realize that it has been a guide-post upon the way, a teacher of light to point them onward over the field of progress. I bring each one words of good cheer and messages of love from all who are with me, and I assure them that we come daily, bringing our influences, seeking to brighten their spirits and to lead them onward toward the better land. Tell them Grandma Erskine brings her blessing and bardore. I nessed away at South Doen. Grandma Erskine brings her ing and her love. I passed away at South Deerfield, Mass., in the home of my daughter. Mrs. Sarah Erskine.

Mary Fowler.

I just asked the good man who has charge of this place upon our side if I could not come in now before the power was used up any more and he kindly said "Yes," and assisted me in

because I have been in the spirit-world for a good many years, and have passed out, not of the remembrance so much as the direct thought, good many years, and have passed out, not of the theoremembrance so much as the direct thought, of those who are in the body; but I come to refresh their memories and to tell them that although quite a number of years have elapsed since I was a dweller among them in the flesh, yet I am with them still, only in a spirit form. I have been working for their welfare; they know that they have been guided in many ways which they could not exactly explain from the material standpoint, and they have thought that perhaps spirits had charge of matters and were taking care of them. I want to tell them that this is just so; spirits have been helping them, spirits do have charge of their affairs, so that to-day they stand higher in the world's opinion than perhaps they would have done had they not received benefit and assistance from those who are outside the mortal form. I lived a good many years in the body, and was subject to aches and pains and bodily weaknesses generally, which I feel a little when I come back; but now I am here I want to give utterance to what is on my mind. I wish to tell my friends that what they look forward to and what they think is to occur, is not to take place exactly as they understand it, but that circumstances will intervene which will cause other, events to arise and thus prevent those things occurring for which they look; but, in other events to arise and thus prevent those things occurring for which they look; but, in other, events to arise and thus prevent those things occurring for which they look; but, in my opinion, those events which will occur will be much more to the advantage of my friends than those which they anticipate and desire. This may not be as pleasant to them just now as they could wish, but by-and-by they will be ready to say with me, everything has been for the best, and we are satisfied. I want my friends, particularly my Sarah, to understand that they are not alone, and that the time is coming when they will feel our presence more fully. There is a medium in their midst who will be developed in spirit-power, and through whose organism we of the spirit-world will be able to manifest. I send our love, and wish all to feel that we forget none, and assure them that when the time comes we will manifest more clearly and distinctly than we have ever done before. There are those of my friends who believe spirits come back; they look and look for some message from the friends gone before. They will see what I have had to say, and will understand it, I am sure, and although they may wish some friend who has not been in spirit-life so long had come, yet I think they will be pleased with the message I bring, at least with a part of it. I am Mary Powler, of Fowlersville. Fowlersville.

S. H. Tilton.

[How do you do?] I am feeling pretty well just at this time. You see, sir, it is some years since I passed out of the body, and I have been recuperating my forces ever since, consequently I feel in pretty good condition just now. I was somewhat weak and debilitated, and for some little time before I passed on I felt that death was coming upon me. I would sometimes ask myself why I was obliged to come under this law of change, or of death as it was to me then, before I had lived a long existence in the body; why must I be obliged to leave my little family, with none to assist them to in the body; why must I be obliged to leave my little family, with none to assist them to struggle on with material cares and perplexities? Sometimes these things would strike upon my mind with such force that I would feel disheartened, although I attended church, believed in the divine goodness of God, and hoped that I was one of the elect, or one who would be saved. At times questions would arise in my mind which I could not still, but of which I was careful not to give any outward. which I was careful not to give any outward expression. Well, I have studied these things expression. Well, I have studied these things since my departure to the spirit-world; I look upon them in another light from what I did while here; I can understand them more fully, and can perceive why I could not remain in the body. My physical system was not adapted to the expression of my spirit; it did not contain the elements necessary for a long life on earth, and it were out so to speak. From the

into communication with them spiritually. My wife is Mrs. Carrie Tilton. I would like to reach her; I would like to have her know that the changes which are coming and which have the changes which are coming and which have come to her in the past have been perceived by me: I have tried to watch over her and the little ones, and have tried to bring them into pleasant conditions, and into a position where they might enjoy life; I have sought to do what I could, and have been assisted by good spirits on our side of life. I perceive that there are other changes to come which will exert a great influence upon the lives of my dear ones. I do not wish to retard their approach; rather would I hasten them, if possible, for I feel that they will bring much good, much that will unfold the lives of those near to me, and which fold the lives of those near to me, and which will be of great assistance to them. I don't know as I express myself as well as I might, but I am doing the best I can. I have never controlled this organism, or stepped into this place before, but I felt an anxiety to do so today, and have been assisted to come. I send my love and assurances of my interest in and presence with those who are nearest to me. S. H. Tilton. I would like to have my message go to Pleasant Hill, Mo.

Gilman Tuttle.

[To the Chairman:] I have not a great deal to say from your public room, but I would like, if possible, to reach some friend, some one who knew me in days of yore and who has not forgotten me. Although it is some little time since gotten me. Although it is some little time since I passed out from my mortal form, yet I have not, strictly speaking, passed out from mortal scenes, for I am often actively engaged in them. I am as one though unseen, yet a worker on the spiritual side, which is so closely allied to the material that there seems to be no boundary between. The purpose of spirits in returning who have friends in the body in whom they are interested, especially those who have friends whose attention is not directed to spiritual things, but who are absorbed by some secular or religious subject which demands all their powers and time to the exclusion of all thought concerning the real life of the spirit, is to speak some word which will reach the minds, and through them the hearts of their dear ones, to announce their names or to speak of some incident which will identify them: so likewise I in returning desire to send my love and to assure my friends of my continued existence. I do not fully understand how to proceed in controlling this organism; I am obliged almost to speak by proxy; I am assisted by the good spirit standing by my side to express myself even in this feeble manner, yet it is a grand experience to me, one that seems to enlarge my powers and to widen my scope of observation. tion: I wish my friends to feel that I return with increased power, that I have gained knowledge since passing to the other side, that I have gained a fuller comprehension of truth, and that those things which limited me in expression, in the manifestation of my soul's highest powers, have passed away, and that today I stand outside of all those limitations (that is, when apart from medial organisms) and reday I stand outside of all those limitations (that is, when apart from medial organisms) and receive the full benefit of spiritual life and progress. I wish them to investigate this philosophy, this religion, and to study it well until they learn so much that they will be pleased to accept it and its teachings, and to recognize that there is a grand and mighty truth concealed in the word Spiritualism. I send my love to my friends, and I assure them that I am with them at times seeking to manifest my presence and to guide them. I have watched my daughter Alline, and have seen what changes have come to her. She has married since I left the form. I was pleased to note many things concerning her which she did not perceive, but which she felt; more than this,

perceive, but which she felt; more than this, there are many changes yet for her in life. She has been stepping forward, I have been

stepping onward, and have sought to impress and influence her for her own good, even though she did not realize from whence those feelings came: I am Gilman Tuttle, and while in the form resided at Concord, N. II.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

June 23.—Children's Day.—Lillie May; Lottle Sanby;
Rutha May Williams; Albert Johnson; Bessle Sparr; Johnson; Harmon; Mamle Wheeler; Carrie Dunn; Wille J. Hunt;
Annie Bates Graves; Willie Barstow Bates; Mary J. Simpson; Sammy Marston; Isabelle; Little Golden; Johnny McArthur.

June 27.—John Munroe; Henry Patne; Maria Roberts;
Leonora W. Sullivan; Sylvester Taylor; Lotela, for Annie
L. F. Fish; Emity K. Darling; William Wallace; Henry V.
White; Emina M. Livermore.

June 30.—Eliridge G. Moulton; Lydia Maria Child; Minnie Hardy; Samuel O, Stone; Elljah L. Howes; Lotela, for Ilclen M. Carr, Mary Abble Bird, Mary Stillman—Robert Anderson.

Verifications of Spirit-Messages.

E. V. WILSON. To the Editor of the Banner of Light:

Of the message given through Miss Shelhamer, May 23d, and in its turn published in Banner, July 29th, from Mr. E. V. Wilson, I would say that there is, both in the date it was given (May 23d) and in the first iew lines, a test to me which no one but myself could know; therefore, in justice to the medium, I wish to verify the same publicly; and I accept the message as coming from my husband in spirit-life. sage as coming from my husband in spirit-life, and gladly add my testimony to the thousands of others whose friends have demonstrated the of others whose friends have demonstrated the truth of immortality through your "Message Department." Respectfully,

Mrs. E. V. Wilson.

Lombard, DuPage Co., Ill., Aug. 8th, 1882.

OLIVER TRUDELL.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

In your issue of June 10th I find a communication from OLIVER TRUDELL, saying that he was accidentally killed, in Manchester, N. II., while at work on the new bridge across the Merrimack River, some two years ago. On investigation we find his statement correct. There was a man by that name instantly killed about that time by the breaking of a derrick. As he says, he was a stone mason, and left a family. I am happy to be able to verify a communication; it counts one more to prove the fact that our loved ones do return to earth

fact that our loved ones do return to earth again, and under favorable circumstances can speak to us. Truly there is no death.

I will add, the Banner of Light is ever a welcome visitor at our home. I have taken it most of the time since it was published; and I took the Spiritual Age before it.

Yours truly, J. EMERY.

Manchester, N. II., Aug. 16th, 1882.

WM. ROBBINS-DR. PASSMORE TREADWELL. To the Editor of the Banner of Light:

As I recognize two messages from spirits as As I recognize two messages from spirits as printed in the Banner of Light, received through Miss Shelhamer's mediumship, I feel it my duty to verify them. The first is that of WILLIAM ROBBINS, of Newington, N. H., printed Oct. 29th. He passed to the higher life by an accident, as he says. My mother (Mrs. T. A. Burleigh) was visiting friends in Newington when the accident heavened at the decident to the content of the content of the same of the s the accident happened, and attended the funer al. She says the message is correct.

al. She says the message is correct.

The next was DR. PASSMORE TREADWELL's, printed April 22d. That is also correct. My mother's brother married his mother's sister. Members of both families live in New Hampshire, and the Doctor once lived in Portsmouth; went West, and passed to the higher life from Boise City, Idaho. He has many friends in New Hampshire. Hampshire. I read his communication with a good deal of interest, and think it contains many valuable ideas that thinking minds who read the Banner spirit-messages will appreciate. We hope to hear from him again through the same source. My acquaintance with him commenced when we were children.

Yours for truth Mrs. M.A. F. CATE

Yours for truth, Fitchburg, Mass. MRS. M. A. F. CATE.

To the Spiritualistic Public:

Having in my possession a correct though not a literal translation of Allan Kardeo's most valuable work, "Genesis," I desire to have it published immediately; but having consulted with Messrs. Colby & Rich, they have advised me to secure five hundred subscribers before they bring out the work. The price of the book, when published, will be \$1,50. It will be a handsome volume of between 400 and 500 closely-printed pages. It has been thoroughly revised by my spirit-guides through my medibrilliant French scholar, who endorses it as a wonderfully good free translation. As not a few of the French sentences were highly idiomatic. it was found necessary to reconstruct many of them entirely, but in no one instance has there been any departure from the original statements, alterations having been confined to the wording of sentences not easily translatable into good English. Messrs. Colby & Rich have made with me

nighly satisfactory terms, releasing me from all responsibility.

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

I also wish to state that twenty-six lectures delivered through my mediumship will appear in good binding for \$1,00, as soon as one hundred and fifty subscribers have sent their names to Messrs. Colby & Rich. The book will be sent to such subscribers, on its publication, at ninety cents per copy. After the one hundred and fifty names have been obtained the price will be \$1,00 per copy. As these lectures have been electrotyped at great expense to the publishers, I make an appeal to my friends everywhere to subscribe for these discourses, for whose appearance in book-form so many have expressed a desire.

I am on the eve of departure for England, and wish to assure my friends that no act of theirs can be a greater kindness and compliment to me than their application, to Messrs. Colby & Rich, as subscribers in advance for both volumes, which they may thus secure, upon their issuance from the press, at \$2,15-a material reduction from the price after publication. There are surely five hundred persons in the United States who will precipitate the publication of so inestimable a work as Allan Kardec's 'GENESIS." It would be cheap at \$5, and is one of the brightest gems of spiritual litera-

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

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

Nowadays, when the traveler in the Holy Land asks to be directed to the Mount of Olives he receives some such reply as follows: "Go up to the telegraph station: turn to the right and follow the railroad until you see a beer garden: then steep for the hear garden: then steep for the hear garden. garden: then steer for the beer garden and you can't miss it."—Cape Ann Advertiser.

Feathers, ribbons, velvet can all be colored to match that new hat by using the Diamond Dyes. 10 cents for any color.

Banner Correspondence.

California.

SAN JOSE.-Mrs. Stoddard writes: "In this busy town we get glad tidings of the wonderful phenomena occurring in the Eastern States in the various cities and at camp-meetings which make us wish we were not so far away. We hope in the nearfuture to be favored with such manifestations in our own midst. There are several excellent mediums in this place-Mrs. Scales, who gives satisfactory tests, Mrs. King, a lecturer and clairvoyant. The last named also diagnoses disease. Some wonderful cures have been performed by her husband, who is a magnetic healer. On Sunday evenings Mrs. King opens her parlors to any and all who wish to come to them, free of charge, for spirit-communication. These circles are particularly enjoyable-so harmonious is the influence and appreciative the audience. All appear grateful and comforted, as well as instructed, by the services rendered by this kind medium."

ST. HELENA.-Mr. R. C. Brown writes: For the last fifteen years I have believed many of the so-called spiritual manifestations to be genuine. The testimony of Crookes, Wallace, Zöllner, Hare, Sargent and many other eminent scientists and literary men, in connection with my own rather limited observations. utterly preclude fraud as an explanation of much of the phenomena, so far as I am concerned. That fraud has been practiced must be admitted. But the man who receives a tendollar counterfeit note, or knows that counterfeits are numerous, does not for that reason say, I will have nothing more to do with bank notes. He knows that if there were no genuine notes he would never be imposed upon by a counterfeit. But this line of argument is so trite and obvious that I will pursue it no further. It has so effectually spiked the guns of Youmans, Tyndall, Carpenter and all of that kind, that the most we now get from these selfconstituted guardians of the public morals is a timid, harmless sneer-a mere flash in the pan when compared with the thunders of their denunciations of Spiritualism a few years ago; and this, too, notwithstanding that Spiritualism seems to be spreading with a rapidity never before witnessed."

Massachusetts.

WORCESTER. - Fred L. Hildreth writes: Since my last was forwarded we have had a rest. Many of our mediums and members have been at Onset and Lake Pleasant, and no doubt will return to our midst refreshed and strengthened, ready to once more grapple the great work in which every true lover of freedom is engaged-the uplifting and educating of humanity. The white robed Angel of Death has visited us here in Worcester many times since the roses of June bloomed. To some he came bearing a chaplet of buds; to some a full-blown wreath; and to some a diadem of autumn leaves. Among the latter was the sainted mother of our Corresponding Secretary, John A. Lowe. It was a privilege that the writer enjoyed many times to sit and converse with that dear, patient woman, of the land toward which her feet were tending, and on whose shores a loving companion and darling children were waiting to greet her when she crossed the river. No long good-by, dear soul, but a sweet good-night here, and a glorious awakening in the land where all is real. Shed no tear, but rather rejoice that she came among us, fulfilled life's mission kindly and patiently, and laid down her burden here for the new and grander life in the great To-Be.

Last Sunday we listened to the expression of some grand ideas through the organism of our inspired sister, Lora S. Craig, of Keene, N. H.; and though for eight long years her voice has been heard but rarely at the assembling of our friends throughout the land, owing to family cares, yet we bespeak a brilliant future for her if she but obey her guides. Many of the truths promulgated were ennobling, and we should do well to profit by them. The dear Banner comes. a welcome guest; and the contributions and 'Chips' of Bro. Cephas B. Lvnn add much to its attractiveness. Press on, grand soul! there are hearts all over the land that beat in unison with yours, and bid you God-speed in your noble work."

Ohio.

AKRON.-A. Underhill writes: "Is it not a glorious fact that the spirit-world, in opening and establishing communication between the dwellers in the two spheres of human existence, have deemed it wise and essential not to select and ordain any persons in this sphere as oracles or umpires whose ipse dixit and decisions are to be received as finalities upon all questions or subjects which may arise out of the various manifestations, phenomena, communications, lectures or teachings of those who have passed from earth to spiritual spheres; but, on the contrary, to permit all persons to receive the evidences and form their own opinion and judgment, and accept what to them appears to be best calculated to enlighten and promote the interests, happiness and harmony of the individual and of society? We should ever remember that what is food and nourishment to one may be the opposite to another. Hence each should be left free to make his or her own deductions from whatever is presented for consideration."

New York.

BROOKLYN .- J. H. Whitney writes: "Advanced scientists assert that nothing can transpire outside of natural law, hence all must occur in accordance with a fixed law of nature. This established fact throws light upon the materialization of Christ, soon after the death of his material body; which act was, no doubt, a part of his mission on earth, proving continued or immortal life. He was himself a prince of mediums, and surrounded by similar organizations in the persons of his disciples, proof of which is found in all the record we have of them, and which Modern Spiritualism now so fully corroborates.

Another corroborative fact in science of the above is that now distinguished electricians, who have thoroughly investigated spiritual mediumship confirm this fact, that when in the presence of a medium, awaiting manifestations, our spirit-friends having made similar arrangements on the spirit-side, we then have a magnetic or electric current between the (to us) visible and invisible planes of existence: Just as much as is the case in the physical world between two cities where telegraphic operations are established. Does any mortal pretend to limit electric power? Certainly not. Then why cavil about what may transpire in a séance where it is well proven to be in operation? I have known that power in a circle for spirit-manifestations to shake a twostory house, and yet no harm be done; also to bring into the circle rocks weighing more than twenty pounds, when the hands of all the mortals present were joined, and all doors and windows sealed, What is mortal wisdom in the presence of such phenomena? and yet there are those doubting Thomases, some of them fearfully bigoted and self-opinionated, who are ready to slander innocent media because at some of these spiritual telegraph offices evil influences have made their circuits and used the battery against the blameless and unconscious medium. I do not say these evil results have been premeditated: they are the result of circumstances, which, thank God! are being understood and overruled."

SARATOGA SPRINGS .- Mr. P. Thompson writes: "In endeavoring to speak of the spiritual in Saratoga during the summer months we must be very modest: there is but little of it. Of the religious element, however, socalled, we have a full supply. The clergy are largely represented, and to forward their supposed interests are very industrious. They hold daily gatherings of ministers' meetings, and the irreligious are not expected to apply. These gatherings have manifested considerable internal commotion lately by the introduction of a new element. A Mrs. Johnson made her advent in Saratoga at the early part of the season. She possessed many spiritual gifts, yet by ignoring Spiritualism gained an entrance into Orthodox congregations. She claimed to heal the sick by prayer, and the exercise of similar powers that Jesus of Nazereth was said to have been blessed with. She is a woman of deep and earnest piety, yet her spiritual gifts are almost sufficient to bar her from Orthodox association. She has gained harself friends, however, among the Orthodox, and this is --

ment alluded to in the ministers' meetings. Some of our divines repudiate in whole the fact and usefulness at this day of spiritual gifts; and, according to Rev. Dr. Spier, of Brooklyn, they are frauds. It is claimed that very much infidelity is preached in these ministers' meetings. 'It is hard to kick against the pricks.' The present position of the priesthood is a very trying one, to say the least. They cannot be consistent. They must give up the Spiritualism on which their system is founded, or acknowledge the Spiritualism of to-day.

As this is the Camp-Meeting season it can hardly be expected that matter of interest can be furnished outside of what pertains to them. Saratoga is in the midst of concerts, balloon ascensions, and of that which belongs entirely to the earthly. Dr. J. V. Mansfield has been here for a few days, but the precarious state of his wife's health called him home. An evening reception was given him at the home of F. J Hurd, Esq., and was largely attended. Mr. M. gave the names of some seventy spirits who presented themselves to his spiritual vision, nearly all of whom were recognized by persons present. We were made aware that could our eyes be opened we would see the mountains filled with chariots and horsemen, and that those who are with us are greater in number than those who are against us.

We do not try to sustain our lectures here during the summer. There is hardly anything not entirely of worldly character that can gain a hearing during the pleasure season. The Congress Park encloses an area of about fifteen acres, which is made beautiful by flowers and other adornments-fountains, lakes and graded walks, seats to accommodate a large mass of people, and one of the best orchestras in the world to enliven the scenes with divinest melody. Over five thousand people witnessed the balloon ascension one day within this enclosure. It is thought there are more visitors in Saratoga to-day than ever before. The springs are rich in their healing and invigorating properties, and abundant in their flow. Gay crowds in garden parties and dancing halls up continual revelry, and dissipation rule the hour. Those in poverty and affliction come not here in summer. But this is an excellent place to observe and study human character. All nationalities are represented, and the professional gambler as well as the professional religionist are side by side, and neither can be taken as the best nor the worst in consequence of his profession. It is mostly those who are in prosperous circumstances who come to Saratoga; many who have become suddenly rich, and exhibit a lack of culture and good breeding, as well as the truly refined and exalted: those of every, or no religious faith. but are useful, a benefit and joy to others. Which of the many religious systems develops the noblest character is a question. One thing is noticeable—that bigotry yet holds in every system. Spiritualism cannot claim to have risen above it. When spirits from higher spheres can find free expression, it is certain that the good in all is recognized.

Miss Clara Louise Kellogg sang in our Town Hall Saturday evening, Aug. 19th, for the benefit of our Humane Society. She sang in connection with an amateur performance by our village talent of 'Tom Cobb.' The hall was crowded at one dollar a ticket for the body of the house, and fifty cents in the galleries. I think our benefit is considerable, but at this moment I have not the exact figures. We have had 'Blind Tom,' Oscar Wilde, Rossini, Careno, and many others. This coming week will turn the index toward the closing of the season of 1882. It is fully equal to any 'gone before,' and its impress is fixed upon the 'sands of time.' How many by 'seeing may take heart again,' we may not know; but it is ours to patiently labor and wait, and better things may dawn upon us."

Illinois.

CHICAGO.-Franklin Britain writes that in his view Church people manifest very little faith in the teachings of Christ in their conduct of funerals. The inscriptions on monuments indicate their want of knowledge of spiritual things. One would suppose in reading them that both body and soul rested beneath the stone. Our correspondent refers to the oft-repeated statements of his spirit-friends to show that they have but little regard for the popular ceremonies at funerals, and desire to institute a more rational course of proceeding; one more in accordance with the truth that the occasion is one of renewed life rather than of death.

South Carolina.

HARDEEVILLE .- "Convert" writes: "Some time ago I forwarded a few lines to inform you how things went on as to Spiritualism in

tal water of the fountain of Spiritualism, and gave myself the above name; therefore I hope you understand my signature.

I left Charleston, S. C., about one month ago, and went to Hardeeville, twenty-one miles from Savannah, to stay with a brother Spiritualist, who is owner of a good-sized saw-mill, employing a great number of hands, who live on the mill-grounds in comfortable little houses. My friend and myself being the only Spiritualists on the place, we started scances, established a school, so to say, for the purpose of developing mediums, and within the brief period of one month we had some very striking and interesting physical manifestations, considering the prevailing conditions.

At the start, most of the sitters took the matter more for entertainment than for anything else; but slowly, step by step, things grew different. The doubting Thomases and those who tried to ridicule the phenomena are now convinced of their truth, and investigations are being conducted in a spirit of reverence, kindness and love. They have all learned that 'like attracts like,' that the buzzard keeps no company with the dove, and that the constant seeking for light and truth mixed up with deception will create darkness only.

Three times each week we have our circles. opening them with prayer and music. One of our interesting physical manifestations was that of a table passing without visible aid to the right shoulder of my friend, staying there upon one leg and keeping correct time with the music by swaying back and forth, the medium standing upon a chair holding only two fingers on the top of the table.

Besides our regular séances we have lectures and readings. In addition to writing mediums and those for physical manifestations, we have

- medium; but the lady is very and, her sobbing timid, and no. -

and weeping in the moment .. pears, frequently interrupts our intercoand instructive scances. There is one thing sure and striking: the seed is in the ground and spreading; many have got the gift; it is affecting their mode of living, and profanity is heard no more among them. All these things are proof that an advance has been made in spiritual development. There is now a deepsettled conviction among our sitters that Spir itualism is true. Mediums are appearing in the little modest home circles of the workmen, and their departed beloved ones come to greet them. From here Spiritualism has spread to many other settlements, with the same beneficial result. Very often I receive happy tidings as proof how these enlightening and convincing facts have taken root and are blessing and enlightening doubting and darkened minds."

Moman's Column.

The Commemoration of Alice Cary.

One of the most notable commemorations of the work and influence of a gifted woman was that of Sorosis to Alice Cary, which took place recently in the banqueting hall at Delmonico's, New York City, which was beautifully adorned for the occasion. After the dinner a paper was read by Mrs. Lucy A. Thomas, a niece of Alice Cary, and addresses were made by Miss Minnie Swayze, a former Professor at Vassar, John Boyle O'Reilly, Dr. Deems, Dr. John Savage, Col. Knox and others. Several poems of the Cary sisters were read by Ella Dietz Clymer. Anna Randall Diehl and Julia Thomas.

A letter from Mrs. Mary Clemmer was read. A portrait of Alice Cary, by Carpenter, graced the occasion. In the paper of Mrs. Thomas she said of her aunt, Alice Cary:

"The long years of childhood in my simple Western home were brightened by the love and thoughtfulness of this dear aunt, who sent to me and to my sisters the papers, magazines and books, ay, and pretty garments and gay rib-bons, too, of which she had felt the want in her own early life. When she made those rare visits to Clovernook and to my home, what de-light to wait on her, to listen to her talk of the men and women she knew, whose fame was abroad over the land, and to sit at her feet in sweeter, as she spoke of the deeper things of life, of its mysteries and the experiences that seem to touch the borders of the world unseen.

Mr. Greeley said of her 'I knew her but as a worker and seem to have been such the seem to touch the borders of the world unseen.

worker, and as such I profoundly honor her, worker, and as such I profoundly honor her,' and, indeed, it is not possible to make you realize, if you did not know her, how untiring and industrious she was. The verses she wrote with apparent ease in the morning, she had lain awake in the lonely night hours composing, and she worked thus not only until the pen fell from her fingers, but until she could not hold a pendil. What war place may be given her payers.

her fingers, but until she could not hold a pencil. Whatever place may be given her now as a poet, she gained by honest work a home, a competence, and the consideration of the world. Therefore her life has its lesson for all women seeking to walk the path she chose, and does not lose force from the fact that it was not the pressure of outward necessity that sent her from the modest yet comfortable home of her youth, but the necessity from within urging her to live a broader and larger life." her to live a broader and larger life."

The letter of Mrs. Clemmer, the gifted biographer of Alice and Phobe Cary—and the friend. in a near and peculiar sense of inner relation. of Alice Cary—we give entire:

To the Corresponding Secretary and Ladies of

Sorosis: My long residence in Washington, with the Sorosis:

My long residence in Washington, with the chronic malady which has afflicted my eyes for the last five years, have together, personally, greatly withdrawn me from my old and dear associations in New York. But I hold them all in ever loving remembrance, and the continued proofs which I have received from year to year of the sustained and healthy life of 'Sorosis,' as the ploneer association in the metropolis of educated, thoughtful women, have given me real happiness. Inside of my deep interest in it as an organized association of women for mutual improvement, and for devotion to all that is best in literature, art and charity, is the close tie which binds my heart to it, through your first President, Alice Cary. Your kind invitation recalls vividly to me those breakfast-chats in her home in the year 1869, when, in the fullness of her mind and the fondness of her heart, she unfolded to me her faith and hope for the future of Sorosis. No one ever believed more ardently or cared more tenderly for your Society than Alice Cary. She was a woman who loved women in that high region that lies above envy, jealousy and all uncharitableness. Born leafore women's dayword advanced educa. above envy, jealousy and all uncharitableness. Born before woman's day—of advanced education, of equal opportunity in the development of the powers God had given her; born to the stress; and struggle inherited by all who in greater or less degree must serve necessity, the special disadvantage entailed by caste of sex preyed the more keenly on her aspiring and exalted spirit.

Thus her heart yearned over all womanhood. And when at last she caught sight of the slowly ascending dawn of that larger and better day, in which her sisters would move and have their being, though she knew that she herself was

how things went on as to Spiritualism in Charleston, S. C.; now I come to tell you how tho bright light of sacred truth is flashing through and illuminating our sombre, dark pine forests.

My name is 'Convert,' as you remember. It is only a short time since I was born, and then I was exactly fifty years old by the clock. I christened myself all alone, with the clear crys-

association, in your prosperous prime, more than fulfill the promise of your youth.

Beyond all others, in one respect, Sorosis is preëminently the heir of a woman like Alice Cary, viz., in its tolerance of varying personal opinion in others, and in its subjection of personal idiosyncrasies to a comprehensive consocration to the general good: to the widest and highest influence of the United All.

Alice Cary had room in her care for every human interest, 100m in her charity for every human need, and room in her heart for all human nature.

human nature.
Thus, every lover of woman's highest and best advancement must take heart as she sees the leading personal association of women in the metropolis of New York devoted to no the metropols of New Tork devoted to he more hobby, to the furtherance of no isolated 'Ism,' but assidnously seeking in all things—in literature, in art, in religion; in thought, in action, in companionship—always and only, the

By such seeking only may women ever gain By such seeking only may women ever gain the fairest and finest stature of womanhood.

Pray read these few heartfelt words to Sorosis, and once more, with regret that I cannot join you, with thanks for your kind remembrance, and the prayer that you may live forever, I am, most sincerely yours,

MARY CLEMMER."

One of the latest poems of Alice Cary, cited on the occasion above described, and of pathetic interest, since it was written during her last illness and bears through its every line the undertone of suffering, is here subjoined. It has never before been published, if we mistake

The years have turned over and over,
Soft April and dew-dripping May,
Since all where a bank of red clover,
Half ground and half sky stretched away,
A little maid sat at her milking,
And singing a lovelliting lay.

Up out of the datsy-draped edges
That bordered the green milking-lane,
Up out of the tops of the hedges,
To list to the litt of her strain,
The brown little heads of the wild birds
Were lifted again and again.

A fair sight it was to behold her, No shadow of care on her brow, The girlish arm bare to the shoulder, That leaned on the flank of her cow: Oh, Maytime, my beautiful Maytime! Say, how hast thou come to her now: Draw back from the window the curtain, Look in on the bed where she lies;

The shadows are cold and uncertain, The sun going out of her skies, The sick soul aweary with waiting, Comes up to look out of her eyes.

She turns the years over and over, Clear back to the Maytime gone by, Clear back to that cloud of red clover That shimmers half ground and half sky; And she cries from the depth of her anguish, My Lord and my God! is it!!"

[For the above account of the commemoration services of Sorosis in honor of Alice Cary, its first President, we are indebted to Demorest's Monthly for September, which contains the only published account that has been given. Grateful as we are that this tribute has been accorded the memory of her who was emphatically "one of the world's workers," and whose pure life, indefatigable zeal for truth, and sweet poetic breathings of soul-cheering hope have made her's "a blessed memory" on earth -while kindred spirits have long since borne witness personally to her in the higher life of their deep appreciation of what she wrought during her sojourn in the material form-we are pained to notice that among the brilliant and distinguished body of ladies there convened, no one was found to proclaim that Miss Cary believed in the demonstrated immortality of the human soul--that is, that she was a Spiritualist! The only hint in this direction is in the closing lines of the extract from the paper of Mrs. Thomas, given above.

Nevertheless this gifted poetess and worthy woman was a firm adherent of the New Dispensation, convened séances at her home at which Horace Greeley himself was brought face to face with the spiritual phenomena, visited seances elsewhere—as we have already stated in these columns—and numbered among her most intimate friends Charles II. Foster, the worldrenowned test medium. The sad and pathetic poses to let the overflow, or waste of thought, burden of her poem, which we have copied from Demorest's Monthly, was not the key-note | sudden fullness. of her life, as all who knew her in the form will testify. We prefer to leave on the mind of the reader, as a clearer expression of her active ambition, and the ennobling lesson of her life. as we close this sketch, the grand words of Oliver Wendell Holmes, when he said (and let her be held as saying, also, in deeds):

'Build thee more stately manslons, O my soul! Build thee more stately mansions, O my sour:
As the swift seasons roll,
Leave thy low-vaulted past;
Let each new temple, stateller than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outworn cell by life's unresting sea."]

"Devil Worship."

Last week's Banner of Light contained an editorial reply to the singularly bitter but otherwise inane attack of the Rev. Mr. Lichliter (of Pittsburgh, Pa.) upon Spiritualism and Spiritualists. In that article the ignorance of this reverend concerning the subject and people he attacked was shown to be equalled only by the arrogance of his manner, and the total disregard for the verities which he manifested throughout his delectable (?) address. It seems there are those in Pennsylvania, who, while not Spiritualists, yet have a sufficient regard for justice to enter a protest against the baseless allegations of this Pittsburgh Pharisee. As one instance of such protest we quote the following editorial, which appeared (under a late date) in The Mirror, published by F. M.

Gessner, at Homestead, Pa.:

"The recent attack on and denunciation of Spiritualism by the Rev. W. D. Lichliter, of Pittsburgh, causes us to remark that when all other subjects fail a Protestant pracher—whenever he has exhausted everything else and expounded every beautiful text in the Scriptures, invariably attacks either Catholicism or Spiritualism, or talks learnedly about the immortality of the soul. We do not know why this is, unless it be that as a rule they know less about these than any other subjects within the range of human thought. We are not a Spiritualist, but to call a system devil worship' which teaches and claims to demonstrate that the souls and bodies of loved ones gone before still live and visit this poor earth; that they still take an interest in us and our affairs; that they come and walk with us by day and night—hold our hands and kiss our cheeks; converse pleasantly and sweetly in the Gessner, at Homestead, Pa.: day and night—hold our hands and kiss our cheeks; converse pleasantly and sweetly in the familiar tones of other days—ah, to denounce this beautiful and soul-cheering system, ill becomes a Christian teacher. We only wish it were true; we would like to believe it. We would like to know, not merely believe, that those who have passed through the grave to heights beyond, though unknown to us and unpressed with mortal feet, still think of us 'over there' and can and will come to commune with pressed with mortal feet, still think of us 'over there,' and can and will come to commune with and communicate to us; for we are sure that there are those beyond this mortal sphere upon whose faces we would love to look again; whose hands we would like to press, and whose voices would be music to our ears. In the absence of knowledge the heart believes, but knowledge is better than belief. But it is unwise to denounce what cannot be disproven and what is, after all, whiether false or true, beautiful and soulsatisfying."

"ROUGH ON RATS." Ask druggists for it. Clears out rats, mice, roaches, bed-bugs, vermin. SUNDAY AT LAKE PLEASANT.

BY "SHADOWS." To the Editor of the Banner of Light:

"Shadows" sat on a bench on the Bluffs (as they call the court end of the Lake Pleasant camping-ground), looking down into the deep sandy cut made for the railway track. He was thoughtful, meditative and somewhat cold, though it was Sunday morning and the 20th of August. Clear and bright rose the sun over the high hills in the east; tardy it was as a sunrise, as the god of day did not put in its appearance according to the almanac. It was half an hour late; those high hills eclipsed its earlier presence. But now the rays fell on "Shadows" and changed the tenor of his meditations. The legend tells us that the rays of the morning sun falling on the statue of Memnon made it vocal. "Shadows" is not Memnonic, but these bright rays raised his spirits, and that was as manifest as if it was music: it had a warming influence also, and that was desirable. The campers had began to stir, and the few had already increased and had began to gather in small groups that ere the day should end would grow into multitudes. Mr. Jumbo just then accosted him and said,

Brother 'Shadows,' there is a great deal of brains here," as he laid his hand on the latter's head. Mr. "Shadows" knew better; but he understood the remark more fully when continuing Mr. J. said, "There never was so much brain on this camping-ground before as there is now." Presuming it to be so, for Jumbo was a man having authority in this camping institution, "Shadows" said to himself, "What a pity it is that I hold only a pint." I have called this individual, who is a prominent Troian. "Jumbo." in a figurative, inoffensive way, as he might not like to see his name in print he is not in any sense elephantine. When "Shadows" first saw him, a few years ago, he "Shadows" first saw him, a few years ago, he was sitting on his trunk; but besides that, the name came handy, and the scribe who is telling this story is apt to follow his first impressions, and by the assistance of those who are higher and sometimes has thereby spoken wiser than There certainly was a very large crowd on

the grounds; the evening before, the avenues were literally packed; it was illumination night, and brilliant was the display; every house, building and tent was decorated with lanterns; it was an attractive sight, and no wonder the population was all out of doors. These were morning thoughts; now while writing them it is late in the afternoon, and long and frequent trains of cars during the day have swelled the number of campers and visitors to twelve or fifteen thousand, so if Mr. Jumbo had said, when he laid his hand on "Shadows's" head in the morning, people, instead of brains, it would have been indisputable, and "Shadows" could wouch for the correctness of the statement so far as population goes; but alas! in the best-regulated families or in the best-regulated social or religious, or even intellectual gatherings, population is no unit of measure for brains; the former one can see, but brains are invisible, unless manifested, and often conditions are not right for that. The day has now, as we have said, drawn to a close, and I think Mr. Jumbo in the morning sensed or stated the true state of the case, and that is the reason "Shadows" was sorry that he only held a pint, his grief being as acute as that of the old woman of that measure, who, upon being told by the doctor on a sudden illness that she must drink right down a quart of hot sage tea or she would die, said. Doctor, I must die then, for I only hold a "Shadows" had learned his size, and, pint." though a Spiritualist, is not yet prepared for death, not having, he thinks, snarled up his life's skein, or reached the ultimate of his annual rattles; so, as a mill-man would say, with his plug arranged at the "pint mark," he prorun for general benefit, and thus not die by any

In the words of Jumbo, there was every indication of brains in force on this occasion. The transient comers, or "lookers-on in Vienna," that numbered thousands, were attentive, well behaved, and seemed to listen to the speakers with interest; and that fact is an indication of brains, for, as Burns says:

"An atheist's laugh is a poor exchange For Deity offended."

I do not suppose Burns meant that exactly, though for all he, "Shadows," or anybody knows, it may be true; but in this connection we would alter it to read more like this:

> A skeptic's laugh is a poor exchange For this great Truth offended.

But as there was none of this profanity or frivolity manifested, but attention instead, it was a brain-pointer. Then, one circle nearer the packed auditorium, four or five thousand sitting quietly listening to sound doctrine—that indicated brains.

The lecturers of the day were Mr. Fletcher in the forenoon, and Mrs. Palmer, of Portland, in the afternoon; both gave grand discourses, and they commanded and received attention. The latter speaker is not often heard now; she got married a decade or more ago, and thus gave to one, or to home, what was meant for mankind. On this occasion she was listened to, as I have said, with interest, and her words fell on good soil, for it was in the brain-frame of mind. Besides the two speakers named, there were other cerebral lights on the platform, which, though quiet on that day, helned in the direction of Jumbo's affirmation. Mrs. Palmer, we should say, speaks in the unconscious trance condition; is not aware of what she says, and has no remembrance of what she has said. She, it is claimed, is under the control of Theodore Parker and other great and departed lights. I think we can take her word for it, as she is independent, and certainly has no axe to grind for either money or popularity with this unseen element, and which, perhaps, with propriety, may be called an unknown quantity. No one will question the fact of brains in force on this occasion; but, without counting this "unknown quantity," the remark of Mr. Jumbo will hold good. Then there were "Fact Meetings," circles and other gatherings, and colloquies in different parts of the grounds which must be taken into the account There were present also the editors of the Religio-Philosophical Journal and the Voice of Angels and the Olive Branch, and, by proxy, the Banner of Light. "Shadows" came to the conclusion that brains did abound; he says there were but two exceptions he noticed, and they were individuals. One of them, as a side trifle, is worth noticing: he was what might be called a religious crank-a harmless but quite fluent old man of weird aspect, who could pray without ceasing, and did seem to if anybody was disposed to listen; he rather amused than otherwise. "Shadows" interviewed him, and came

to the conclusion that he was influenced by

some unprogressed spirit of the Orthodox per-

suasion who had died, but had not awoke to the spiritual situation. But for his eccentric dress, he would not have been out of place in an ordinary Orthodox convention; he seemed, however, to be, as it were, casting his pearls before swine in a gathering of Spiritualists. 'Shadows" could not see but he was as sensible in his talk and ideas as most evangelical preachers who are sincere, and his only fault was being out of place. The scientist says matter becomes dirt when in the wrong place; this Orthodox light was in the wrong place; this man, if clerically dressed, would have passed unchallenged in Orthodox society.

'Shadows" has enjoyed his visit to Lake Pleasant, and considers it quite successful as a camp-meeting; and camp-meetings with Spiritualists are getting to be, in fact are, institu-

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

On Monday evening, August 21st, Mr. C. R. Miller read an extract from an inspirational poem, an apostrophe to John Howard Payne, through the mediumistic powers of Mr. George through the mediumistic powers of Mr. George Cole. After singing, Prof. Deane spoke upon "Education, and the Training of the Young."
The training of the reasoning faculties, he remarked, has been neglected, and the true development of the human faculties lost sight of. Spiritualism is destined to work a revolution in these matters. The leaven of Spiritualism is gradually but surely permeating all social ideas, and a radical reform will ere long take place in our public educational institutions. Teachers for the primary classes will be selected from the most experienced, instead of, as heretofore. e most experienced, instead of, as heretofore, the young and unpracticed teachers. Prof. Deane is an experienced instructor, an enthusi astic and earnest Spiritualist, and active in all efforts for the improvement of humanity, especially in the training of youth. He is at present conductor of the Lyceum at Everett

After singing, led by Mr. Frank T. Ripley, that gentleman, under control of his guides, gave a short description of the first sphere of and by the assistance of those who are higher begin to progress upwards and to grow by helping others. "The more spiritual you are, the more truthful and honest, the more easily you will progress into a higher light."

The speaker alluded to the flicacy of circles as aids not only to ourselves but to the spirits who come within the sphere of their influence, and to ant invending conflict that is close at

who come within the sphere of their influence, and to an impending conflict that is close at hand in which mediums will require all the protection and support we can possibly give them. Mr. Ripley, at the close of his remarks, gave a number of recognized tests.

Deacon Cole: "Your first speaker said truly that there was nothing so important as education. We are all being educations of the control and their thin."

that there was nothing so important as education. We are all being educated, and I think the trouble is we have too much poured into us; whereas, the true meaning of the word educate is to educe from us what is within. We do not gain so much by what we take in as by what we give out. There are those who come here night after night and listen, and think they have no thoughts; let them give out and not try to absorb forever; pour out your and not try to absorb forever; pour out your thoughts and you will fix them so that they shall be eternally yours. No matter how high you ascend, the law of your existence as it is the law of the Infinite, is that you shall give out in order to take in. It is you who must educate yourselves; others can only help, they cannot teach you. On through the eternal ages you shall still grow by the same law that controls the atom, the congeries of universes, the angels that come to you and G d himself. controls the atom, the congeries of universes, the angels' that come to you and G d himself. As you give to others so shall you receive."

Mr. S. D. Greene read a communication from the spirit Leonidas Polk, through the editor of the Olive Branch, at the close of which the

Jonference adjourned.
DR. WM. H. COFFIN, Sec.
852 Fulton street, Brooklyn, N. Y.

Passed to Spirit-Life:

From San Francisco, Cal., August 10th, of malarial fever, From San Francisco, Cal., August 10th, of malarial fever, Mrs. Ella Davy, wife of M. F. Davy, aged 23 years.
Mrs. Davy-known in the theatrical profession on the Pacific Coast, for the last, ten years, as Mrs. Charles Allenwas formerly (with M. F. Davy), a member of the First Children's Progressive Lycomo of Boton. She leaves two very bright, interesting children, who will be cared for by the unselfish friends who kindly provided a home for them previous to and during her last liness.
Having watched the course of Mrs. Davy through a life of vicissitudes, of late always struggling under adverso conditions, the writer would render a tribute of respect and esteem to the faithful mother, wife and friend who has passed from a world which, to her, has been a scene of Severe trial and discipline, to the rest, be has nobly carned by a life of egrnest effort and self-sacrifice. "She hath done what she could."

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Noth es of Spiritualist Meetings, in order to insure prount insettion, must reach tills office on Menday, as the BANNER OF LIGHT goes to press every Tuesday.

Panner of Pight.

BOSTON, SATURDAY, SEPTEMBER 2, 1882.

PUBLICATION OFFICE AND BOOKSTORE. No. 9 Montgomery Pince, corner of Province street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 11 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH. PUBLISHERS AND PROPRIETORS.

ISAAC B. BIGHT. BUSINESS MANAGER. LATHER COLEY BOTTON, JOHN W. DAY. ASSISTANT EDITOR,

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THE WORK OF SPIRITUALISM IS as broad as the universe. It extends from the highest spheres of angelle life to the west conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to tdess mankind, -John Pierpont,

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These séances will be resumed in the Circle-Room at this office on Tuesday afternoon, | Mr. Beecher's New Statement on The-SEPT. 5TH- Miss M. T. Shelhamer being the medinm-and will be continued, regularly every TUESDAY and FRIDAY AFTERNOON of each week, the door closing precisely at 3 o'clock. These attend, and all are cordially invited to do so.

The Spirit of Truth.

than by definition, by the presence and power of the spirit than by any possible manifestation to the senses. Hence the theological, teachers cannot rightly claim to be any nearer to it, or to have apprehended any more of it, than others have done. It would be far better if men sought to achieve a consciousness of it, instead of assuming to be its selected representatives. Nature supplies all man's physical wants, and it is as easy of belief that spiritual power supplies all that he can want spiritually. If he were but as well convinced of the latter as he appears to be of the former, he would be just as earnest and active in his quest of what will satisfy the wants, of the spirit as of ' what will satisfy those of the body. The senseslowly over the race. In fact, we question if it to compel man to know and feel it. - - *

time say-who are baptized in this spirit of est terms his own conclusion. Mr. Beecher, in truth more than others; whose lives and char-fact, announces himself an evolutionist, and acters are a constant manifestation of its ex- the scientists are delighted beyond expression alting and expanding power. The reason why with the avowal. Having stated that the law such are not more generally recognized for of evolution has been working upward through their attainments in spirit-growth is because the various strata of social phenomena, the outthey are humble and sincere. Were they oth- come being man in his highest development, he erwise, they would be without the endowment. says: If they boasted, if they sought leadership, covered authority, assumed power, this would be the best possible evidence that they were still without the gift. By humility is not meant a submissive bearing before men, which more If they boasted, if they sought leadership, a submissive bearing before men, which more generally is the personification of pharisaism, but a devout attitude in the presence of the Spirit of Truth. That will always insure the right attitude toward others, and is ample guarantee at all times and everywhere against arrogance of every sort. It is a power that apheld by some." peals to the inner being, as nature appeals to i the outer; revealing to the sight what before chapters of Genesis have been a sword in the was unknown to us, and otherwise never would

We mistake in seeking the exclusively personal in what is spiritual. The more spiritual geology. In both conflicts God prevailed and we become, the more fluid, expansive and im- the truth was victorious. Now, again, but personal do all things seem to us. We come in upon a more tremendous issue, theology resists contact with principles and laws. We feel the evolution. It is an honest resistance. To adpowerful presence of truths whose value we mit the truth of evolution is to yield up the cannot begin to estimate, and should not at- reigning theology; it is to change the whole tempt to measure in expression. Through these notion of man's origin, his nature, the problem onened channels of inspiration we draw in that of human life, the philosophy of morality, the larger and freer knowledge to which we could theory of sin, the structure of moral governnever attain by the processes of logic. All the ment as taught in the dominant theologies of voices that are heard in these avenues to the the Christian world, the fall of man in Adam, human spirit are vocal with meaning to those the doctrine of original sin, the nature of sin, whose spirits are rightly attuned. It signifies and the method of atoning for it. The decrees nothing what we are in the world's estimation of God as set forth in the confession of faith. -the spirit does not know the little distinct and the machinery supposed to be set at work tions by which we are pleased temporarily: for man's redemption, the very nature and dis-It enters all natures that are prepared to give position of God-as taught in the falsely called it hospitality. Like the hidden flowers that blush with just as exquisite a beauty as the proud specimens that are admired in the garden, the sequestered spirits are just as richly endowed as any of the rest.

If we are hungering and thirsting for the spirit of truth, we already confess that it is given to us, distributed like sacramental bread and wine from the Giver's hand. The truth must be broken for us in order that we may receive it. The capacity of the human spirit is a measured one, and therefore it must be fed as it needs. But not until it goes in quest of the Spirit of Truth for itself can it expect to find it. We may know when that is from the altitude and temper of our spirits themselves; and we may know that we have met with success when we feel that the wave of inspiration moves toward us. Nevertheless, it is not for us to be permitted to say of its coming-"lo here!" or "lo there!" for when it approaches, as we said before, the personality becomes

person and thing, have no relation to the motions of spirit. When or where we shall be thing that comes not of observation, but is rather a new element of the being.

As one of our most gifted trance speakers has said-" You must walk toward the truth as toward a light. You must see it and understand it as it flows into yourself: you must not fly to it as the moth to the candle, or the flame, that consumes it, but, receiving and absorbing the rays, you must be content that they shall blossom and yield in fruition in your life, and yield the harvest in your own existence, rather than flying sunward to gather all the glory that is there." Every one who looks for this Spirit of truth "seeks for a sign," demands a miracle, will be satisfied with nothing less than some personal token and manifestation. Thus the world has hitherto noted its living epochs by certain great personifications, believed to be of truth-such as Moses, the prophet, Buddha, Chrishna, Mahomet, or Christ. And it seems to be unconsciously looking abroad at present for a new appearance and revelation. But it is not at another Jerusalem, nor another Mecca, that we are to look for the light that is to be. It is to the heavens themselves, whence there will appear no bodily form, but a spiritual power that is to form the new dispensation.

Different from all preceding advents is this to be. It is one that is to enter our inner beings, to take up its residence in our hearts, to dwell with us in our homes and at our firesides; a representation, in reality rather than in form, of the spirit of the Christ. And through all the avenues of sense will our own spirits go forth to meet and welcome it. They will hail it as it were the dawn of a new morning. No interpreter will be needed to bring about a recognition of the sweet and holy visitor. We shall see, each one for himself, the face of the spirit. In this day of the approaching advent and revelation the world will cease to cling weeping to an emblematic cross, and to repine at the Lord's death by violent hands. Instead of continued penances, pilgrimages, crusades and sacrifices, there will be enshrined within the human heart itself the images of faith-a faith become knowledge and made visible. The prophecies will come to each and all. The inspiration will be breathed into every heart. There will be no need of an interpreter, for the truth will make itself known to all who seek it. Re-opening of the Banner of Light And its voice will be heard and obeyed, and all mankind will become indeed one brotherhood.

ology. The creed with which Henry Ward Beecher

set 'out in life is to-day undecided whether to call him heretic or eclectic. At all events he has shed all its peculiar claims on himself as circles are free of expense to those wishing to a readily as a bird sheds its feathers. For many years past he has taken such liberties with his profession that he might fairly be called a "free lance.". Whatever for the time has occurred to him to be true, he has announced as the truth We may all know the truth better by feeling without regard to the size or form of the creed to which he was supposed to be attached. In point of fact he has never suffered himself to be fettered by any creed, though it is easy to see that he has at no time overlooked or forgotten what is due to policy. On the whole he has done good work; how long it will last it is not for us to say, and it is not at all likely that any of us can tell. At last he appears in a deliberately written magazine article to announce what will seem to many a complete revolution in his opinions and belief, though he does nothing of the kind if we consider the tendency manifested by him these many years past. The ground he has at last reached was inevitable in view of the course he was oursning.

In his article in the North American Review is still dominant; the rule of spirit steals but for August, on "The Progress of Thought in the Church," he opens and pursues a couragewould ever be recognized if it did not descend ous discussion of the vital changes which have taken place in religious thought, and does There are some--how many no one can at any not flinch from stating in the plainest and clear

Mr. Beecher goes on to say that "the first two hands of theologues of old, with which to fight the discoveries of modern astronomy. Next they were sharpened against the advent of Pauline, but really Augustinian theology, popularly known as Calvinistic-must give way." No statement respecting the creeds of the past could well be more revolutionary in spirit or form. It is equivalent to a challenge to them by Mr. Beecher to prove their right, if they can, to exist any longer above ground.

What Mr. Beecher has to say of the future of creeds and theology is so vigorous and clear that we quote it from his article in the North American Review entire:

"When the creeds of the past era have passed away, we shall enter upon the creeds of a new era. These will differ not alone in their contents from former doctrinal standards, but they will differ in the very genius and method of construction. Our reigning creeds begin with God, with moral government, with the scheme of the universe, with the great invisible realm beyond. These are the weakest places in a creed, because the matters they contain are least within the reach of human reason, and because the alleged revelations from God upon

them are the most scanty and uncertain.
The creeds of the future will begin where the vague and is lost, and only the vital principle old ones ended; upon the nature of man, his or truth is realized. Time and place, alike with condition on earth, his social duties and civil engraving of the Garfield Family.

obligations, the development of his reason, his spiritual nature, its range, possibilities, educa-tion—the doctrine of the human reason, of the admitted to the temporary companionship of the doctrine of the bulliance as an individual emotions, of the will—man as an individual man social and collective; and, from a sound knowledge of the nature of mind, developed within the scope of our experience and observation, we shall deduce conceptions of the great mind—the God idealized from our best ascertainments—in the sphere within which our faculties were created to act with certainty of knowledge. Our creeds will ascend from the known to the unknown, which is the true law and method of acquiring knowledge. Hitherto they have expended their chief force upon that which is but dimly known.

We question if the whole matter could be laid down with more conciseness than in the last two sentences above. How true it will strike every reflecting mind as being, that the fatal fault of the creeds of theology is that they begin at the wrong end, that they develop in the reverse of the natural order. It is just as Mr. Beecher says-men have begun with what they but dimly knew, when they should have begun with what they knew best. They have been vainly building downward from the top. when they should have been building upward from the bottom. He illustrates his belief in the new doctrine of religious evolution most forcibly in this way. His expressions will leave an abiding impression on all minds, even on those which are resolved from the first to combat his advanced positions in respect to creeds and theology.

But it is interesting to inquire of Mr. Beecher what he thinks is to become of the Christian churches, with their creeds thus revolutionized and reversed and all their old stock of capital gone. Will they disintegrate, or disband, or disappear? No; he thinks and believes not; he thinks the consequent influence of this radical movement will be far more pronounced "upon the theories of theology than upon the institutions of religion." He regards Christian churches still as "legitimate organizations for the development of religious emotion and for the application of truth to our daily life." He thinks, too, that "those churches which are organized for devotion will be less disturbed than academical churches which have hitherto aimed only to expound and defend a creed." But he says that "churches whose genius it is to develop religious thought, as distinguished from religious emotion, will gradually change, and the devotional element will take the place largely of the theologic, and the ethical the

place of the philosophical." We choose to add no comment to so open and pronounced a declaration from a man who, if anybody ought, knows the churches through and through. It is plain that Mr. Beecher is at least a religious evolutionist, whatever he may think of evolution from the point of view taken by Mr. Darwin.

Triumph of Anti-Vaccinators in Switzerland.

A correspondent, II. D. Dudgeon, writing from England under date of Aug. 14th, announces a signal defeat of the advocates of compulsory vaccination in Switzerland. On Sunday, July 30th, the new law on infectious diseases was referred to a vote of the people of that nation. As that law provided to impose a fine of two thousand francs, or in default thereof one year's imprisonment upon all who from whatever motive failed to be vaccinated, it justly aroused a bitter antagonism on the part of the people, and an appeal was made to a popular vote. The result was, the domineering bill was overthrown by an overwhelming majority. Re-

marking upon this, our correspondent says: "Anti-vaccinators are justified in regarding the event as a triumph of the first magnitude. At present the cow-and calf protective is tot tering in Germany, and the neighboring struggle in Switzerland has been watched with the greatest interest. The sudden prorogation of the Reichelm the Switzerland days with the greatest interest. the Reichstag has extended the reign of the vac cinal disease in the Fatherland for six months, but there are solid reasons for anticipating that the coming winter will witness the repeal of compulsion from the Rhine to the Danube."

Hate.

Bulwer hits the nail squarely on the head when he says, "Hate comes covertly forth from some self interest we have crossed, or some self-love we have wounded; and dullards that we are, how seldom we are aware of an offence! You may be hated by a man you have never seen in your life; you may be hated as often by one you have loaded with benefits; you may so walk as not to tread on a worm, but you must sit fast on your easy chair till you are carried out to your bier if you would be sure not to tread on some snake of a foe." And this fact is as true to-day as when written by the immor-

"GALLERY OF SPIRIT ART."-We have recoived the first number of an octavo quarterly publication bearing the above title, the design of which, it is announced, is to "reproduce spirit photographs, spirit painting and photographic pictures of materialized forms." The present issue contains twenty-one engravings, several of them being of full-page size. A biographical sketch accompanies each picture, with some account of the conditions under which the original was produced, and incidents relating thereto. Each number is to contain forty-eight pages and not less than fifteen engravings; the price \$1,50 a year, single copies 50 cents. C. R. Miller & Co., publishers, 15 Willoughby street, Brooklyn, N. Y.

A. S. Hayward, magnetic physician, has returned from Saratoga Springs to Boston, after waiting many days for a decision from the Saratoga County Medical Society as to whether that organization considers it a crime for him to heal the sick by his magnetic gifts in their county. We are informed that the censors threatened him with prosecution, and at the same time stated to him that they did not consider that his mode of treatment was included in physics and surgery. If it was not, wherein did the proscriptive law of New York State apply to his case? Mr. Hayward has an article on the second page, present issue, to which the reader's attention is called.

When Theodore Parker passed from this to the higher life he bequeathed his library to the city of Boston, the same to pass into its possession on the decease of Mrs. Parker. The greater part of the collection Mrs. Parker some years since transferred to the city. Since her decease the remainder, together with those of her own, 1592 volumes and 2117 pamphlets in all, the marble bust of Mr. Parker by Story, his writing-desk, and portraits in crayon of Mr. and Mrs. Parker by Cheney, have been delivered to the city, and are now in the Public Library Building.

Our readers will notice in advertisement department that R. H. Curran & Co., Fine Art Publishers, of this city, have just issued a steel A Good Showing for Lake Pleasant.

The Daily Herald during the continuance of the meeting at this place has given excellent reports in brief of the doings thereat. The Boston Globe alludes to the conclusion of this camp-meeting in the following complimentary terms: "The fourth week of the meeting of the New

England Spiritualists' Association closes the session for this year, which the management regard as a most successful one in interest and attendance. The regular campers have numbered 2500, while the audiences each Sunday have been computed by the thousands. The regular shows neonly from every section of have been computed by the thousands. The register shows people from every section of New England, and almost every large city of the United States. The association was chartered in 1879, since which time the receipts have more than doubled. The place is growing more permanent each year, cottages taking the place of tents, and substantial improvements being constantly made. Aside from the natural attractions of the place, the fine concerts by attractions of the place, the fine concerts by the Fitchburg band have been received with much favor, and the dancing parties at the grand pavilion have been largely attended. Among the projected improvements for another season is a suspension bridge across the ravine to the highlands, which will doubtless be built."

At Onset Bay.

"Cold-weather tourists are taking the places of the camp meeting guests"-so records the daily press. Preparations are making for the affording of better facilities for catering next season, and desirable improvements in the restaurant are promised. The Association is now strongly agitating the practicability of a horserailroad from the grove to the Onset station, a distance of one mile. Several of the Society, it is stated, are ready to subscribe a liberal amount to start the project.

Neshaminy Falls Camp-Meeting.

A report of the sixth and last week of this meeting reaches us too late for insertion in our present issue, but will appear in our next. The speakers at the closing sessions were C. Fannie Allyn, Addie M. Gladden, J. M. Peebles and Capt. II. H. Brown.

Cassadaga Camp-Meeting.

T. Lees writes us, Aug. 26th, that the drafts upon his time presented by the Cleveland excursion prevent the forwarding of a report till a future opportunity. "The Lyceum exhibition last night," he writes, "was a grand suc-

For A correspondent of The Mediums' Friend gives an account of a scance held by Mrs. A. T. Stewart at the private residence of John Ryerson, fifteen miles from Terre Haute, during which two spirit-forms stood in front of the cabinet, while Mrs. Stewart and her young daughter sat within, the curtains being thrown aside and a bright light thrown on the group, so that each one of the four was distinctly visible to the thirty-three persons composing the audience. The cabinet was formed by the simple arrangement of two quilts suspended across one corner of the room. At the same seance three spirit-forms dematerialized in full view of the company, seeming to pass down through the floor, the head being the last to disappear.

Ref We received a pleasant call on Wednesday, August 24th, from R. W. Sour, M.D., and wife. They were then in the East as attendants on the Lake Pleasant Camp-meeting, now closed, and paid but a flying visit to this city, returning the next day to the Camp. Dr. Sour, as is well known to our readers, is one of the best physical mediums in the country. On his return to Cincinnati, O., he will resume his duties as Professor of Materia Medica and Therapeuties in the American Eclectic Medical College in that city.

A complimentary testimonial will be extended to Charles Bright, of Australia, in Paine Hall, Boston, at three o'clock on the afternoon of Sunday, September 3d, at which time Mr. Bright will address his friends, and the publie upon " Evolution; its Processes and Possibilities." Mr. Bright has, since his arrival in this vicinity, won golden opinions as an orator by his lectures delivered in Paine Hall, and at the Onset Bay Camp, and we trust he will be greeted by a large audience on this occasion.

Mrs. J. C. Ewell, inspirational and healing medium, formerly at Hotel Norwood, has taken Suite 1, Hotel Florence, corner of Washington and Florence streets, Boston. See ad vertisement on page 11. "Mrs. E.," we are informed by one who has tested her powers in this direction, "is spiritually unfolded to meet honest investigators on the religious plane where knowledge in regard to the laws and philosophy of Spiritualism is required."

LAKE PEPIN GAZETTE.-No. 1, Volume I., of a new liberal paper, bearing the foregoing title, and issued at Pepin, Wis., by W. F. Jamieson, has reached this office. The Gazette is gotten up in good style, typographically speaking, and its contents display a painstaking hand at the editorial helm.

20 Investigators in Brockton and vicinity will find Mrs. Maria Higgins, who resides on Lawrence street, that city, a good clairvoyant and test medium. See her card in another col-

Read "WHAT OUR PATRONS SAY" on the third page.

The city of Tipton, Iowa, is illuminated at night by electric lights placed on the top of a tubular tower one hundred and fifty feet high. This tower is a handsome structure built of gas pipe in sections of sixteen feet, braced securely with girders of the same material. At the top is a cradle or balcony, furnishing a safe place for a man to stand while renewing the carbons. Through and above this extends an eight-feet shaft upon which the lamps are mounted. The whole is an artistic piece of work and an ornament to the city. The evening of the Fourth of July last was fixed upon for its inauguration, and at 9 P. M. the electric light flashed for the first time from the summit of the tower, illuminating the whole town with a beautiful moon like radiance which extended in diminished intensity for a mile outside of the corporation limits.

SAD SEQUEL TO A FAITH CURE.—Lawrence, Aug. 28th, 1882.—Eva Briggs, who was claimed to have been relieved of hip disease recently, by the faith cure at Old Orchard, Me., was taken to the Danvers insane asylum to-day in a crazed condition, owing to religious excitement.—Boston Herald, Aug. 29th.

The same paper records on the 29th, under "Religious Notes": "Zion's Herald deplores the work of Dr. Cullis, the miracle-cure fanatic, at Old Orchard."

IN POTTERY AND GLASS Jones, McDuffee & Stratton offer the latest novelties and most desirable goods.

BRIEF PARAGRAPHS.

Commenting on the astonishment of the Pipesione Star as to the large number of attendants on the Spiritualist camp-meetings this season-a surprise that finds culmination in the expression, "which shows that the delusion is not dead yet," the Worthington (Minn.) Advance expresses its conviction in the following vigorous language: "Dead? Who ever heard of spirit being dead?" and proceeds to state that the crowds of Spiritualists thus gathered are backed by "millions of disembodied spirits, whose business it is to banish error, vice and crime from the world, and make men free in both soul and body." .

Mrs. Emily C. Bascom and Mrs. Helen R. Olin announce, by order of the Executive Committee, that a convention of the friends of woman suffrage in Wisconsin will be held in Madison, Wis., September 7th and 8th. Lucy Stone and Henry B. Blackwell of Massachusetts, Mrs. Mary E. Haggart of Indiana, and other wellknown friends of the cause, are expected to be present. The public are respectfully invited to attend.

Alfred Tennyson has given his name to the scheme for the erection of a bust of Longfellow in Westminster Abbev.

Aristarchi Bey, the Turkish minister at Washington, says the name of Arabi is not pronounced as Arábi, nor as Arabee, but Arabi, with the accent on the middle syllable.

The managers of the Pennsylvania Woman's Hospital are having erected a new building, with a seating capacity for about 250 persons, to be used for clinical instruction. It adjoins the hospital on the east, and will cost about \$17,000.

Rev. Dr. Fulton is summering in New England. He is said to have a nephew in the ministry who is following in his footsteps. Young man, reform!—Boston Post.

Bishop Herbert Vaughan (R. C.) thinks the present age is witnessing the gradual dechris-

tianization of society. Yellow fever is devastating Brownsville, Tex.,

and has made its appearance in Pensacola, Fla. According to later reports, the recent Corean outbreak was made by those of its inhabitants who were opposed to foreign intervention. All of the royal family, save the king, were murdered, and many Japanese also fell victims to the fury of the rioters. Japan has already formed a military camp at Shimonoski, the nearest port to Corea, and declares that reparation absolute and unconditional must be made

or war will ensue. ARABI PACHA.

Land of the Nile, for many centuries
With foreign fetters clasped about thy neck,
At last thy ancient forces seem to wake!
And floating on each northward sweeping breeze
We hear the battle shouts of earnest men
Cheering a leader, who, with rapid pace,
Comes forth to firmly tell the world his race
No more shall languish in a prison pen!
Strong freeman, may success attend thy arm,
And though her tyrant masters now unite
To quench this sudden blaze of Egypt's light,
Thy swarthy legions, nerved by flerce alarm,
May strike their foe with more than human might,
And over Turk and Saxon gain the fight.

—[Addison F. Browne.

There is every prospect of an excellent meetng of the American Woman Suffrage Association, at Omaha, on the 12th and 13th of September. Among the speakers will be Judge Kingman, of Cheyenne.

The British Association for the Advancement of Science has decided to meet at Southport in 1883, and at Montreal, Quebec, in 1884.

The Executive Committee of the Iowa Woman Suffrage Association are writing to all the editors in the State, asking the following question: "Will you advocate or allow others to advocate woman suffrage in your paper?" Most of the responses, so far, are favorable.

Indiana has two thousand three hundred and fifty-two women engaged in farming.

At the session of the American Association for the Advancement of Science held at Montreal, Quebec, Aug. 28th, a resolution was adopted with reference to a memorial to the late Charles Darwin, recommending contributions from American scientists to be sent to Alexander-Agassiz, Cambridge, Mass.

If seven hundred men firing a deliberate volley at a regiment of cavalry five hundred yards distant wound one horse, how many men and how many tons of lead will be required to kill Atabi Pasha and one thousand of his soldiers?—London Standard.

The change in tint of morning-glories under the influence of atmospheric moisture, is said to be due to the presence of some acid in the air.

The two hundredth anniversary of the landing of William Penn will be celebrated in Philadelphia at the close of October. The Philadelphians are making extensive preparations for the occasion.

A Buckeye farmer will not have his sheep sheared, as he says that God intended that sheep should wear their own wool. He might as well contend that God means that man should never cut his hair.—C. C. Hazewell.

There is no current in the Suez Canal. The waters of the Red Sea and the Mediterranean are on the same level. It used to be supposed the latter were thirty feet higher than the former. The error led Napoleon Bonaparte to abandon his scheme of cutting the canal that afterward made his countryman, De Lesseps, famous.

Prof. Renk, of Munich, has found by experiment that the air in the ground under a house is constantly rising and passing into the house about as deadly a thing as can happen when the earth is in filthy condition.

Ten car loads of excursionists left Northampton on a recent Sunday to attend the Lake Pleasant Spiritualist camp-meeting. Some of the more rigid religious people of the town were "greatly exercised in mind" because of this; and a Methodist minister at Williams-burg, one of the railroad stations on the route, appeared on the dépôt platform, and prayed unavailingly that something might happen to prevent the sacrilege.—Index, Boston.

A Canadian journal says that acute articular rheumatism has been cured by fasting from four to eight days. Cold water and a moderate allowance of lemonade were given the patients.

The world has certainly gone forward, and the feature of its progress that I chiefly rejoice in is its advance in humanity. The elder world—the world but a very little elder than our own—wassuch a terribly cruel one—September Atlantic.

One of the greatest trials that housekeepers have to undergo during the hot weather is that of washing-day. Happily there is practical relief for them in the use of James Pyle's Pearl-

Lake Champlain Spiritualist Camp-Meeting.

Queen City Park has already been described in the pages of the Banner of Light. But the half of its beauties can never be told. The grand old forest covering the greater portion of the camp-ground can never be fully pictured by words. For nearly a mile it stretches along the shores of Shelburne Bay in gentle undulations like the waves of the old sea. From the bluff overlooking the bay and lake may be seen beyond Shelburne Point the long line of the magnificent Adirondacks. Between the Point and Red Rock, Rock Island rises from the bosom of the lake property with the green broaders. of the lake crowned with the green branches of a forest. One never tires of the beauties of nature, and here the artist soul may drink its

fill.

Here we have been camping for two weeks,

Here we have been camping for two weeks, making all the necessary preparations for a successful meeting.

'The dedication of the grounds took place on Thursday, the 24th. The congregation was not large, but very intelligent. The musical part of the services, under the management of Mrs. Minnie D. Emerson, assisted by the Misses Truax, was very fine, and fully appreciated by all present. The Paul Bros.' Cornet Band discoursed many selections in a manner that.

all present. The Paul Bros. Cornet Band discoursed many selections in a manner that made the entire audience feel as though they were lifted nearer heaven. Mrs. Fannie-Davis Smith, of Brandon, Vt., gave the dedicatory address. After delivering a very impressive and soul stiring invocation, the inspired speaker proceeded to address the audience from the text: "Give us this day our daily bread."

With this magnificent scenery all around us, it seems almost sacrilege to break the stillness of Nature. All proclaims man's great immortality. In dedicating these grounds to day allow us to say that Spiritualism is the first great science to be taught. Our aim is to establish the highest code of morals. We are here to bless the world, and to bless ourselves by blessing others. May all the words uttered from this platform be tempered with justice and wisdom. While Spiritualism is the first thing to be thought of, we trust that every phase of liberalism may be represented here.

Let us bring all our best thoughts here: all

wisdom. While Spiritualism is the first ling to be thought of, we trust that every phase of liberalism may be represented here.

Let us bring all our best thoughts here; all our best desires; and then the angels will administer unto all our wants. Let us pray for higher unfoldment. Let us be earnest, honest, and true to each other, and cull the flowers of spiritual loveliness along the pathway of our existence, and they will emit their fragrance, and cheer us with their exquisite beauty.

Oh! Spiritualists of Vermont, do you undecistand what it really signifies to own these beautiful grounds? Here is God's great temple, where we may worship in truth and in spirit. Here we may be fed with the bread of life falling from the table of heaven. Here may we receive from the angel-world an answer to every prayer. Then let all our souls be poured out in the worship of the Infinite now and evermore. The services closed with a fine selection from The services closed with a fine selection from

In the evening the Dancing Assembly at the Pavilion was a grand success. Five car loads of people came from Burlington. The Paul Bros.' orchestra furnished excellent music, and all seemed to enjoy themselves greatly.

FRIDAY, AUGUST 25TH.

TRIDAY, AUGUST 25TH.

The morning session was preceded by a band concert of half an hour, and at the close a Conference, very spirited in its nature, was participated in by Mrs. H. Morse Baker of Granville, N. Y., Dr. H. P. Fairfield of Stafford, Conn., Mrs. Dr. E. B. Albertson of East Middlehury, Vt., Mr. B. F. Knights of Waterbury, Vt., Dr. S. N. Gould of West Randolph, Vt., and Mrs. Alonzo Hubbard of Plymouth, Vt.

In the afterneon the address was delivered by Dr. H. P. Fairfield of Stafford, Conn., under the influence of Sylvester Judd. All along the path of human history the spiritual has been revealing itself. But we must not expect that the ancient seers were perfect in their prophecies and uttenances. The channel affects inspiration. The religion of Jesus was superior to that of Moses because the age demanded a better religion. And to day Spiritualism is superior to that of religion of the past simply because there are higher demands. We have had a Christian dispensation—now let us have a spiritual dispensation. We are cutting off the old orthodox limbs from the tree of humanity and putting in the spiritual grafts which sweeten the whole tree of life. At the close of the lecture twenty-five tests were given by Mrs. Gertrude B. Howard of East Wallingford, Vt., and all were recognized but three. In the evening a very interesting conference meeting and all were recognized but three. In the evening a very interesting conference meeting was held in the Pavilion. Remarks were made by many devout Spiritualists.

SATURDAY, AUGUST 26TH.

the morning a conference of one hour and a half was held in the Pavilion. Speeches and instrumental and vocal music made merry a very enjoyable meeting.

In the afternoon the address was given by Mrs. Hannah Morse-Baker, of Granville, N. Y., Spiritualism reveals unto us the spiritual nature of man. Progressive in the patrue is ad-

ture of man. Progressive in its nature, it advances all by presenting a higher education. The church is looking toward us, well aware of the fact that it is dependent on us for its proof of immortality, and the truthfulness of its records. The manifestations of spirit power in the presence of the early Christians are only proven to be true by the occurrence of similar manifestations in modern times. The church is no longer filled with life. Like a dead tree with leafless branches she stands in our midst; while Spiritualism is a tree full of life, the leaves of which are for the healing of the

In the evening a special train of seven cars from Burlington brought a large crowd to attend the dancing assembly at the Pavilion.

SUNDAY, AUGUST 27TH.

A beautiful day. The steamer Albatros was constantly plying between the city and the camp ground, and one hundred and fourteen carriages were left without the enclosure. A large audience assembled in the morning to listen to line music furnished by the orchestra and the choice also an address by May Towns. and the choir, also an address by Mrs. Emma Paul, of Morrisville, Vt. "What Shall the Harvest Be?" Does the farm-

er when he plows the field and sows the seed, ever do so without thinking what the autumn will bring forth as a harvest? Did ever a great reformer ever sow by the wayside the seeds of reformation without casting the horoscope of the ages to come?

Only thirty-four years have rolled away since the advent of Modern Spiritualism, yet where is the religion that has made such gigantic strides? Everywhere its influence for good has been felt; its voice has been heard in the field of every reform. In our investigation of the great problems which surround us, we are aided by the new light shed by Modern Spiritualism. The discoveries of our fathers are becoming only stepping-stones to higher and grander schizuprents.

We cannot foretell the harvest of Spiritualism. Beyond conception the good it will accomplish, a fountain of perpetual inspiration it ever wells up in the human soul, and its waters will cleanse

and purify all humanity.

In the afternoon an audience of more than In the afternoon an audience of more than twenty five hundred had congregated in the auditorium. The address was given by George A. Fuller, of Dover, Mass. A voice from the past declares, "Man, thou shalt never die," and the present chants the old, old story of past inspiration. The human soul is conscious of its own immortality. Although theology has everendeavored to strengthen man's faith in immortality, it has never proven in a satisfactory manner to the thinker the continuity of life, but Spiritualism has settled beyond all controversy this problem of the ages. The human soul never grows old; it is always young and buoyant, and the years only bring out its latent faculties. This new spirit of truth has touched every Christian altar and quickened the smouldering fires into new life. It invites the criticism alike of the scientist, philosopher and theologian. It rejects none of the religion of the past that will be beneficial to the world. It is the great conservation of religious energies; the endeavored to strengthen man's faith in immortality, it has never proven in a satisfactory manner to the thinker the continuity of life, but Spiritualism has settled beyond all controversy this problem of the axes. The human soul never grows old; it is always young and buoyant, and, and the years only bring out its latent factured the solution of the statement has touched every Christian altar and quickened the smouldering fires into new life. It invites the criticism alke of the scientist, philosopher and theologian. It rejects none of the religion of the past that will be beneficial to the world. It is the great conservation of religious energies; the uplifts all who feel its blessed influence, and confirms the truth of the statement made of old, "He giveth his angels charge concerning thee."

NOTES.

To the Editor of the Banner of Light:

A convention of the Spiritualists of Central New York was held in Devereaux Opera House, at Oneida, on the 19th and 20th of August.

The meetings were well attended by those favorable to the cause from different localities, and the citizens of Oneida—each session increasing in interest. Mr. J. Frank Baxter, of Chelsea, Mass., and Mrs. S. A. Byrnes, of Boston, were the principal speakers. As a singer, Mr. Baxter has few equals. His tests are truly wonderful. He describes spirits, giving names, places of residence, occupation, age, time of death, &c. the descriptions being so accurate that out of the thirty or more given during the whole session every one was recognized.

It was decided to hold the next meeting at Lee Center, in June next. Mr. Baxter is engaged for the occasion.

Mrs. Wm. H. Hicks, Secretary.

Delta, N. Y., Aug. 26th, 1882.

of the Association, presided in an easy and graceful manner on Thursday. In the evening, in company with his wife, Mrs. Fannie Davis Smith, he started on his way toward Lake Pleasant, where Mrs. Smith was to lecture on Saturday.

Geo. A. Fuller, one of the Vice-Presidents of the Association, presided at the meetings on Friday and Saturday, also Sunday morning.

Dr. S. N. Gould, another of the Vice-Presidents, presided Sunday.

The steamer Albatros has brought crowds nearly every day to the grounds.

Mr. McCarty, the railroad official on the grounds, is a genial and very accommodating gentleman. He answers all questions in a pleasant manner, and adds greatly to the comfort of the campers.

fort of the campers.

The cottage owned by Mrs. M. Mason and Dr. Bronson seems to be made of an elastic fabric that will expand to suit the requirements of any occasion. Eighteen persons lodged there the other night. Hyde Park, Cady's Falls and Morrisville are well represented by its in-

mates.
Dr. Henry Ferguson and family, from Port Henry, N. Y., are located near the entrance.
Elisha Allen and family, of Winooski, are located opposite the green.
Lucius Webb and family, of East Granville, Vt., have a very fine cottage, and the sunshine of harmony reigns in that household. Mrs. Geo. Pratt, of Braintree, the speaker and medium, is stopping with Mr. Webb.
Mr. Chas. Crane, of Hyde Park, one of the clearest thinkers in the ranks of Spiritualism, arrived Saturday evening.

clearest thinkers in the ranks of Spiritualism, arrived Saturday evening.

Mr. John T. Kelsey, of Salisbury, has pitched his tent on his lot; also Mrs. Bently, of Jericho, has located in the same vicinity.

Mr. Hubbard, of Plymouth, and family have arrived and are occupying their cottage, which, by the way, is the finest on the grounds.

The members of the orchestra, Mrs. W. O. Paul and R. C. Paul, of Morrisville, E. P. Whitcomb, of North Troy, Willie M. Buxton, of Essex, and W. J. Seaver, of Stowe, are located in fine quarters.

in fine quarters.

Mr. S. Whaley and family, of Charlotte, are located in a tent on their lot where they intend building a fine cottage another season.

Mr. Alden Lamb's cottage, named Lake View,

is filled with people from various parts of the Mr. and Mrs. Geo. Baker, of Granville, are Mr. and Mrs. Geo. Baker, of Granville, are enjoying the scenery, and tenting by the Lake, and contemplating the erection of a very fine cottage another season. Long may this good mother in the Israel of Modern Spiritualism, Mrs. Morse Baker, live to bless humanity.

Mrs. Truny of Regay and how the deviations.

Mr. Hymen Baiber's cottage is occupied by Mrs. Truax, of Essex, and her two daughters; also George A. Fuller, of Dover, Mass., and Lucius Colburn, of Benington. Mr. Colburn is giving excellent satisfaction as a test medium. Miss Nora Truax executes the accompaniments at the meetings, for the choir, in a very pleasing manner, and her sister aids Mrs. Emerson in the singing in a manner that is very acceptable.

Mrs. Minnie D. Emerson, of Boston, is a most accomplished vocalist, and has already ren dered many fine solos to the entire satisfaction of the audiences.

The croquet grounds and swings are in great demand; also the boats that skip along over the placid waters of the bay, bearing happy parties to the different pleasure resorts. Visitors have already arrived from Lake Pleasant, and many more are coming during the present week.

During the coming week crowds are expected from every part of the State.

GEO. A. FULLER.

To the Editor of the Banner of Light: Allow me the privilege of reporting, through your paper, the good cheer we have enjoyed in this vicinity this summer. Freeville Liberal Lyceum Association was formed three years ago, and has erected at this place a fine hall, one of the best in this part of the country. It has a free platform, on which all social and religious questions can be freely discussed. The churches have not availed themselves of this privilege, but the Spiritualists have.

but the Spiritualists have.

Sunday, July 30th, Lyman C. Howe, of Fredoma, N. Y., gave us here two grand lectures, and we hope to have him again. Upon the following Sunday, August 6th, Warren V. Woolson, at the ninetcenth annual meeting at McLean, gave two lectures, followed the next Sunday by two more at North Lansing. Tues day evening, August 15th, Dryden, a most conservative and churchy town, gave a full house to J. Frank Baxter, of Chelsea, Mass., who de livered an admirable lecture in the Town Hall. The next evening Mr. B., who is a great favor-The next evening Mr. B., who is a great favorite with us, gave his scholarly and logical lecture, "The Persistence, Permanence and Purpose of Spiritualism," at Lyceum Hall. Though the night was dark and evening meetings where audiences gather from a distance not usually so well attended, a goodly crowd listened to the popular speaker. The next evening Mr. Baxter lectured at Groton. At all three places mentioned his tests were, as they always are, wonderful, and well-received.

We are looking forward to another treat as soon as his services can be secured. Last Sunday. August 20th, that page takeyant and row.

day, August 20th, that most eloquent and pow-erful orator, A. B. French, of Clyde, Ohio, delivered two lectures at a large grove meeting at McLean, which, for eloquence and poetic lanruage, we have never heard equaled. This was Mr. F.'s first engagement in this section, but it

Mr. I.'s first engagement in this section, but it will not be his last, as he has been engaged for the next year's meetings at McLean, and we hope to have him here this winter.

The people are anxious to get the light, and the way lies through the field of public discussion; therefore we intend to "keep pushing" with our meetings.

Yours tilly, Geo. L. Crittenden.

Freeville, N. Y., Aug. 24th, 1882.

New England Manufacturers' and Mechanics' Institute.—The grand opening of the Second Annual Exhibition-Fair of the New England Manufacturers' and Mechanics' Institute is announced to take place in their mammoth Exhibition Building, Huntington Avenue, Boston, on Wednesday, September 6th. The exhibition promises to far surpass the brilliant display of last fall. Exhibits from twenty-seven States of the Union, and from three foreign countries, will completely fill the immense building. The genius of the inventor and the skill of the mechanic will be displayed in a thousand forms. Illuminated water displays, cascades and fountains will add a charm to the busy interior. The great Southern rail-load exhibit, a repetition of the Atlanta Exposition, will undoubtedly prove of much interest NEW ENGLAND MANUFACTURERS' AND MEstion, will undoubtedly prove of much interest to our agricultural readers. The ores, miner-als, woods and field products of the South will be fully represented.

be fully represented.

Another attractive feature of the exhibitionfair will be the great electric light display by
Professor Edison and others. One thousand
incandescent lights of Professor Edison's system, and one thousand arc lights of other companies will illuminate the vast interior at night.

As before stated, the opening ceremonies
will take place on Wednesday, September 6th,
at 11 A. M., Governor Long presiding, assisted
by the governors of such other States as are represented by extensive exhibits. Mr. Edward
Atkinson will deliver an address and Reeves's
American Band, of Providence, will enliven
the occasion with choice musical selections. A
grand gala day is expected on the 6th, and a grand gala day is expected on the 6th, and a large, enthusiastic attendance is anticipated.

To the Editor of the Banner of Light:

W. J. Colville Not Going to England. To the Editor of the Banner of Light:

I wish to inform my friends that owing to circumstances over which I have had not the slightest control, my visit to England is necessarily postponed.[*] Iam now in Chicago, lecturing on Sundays in Martine's Hall, 55 South Ada street, at 10:45 A. M. and 7:45 P. M., and in surrounding places during the week. My guides have made arrangements with the "Boston Spiritual Temple" with a view to speaking there, I believe, in the future, but I have reason to believe that for the present my work lies here in the Western States of America. I was very much annoyed and disappointed with reference to my intended trip to England, especially as I had sent notices to England; but my guides assure me they have a wide field to cultivate in the West, and that had they sent me to England they would merely have been selecting one out of many fields of usefulness. It is only justice to my guides and myself to assert publicly that the reason of my not crossing the Atlantic is due entirely to the failure of persons in the material form to keep to their agreements, and is in no way the result of any fickleness on my part or that of my controls. I will here state, for the edification of all, that I am besieged with calls to lecture in this part of the country, and shall no doubt soon be able to send my friends a pleasing account of my experiences. With best wishes to all, I remain, Yours for truth, W. J. COLVILLE.

23 Bishop Court, Chicago, Ill.

[*On the fourth page of the present issue will be found a previously prepared article from Mr. Colville, of a contrary tenor in this regard. The forms containing it had already gone to press, when the above (later) notice came to hand.—ED. B. Ot L.]

Spiritualist Meetings in Boston.

New Era Hall.-The Shawmut Spiritual Lyceum meets in this hall, 176 Trement street, every Sunday at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch,

Paine Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions every Sunday morning at this hall, Appleton street, commencing at 10% o'clock, Thepub-ile contially invited. D. N. Ford, Conductor. Eagle Hall.—Spiritual Meetings are hold at this hall, is Washington street, corner of Essex, every Sunday, at 054 A. M. and 25 and 754 P. M. Elion Colb, Speaker and Jondontor. Meetings also held Wednesday afternoons at

Harmony Hall, 34 Essex Street (ist flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ P. M.; also every Thursday, at 3 P. M. Several well known speakers and mediums wil take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

The Chelsen Spiritual Association holds meetings wery Sunday at 3 and 75 p. M. at Odd Fellows' Building, pposite Beilingham street Horse Car Station. Next Sun-ay evening Mrs. S. Dick will speak and give tests from the determine.

NEW ERA HALL .- As noted above, the Shawmut Spiritual Lyceum will resume its sessions next Sunday. The convening of a good audience, and a large attendance of children, should signalize the event.

PAINE HALL.-Next Sunday, Sept. 3d, the sessions of Lyceum No. 1 will be continued at this hall. It is hoped that all the children will be in their places, also the leaders and officers. We wish to see all the well wishers of the Lyceum cause present to aid us in our fall and

winter sessions.
ALONZO DANFORTH, Cor. Scc.
Children's Progressive Lyceum No. 1.

EAGLE HALL, 616 WASHINGTON STREET.-Our meetings continue to draw together large and deeply reflective audiences. On Sunday and deeply reflective audiences. On Sunday last we were favored with a number of excellent discourses. John IWetherbee gave us a highly interesting rehearsal of spirit-facts in that quaint style of which he is perfect master. Mr. Walter Howell, of England, paid us a visit, and his guides delivered through him a strong and instructive lecture. Mrs. Maggie Folsom received a warm welcome, and spoke in her usual effective mode. Fine remarks were made by Dr. Wheelock, of Cambridge, Mrs. M. G. Parker, of England, and Prof. J. Garrett, of New York. Mrs. M. A. French of Washington, D. C., was with us during the day. Mrs. F. has won the love and respect of many newly-made friends nelly's poet controls gave great satisfaction. Excellent tests and readings were given by Mrs. Leslie, Mrs. L. A. Coffin and Arthug Mc-Kenna. The sweet song and music of Mrs. Clara L. Alden is a feature of marked interest at our meetings.

Enen Cobb, Conductor.

Movements of Lecturers and Mediums

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

J. H. Harter, of Auburn, N. Y., will lecture in Community Hall, Community, N. Y., Sunday, September 3d, at 2 and 7:30 P. M. All are invited.

J. William Van Namee, M. D., is now recovering from his long and serious illness, and is ready to answer calls to lecture and to attend to business. His address is Gullford, Conn.

C. B. Lynn will speak in Stafford, Conn., the last three Sundays of September; in Willimantic Conn., during October; in Brooklyn, N. Y., during November; in Providence, R. I., the first three Sundays of January. Mr. Lynn will receive calls to any part of the country. Permanent address, care Banner of Light.

Miss Jennie Rhind has returned to Boston, and can be addressed at 19 Essex street.

Mrs. Clara A. Field has removed her office and residence from 19 Essex street to Hotel Van Rensselear, 219 A. Suite 6. Tremont street, Boston.

Mr. Walter Howell, of England, has been engaged to address the First Society of Spiritualists of Brooklyn, N. Y., during the Sundays of October. He is at present at the Etna (Me.) camp-meeting, where he pur poses to remain till the close of the sessions.

Frank T. Ripley leaves Brooklyn, N. Y., for Wisconsin at an early date, and would like engagements to speak and give public tests on the route. Address him care of Charles R. Miller, 15 Willoughby street, Brooklyn, N. Y.

EGYPT .- On Saturday, Aug. 26th, the English under Gen. Woiseley experienced a severe defeat along their whole line at Tel-el Mahuta—the Egyptian ball practice being of too keen a nature for the invaders. So decisive was the repulse that the British general was forced to draw troops from every available point in his rear to strengthen his front and prevent a stampede. London advices to the daily press of this city state that this defeat "has changed the general feeling regarding the Egyptian campaign from anxiety to positive gloom," and that people in England are beginning to query whether Gen. Wolseley's well-known "dash" will achieve what was hoped for from him, after all. So contradictory are the telegrams that but little can be given as reliable at this date (29th Aug.). If the current reports are to be believed, the Sultan has yielded to British pressure and has declared Arabi a rebel at last. The Nile is rising, and both parties are preparing to use its waters as a weapon. It is reported by the English that Arabi means to make a stand at Kair ed-Dowar, as, in the event of defeat, he could es-cape into Tripoli. The Egyptians are yet holding their own in front of Alexandria. The English iron-clads indulge in sporadic shelling of the enemy, but the 'Queen's navee" seems in this instance, as an offensive party, to have "reached the length of its rope."

The Spiritualists of New Hampshire will hold a camp meeting by Lake Sunapee, in Newbury, N. H., running from the 8th to the 25th of September. There will be excursion trains on the 17th and 24th, which will take many people from this vicinity.—Valley Visitor, Newbury-next Mass.

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

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

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

Grove Meeting.

The Spiritualists and Liberalists of Southern Michigan and Northern Indiana will fold their annual Grove Meeting at Schoolcraft, Mich., on Friday, Sept. 8th. Excursion trains on all roads at reduced rates. The best speakers in the ranks are engaged, and everything is being done to make this a large, enthusiastic and successful gathering.

ALBERT BURSON, Managing Sec.

RATES OF ADVERTISING.

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

Necial Notices forty cents per line, Minion, wheelin Notices forty cents per line, minton, each insertion.
Business Cards thirty cents per line, Agate, each insertion.
Notices in the editorial columns, large type, leaded matter, fifty cents per line.
Payments in all cases in advance.

AG Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

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

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. A.5.

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

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Mass. 20w-Sept. 2.

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PROF. BEARSE, Astrologer, 259 Meridian street, fast Boston, Mass. Your whole life written; horoscope thereof free of charge. Reliable on Business, Marriage, Disease, and all Fijancial and Social Affairs. Send age, stamp and hour of birth if possible. Sept. 2. MRS. DR. PARKER (of England), 1044 Washington street, Boston. Answers unseen questions,

MRS. C. H. LOOMIS, Trance, Test and Healing Medium. Psychometric Readings, \$1.00, by letter, 219 A Tremont street, Boston, Mass. MRS. MARIA HIGGINS, Clairvoyant, Law-tence street, Brockton, Mass. 4wt-Sept. 2.

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"That is the light which dighteth every man that cometh into the world."

The theme this evening is "The Universal the acknowledged forces and vitalizing properties of light. It is said, by a series of subtle stricts than those of earth, that to plant can he perfected until the sun has shone many thous and times upon every atom of which it is complised. So through countless periods of advan tements and eveles of change the orbed. light of day, communicating by subtle vibration, tinges again and again with dood-tide of radiance the single atom, the molecule, the first form of life in primal cell, and at last through untold centuries and cycles of time makes transparent to the flight of day the substances dark as n'th. Tis also said by a still more subtle science than that of earth that the most central sun of which you can conceive you who are bested in one of the smallest planets. of one of the least developed systems "that that thousand eyeles upon all suns that are the centres of solar systems ere they have power to perfect and beautify the planets in their charge; and that these again, in that transeemdent pathway that makes up the stellar walk, wherein every world is a sun and every central power a magnificent orb of light, transcending your whole solar system-that these again must move around more distant, and absolute glories, until the light of that most surpassing power shall illumine every atom and tint every physical form of being with its glory. The earth itself, struggling through the infancy of its being must become transparent by the trituration of the sun's rays; and future beings inhabiting its atmosphere will be composed of ence of that matchless light.

Tisa h be the destiny of matter, what must he the power and transcendent beauty of the spirit;-with which matter can only be compared as shadow to the substance, as the night to the day, as the winter to the absolute sumthese are but ministrants of that power emanating from the spirit of God, whose light peressence of your being. Here is no lest soul conshut out from the divine presence. "Every man that cometh into the world" does not mean one or another, but all; and those endowed by this splendor, kindled by this radithat light is born of the innermest consciousness upon earth and their blossom upon human life. of the spirit, a portion of yourselves, your very

their forces, the splendor of their splendors.

soul, ultimate spirit from ultimate spirit. But | kingdom in! here in the earthly life you measure the altitude by the material senses, and all forms surtions, and some exalted hand, through the inpower, and proclaims its presence to man by along the Nile retrace on the indices of the along the shore, that gradually recede, leaving the deposit of sand and debris to tell of the rising or the flood tide; as distinct as the cirthe spell which life has fastened around its what tides have ebbed and flowed within the that the vision may be unsealed? human consciousness, showing where the matter has left its stamp, and where spirit has you stand in the light of this spiritual day. carved out lines of beauty; showing where pas- You are your own eclipse; the body and its sion or hatred, doubt or revenge, have traced senses deprive you of the power of spiritual themselves in avengeful forms, or where, with higher and broader charity, and deeper spiritual fervor, the countenance and form have be- and ask that His face may be visible in the come glorified by the indentations of the spirit.

Oh, the earth seems to you old, and weary, and worn, but is yet to be vivified by this breath. Ancient nations, passed away and forgotten. are yet to be resuscitated upon the earth; physiinto newer types of beauty, and atoms that | comprehension. Blind eyes! The letters are have lived centuries of time and then become | traced in living words. Planets, suns, and sys-

immured for thousands of years in tombs and | tems are the language. They speak in higher, sepulchres, are once more to awaken to the broader, wider, and louder tones than your hulight and to the sounds of rejoicing. From out the bosom of time and from the heart of mother | The flower is stamped to your comprehension : earth, old-time cities are again to be disen- the grassy field and flowing grain are portions tombed and their substances formed into the of this mighty utterance; the winds and waves new civilizations of the future, while man's and forest trees repeat the voice of this infinite spirit risen transfigured, glorified in the presence of spiritual beings, is to hover the presiding genius over this newly-formed world, perfeet its experience by guardian power and contact with the earth, and witness the gradual transformations and changes passing here.

There shall come periods of darkness, revolu-Light." No light of sun, of moon, of stars, or tions, terrors, the outgrowth of wars, passions the ears may hear, the physical senses may be of central sun, not yet perceived of man, can and contact with dust. There shall come pe- affected, but spirit alone is that which perbe this light of which John spoke. The power riods of brightness, Messiahs crowned with the ceives and gives understanding, and so soon as of life, however, in the material universe, is glory of truth, with light illumining the ages on this is quickened or awakened every visible obcertain heights or mountains of progress, to ject becomes transfigured by this other light, show what way the human race must pass to every form around you becomes glorified by its analyses that belong to higher scientific propost reach the diviner glory, the more lofty heights presence, every human face becomes a written and yet it is the light that lighteth every man that cometh into the world.

No child born in poverty, none clothed around with the raiment of sin, none degraded by the outward bond and inheritance of material passion, none enslaved by the darkness of crime, but what shall be illumined by this power. None crowned with glory as archangels, or sitting enthroned in the sequestered stillness of the purity of soul, can outvie the splendor of that child of dust that shall one day be as they. For all is the light of the spirit, and that which is not the light of the spirit shall be called no light, and shall have no name upon earth and no place in the great memory of eternity; for there is room in all eternity for every good deed most central sun must shine and beam for many and lofty thought, every success in purity and goodness and truth; but no room for shadows, none for darkness, none for the failures, temptations, or sins of time, since these are transient, and, like all shadows, must pass, while the sunlight remains forever. These flowers, fragrant with the breath of angel odors of love, peopling nightly the heavens with suggestions of the flowers of eternal life, thoughts that, springing out from your minds, make starry flowers in the upper air-these alone can survive; but when the sun's rays at morning or and all lines of human care deepen, and sorrow tof truth; only suggesting that possibly this may baunts the shadows and is sheltered by the promise to the soul, that light from the heraldsuch atoms as have been glorified in the pres- darkness-this is but transient; for to-morrow's ers of the dawn, that awakening voice, that falls no lengthened line along the horizon of human hope, for the splendor of its radiance is there, and the glory of its light is unspeakable.

Today is the light. The evening, the morning, are but the childhood and the old age of mer time? That light which lighteth every earthly time-these have no comparison with man that cometh into the world is not Moses eternity. The waning and setting of suns, the upon Sinai, nor yet Jesus up a Olivet alone - climbing up the giddy height of heaven in response to the ancient call of the mother earth. is but for the transient state of earthly being. vades the universe, and whose life is the vital | You move into and out of the earth on the twilight breath, but you live in the noonday templated, no darkness for any atom of being light and glory of the sun when the spirit shines through matter and the dust is forgotten. Slowly each human spirit attains its light; by ages the pathway is found, not in direct lines beaming from the heavenly power, but in waves ance, uplifted by this glory, are ultimately to ; that come and go responsive to your needs, as be illumined by it; and that light emphasized the ebbing and flowing of outward tides, as the in this quotation, is embodied in the spirit of I rising and falling of the winds that herald the truth, searching in and through the ages for 'tempest, or the sweet breath of spring, as the impersonations, and finding exalted lives and dawn of those powers that, quickening their noble souls to herald and foretell its coming; impulses within the spirit, give their radiance

Forgetful of others, man seeks sometimes to soul, that which you bring from the sphere of climb this wonderful pathway alone, and spiritual being which you inhabit, that which "through selfish and individual salvation to atbelongs to the possession of the soul, to the tain the light denied by others; but it is the possession of every man; and the nature around light that lighteth every man that cometh into rou, the systems that move in space, the plan- - the world, and he cannot by salvation of his inits composing those systems, suggest the sub- dividual soul gain aught that his brother does blime processes of the revelation of that light. , not possess. This would make the narrow hu-If you were within the presence of the sun, man pathway of salvation but one of darkness, always a portion of its sphere, it could not, and would cause the kingdom of heaven which shine upon you, it could not light you, for light | humanity seeks to be but a sepulchre; would means space, removal, conscious separation, account the glory of that heaven an eclipse, and and interval. The interval that divides you would measure its happiness as most abject from the spiritual light is time and sensation. Imisery. Viewed in this light, the narrow walls Matter forms that upon which time and sensa- and special pleadings of human rightcousness tion can be registered. By this you are aware fade away; the selfishness that surrounds the of the light that shines upon you and the light human heart and seeks for its own salvation that shines through you from within. But for at the expense of its fellow becomes a prison this there could be no consciousness of the light, | wall, and that special doctrine, dogma or creed, since you would be the light -it would be your-self. God would be manifest in you, but not narrow dimensions of human intelligence, inthrough you, and there would be no power of stead of the illimitable pathway of progress, measuring the strength of that divine purpose becomes an unbearable bondage, and makes of but by the contrast afforded in the shining every prescribed method a method of darkness through. Time and space are, therefore, the instead of light. But darkness is the steppingmeasure, the gauge of this divine light, and as stone to light, and the seed planted in the soil it out-lasts and out-lives in its potentiality, the responds at last to the glory of the sun's rays. power of suns and worlds, so is it more power- 1 So the very darkness which precedes the light ful than all physical laws or forces combined - of the spirit is that selfishness which seeks since it is the light of their light, the force of tits own salvation, and by reaction brings again the desire for the salvation of another; for you What we mean is this; in the absolute, every will have the bond that you seek; you will poshuman life is impregnated with this spiritual; sess the heaven that you covet; that which you power, begins existence with the stamp of the have fashioned will be yours, and how narrow spirit, bringing that radiance from the realm, its walls shall be! how dwarfed your souls where clouds are not to be found, where no shall seem! how small compared to the eternal divisions of space or matter can sever soul from | lights, that place that you have established your

Girded round with selfish desires, man makes of his immortal spirit a mortal and perishable rounding you become the register of this divine, thing. As he who is on the ocean seizes the potent light. Such registration occurs as in last plank, or as the one caught in consuming human history works out the destinies of na- flames tramples down his fellow-men, so with truly mortal desire he seeks the kingdom of spiration of this light, climbs to the height of heaven. How shall he turn back from this selfmaterial and spiritual grandeur, raises the ish seeking, from this limited pathway, from standard of freedom or hope under its inspiring | this darkness which is not light, from this selfishness which is not righteousness, from this direct landmarks, as distinct as the waters individual virtue and self-seeking, the consciousness of individual pride, from that selfever-recurring tide; as distinct as the marks | pharisaical spirit which is more enslaving than passion, more unworthy than dark and blinded ignorance?-for it is one blinded by one's self, and the very light which you claim to seek is cles upon the ancient forest tree, that reveal greater darkness than if another object shall intervene. He who cannot see the sun's rays innermost being, showing what time unfold- because of the intervening branch of tree or a ment has taken place; as distinct as the various | wall, is not blind; but he who is blind from marks and tracings upon human forces and some inaptitude of vision, what shall be do but forms, from finger-tip to crown of head, reveal turn to the Healer, the source of light, and ask

Turning your faces earthward and soulward. vision. You turn to the dust, and ask to see God there; you turn to the earth around you, starry flowers, in the leaf of the tree, in the blade of grass, in the storm-king that sweeps over you, in the mighty monarchs of nature that do the bidding of this unseen spirit." You turn to the starry firmament above you and ask cal forms long since perished are to be revived | that it be traced in letters of light to your

man ears can hear. Not so with earthly things. presence; syllabled in every leaf, spoken in every flower, you still are blind and deaf to its presence, but for that quickening that comes from within, blinding the eyes with a new light, shaping the ears to a new hearing, and illumining the understanding with perception. Only the spirit can perceive. The eyes may see, record of its testimony, every human life becomes a study and an interest from the standpoint of the spirit. No longer filth and rags: but souls gleaming either with lurid light of passion or with lofty purpose, or with bloodred flame of ambition, or with glowing whiteness of prophecy-these are what you gaze upon. No longer outward raiment, forms of grace merely; no longer habitations shaped of dust and clay and gold, but life pulsating through every artery and vein, kindling every purpose, sweeping in through every avenue of human beings, bearing them on with its mighty tide toward this light.

If there had never been a day upon the earth, and the people of earth could have lived here, and somewhere upon the mountains some one saw the dawn approaching, and by heralds and signs and symbols and shoutings and rejoicings, should awaken the population in the valleys; should say, "There is a morning dawning" and they, alive and aglow, should perceive, first slowly, indifferently, afterward with more awakening, and finally with a great rush of enthusiasm, the indications of that morning light, it would be somewhat as is the spiritual state of man under the dominion of the senses crowded down in the darkness of time, only evening east a lengthened shadow along the hearing afar off that there has been a morning earth, and trees grow mighty in their shade, once upon the earth, when men saw the light goes forth to mourn over the grave, and crime have been a mistake. But if there come that noonday sun dispels every shadow, and there peopling of the upper air with shouts, that certainty, by the lines of indications along the sky. that the morning is approaching, it will be what is now manifest upon earth. First, there will be indifference; second, a slow and doubt ful turning of the eyes toward the east of this new morning, and then a sudden rush of hope, of enthusiasm, and all, as if by the might and power of this floodtide of being, will go toward the eastern sky of spiritual promise.

Doubt you this? Then question your own hearts, immured, as you doubtless have been, in the depths of doubt, of sorrow, of superstition, of material bondage, of skepticism, of bigotry, of intellectual pride, of pharisaical righteousness, and see what time the angel of the morning touched the quivering pinions of life above you, gave token and sign of his coming, showered upon you the conscious words of that foreboding, and peopled the atmosphere around you with the pinions of the morning. Then, how you doubted: then how you slowly turned, reluctant to leave the darkness; then how, with a mighty rush, the great pulses of the morning swept through and over you, and the to ascertain who in a private company or pub-

That light is immortality. That power is the of Brahma or Osiris, whether couched in the glowing splendor of Isis or Osiris or veiled in the mysticism of oracle and sacred page, unless it touch the life, illumine the heart, transfigure the purpose, set its seal and stamp upon your outward being by the consciousness that is within, you have not yet seen the light.

But oh! what ineffable promise, what glory is there, since every system and crowned sun i prophecy of all atoms and worlds. So this light is the prophecy of all being. You can look down into human darkness without the ancient terror; you can watch the ebbing and flowing of human things without the great agony, the despair and questioning, and you can say that however slow shall be the revelation that shall bring at last every human spirit to the eastern side of the mountains of life, he shall surely come there and bathe his brow in the dews of that morning and see its radiance shining, and know that the angel of his life has quickened its pulses for him. To know that you belong to the infinite; that nowhere in the universe of life can you be shut out from that absolute glory; that sooner or later, by the pathway of individual experience, you will see its brightness as angels see it-to know this is to know the secret of life, is to be greater than suns, than systems, than central suns.

To know this is to sit in the midst of poverty surrounded by no friend of earthly habitation, but clothed in the triumph of a crowned king of life whose brow is radiant with the light of the morning, who holds in His hand the sceptre of all power, over whom grief, sor. row, time, change and space and all transitory things can no longer have influence, and to whom spirits and ministering angels are as brethren, to whom the angels minister, and God gives them the charge concerning you: To know this is the conquest of all being, the victory over all stoning, the triumph over all terrors-is that which Christ said when he said: "I have overcome the world." And this light is gleaming down to you to-night from eyes that have illumined your earthly habitation, from forms of loved ones transplanted by death to the spiritual states, from guardian augels appointed to have charge over you from birth, from ancient wise ones whose records along the shores of time are like mighty monuments of ancient peoples-from more ancient angels that by the gateway of the infinite dawn sit forever with wings of thought outspread, shining upon you with the matchless light till you are merged into their glory.

A man's transit from one life to the other, or from one world to the other, is like a journey from one place to another, and he takes with him all things that he possesses in himself as a man; so that it cannot be said that a man after death, his death being only that of the terrestrial body, has lost anything that belonged to himself. He also carries with him his natural memory; for everything he ever heard, saw, read, learned or thought, from his earliest infancy to the last day of his life, he still retains.—Swedenborg's "Heaven and Hell,"

STINGING irritation, inflammation, all Kidney Complaints, oured by "Buchupaiba." \$1 per

The Reviewer.

FULL AND COMPREHENSIVE INSTRUCTIONS HOW TO MESMERIZE. Ancient and Modern Mira-cles Explained by Mesmerism. Also, Is Spir itualism True? By Prof. J. W. Cadwell, for Thirty-five Years the most Successful Mes-merist in America. 16mo, paper, pp. 128. Boston: Published by the Author.

When, in the year 1766, Friedrich Anton Mesmer published in Vienna his book on Planetary Influences, in which he advanced the theory that the heavenly bodies diffuse through the universe a subtle fluid that acts on the nervous system of all animated beings, he took the first step, and a long one, toward a general recognition and systemization of a force in Nature that, at the end of a century, enabled us to meet and converse with our spirit friends face to face. Not that this force had not before existed; it always had, and revealments of its presence and power had occurred at various times and places, accounts of which, though for the most part vague and ill-defined, are found all along the line of the history of mankind. But Mesmer introduced a rational, practical study of it. He learned its laws and oboyed them; its conditions and furnished them. Before it was a wild, capricious thing; a fitful will-o'-the-wisp that might be useful or not, nobody knew; a friend or a foe no one could tell-but most people thought it was the latter and shrank from it. As Franklin is said to have harnessed the lightning and made it do his bidding, it may be said that Mesmer brought this more subtile force into subjection, and with it threw wide open doors that had before his day been only ajar.

Thenceforward the public mind was by Mesmer, Reichenbach and others of like proclivities, led step by step to a full appreciation of the truth. Accepting one point, they were necessitated to accept another, and so another, until, before they fully realized their heresy to the creed of Christendom, they found themselves subscribing to opinions, truths rather, that they would have denominated errors, and studiously avoided even the appearance of giving a moment's consideration unto, had they been placed before them in all their fullness at the beginning of the path upon which they had now so far advanced. Mesmer, however, did not himself know to what his teaching would inevitably lead; neither did his co-laborers. Doubtless it was well the former did not. As it was he was maligned and persecuted; he was called a fraud and a pestilent fellow; he was charged with being in league with the devil, and being driven from France to England he there lived under a feigned name that he might have rest, and in the end passed to his reward, in comparative obscurity, from his native place, the little German village of Merseburg, in

The book before us presents Mesmerism as it has been known and practiced for the past third of a century; and as no one is better fitted for the task of producing such a book than Prof. Cadwell, who during all that long period has made it a study, we find it, as was to be expected, a volume embodying much practical information in a form not dry and methodical, but interesting and in every way attractive. While not her destiny.
realizing to the fullest extent the difficulty William II. Dibble—a prominent dentist of of attempting to convey by means of a book instructions in every branch of the science, the author seeks to so inform his readers that they may be able to know whether they individually possess the qualifications of a mesmerizer, and light of the angel-world came sweeping in upon lie audience are susceptible to mesmeric influ-

"people to a sufficient extent to render them partially or entirely unconscious to all immediate surroundings, excepting the presence of the operator, and such objects or persons as the magnetized subject was put en rapport with by the magnetizer." That constituted Mesmerism. John Bovee Dodds claimed to have discovered that after sensitive people have been thoroughly magnetized by the operator, many of them would be not only able to see and describe things at a distance, but also become sufficiently susceptible to be impressed with any ideas thought of, or expressed by the magnetizer." This is Psychology; properly speaking, a branch or more fully developed stage of Mesmerism.

Prof. Cadwell treats at the commencement of his book upon proper surroundings and conditions, deeming them of primary importance. He pronounces it absolutely requisite in order to insure the success of a mesmeric experiment that the mind of the person operated upon should be at rest; that is, in an impressive and receptive state. He at the same time shows the great value to every person of a knowledge of the laws governing and signs indicating these states; in a word, a knowledge of mesmerism, inasmuch as in all the social and business relations of life, the impressions we make upon others are often lasting, and influence advantageously or otherwise the entire

period of our lives on earth. The author takes an early opportunity to demonstrate that intimate relations exist between Mesmerism and Spiritualism, arguing that in many of the phenomena of the latter, the mind of the medium is operated upon in the same way by another mind as is the subject of the mesmerizer, with the difference only that the operator is unseen instead of being visibly present. "When the public mind first became interested in mesmerism, some thirty years ago," says Prof. C., "and many scientific men began to investigate, they were often baffled by some phenomena which they could not comprehend. Men and wonlen after being partially or fully mesmerized, would go into a trance state and begin to talk about folks that were dead, as if they were present in the room. Sometimes the mesmeric subject would talk as if he was the dead person, come to life again. The name and residence and principal events of that dead man's life, and even many of his private affairs, of which the mesmerist and the mesmerized person could have known nothing, would be given minutely."

Looking at Mesmerism from the standpoint of thought at which such experiences place us, we feel as though standing on the shore of a limitless ocean, "while the huge waves from an unknown distance come rolling in; and while studying the grand, majestic movements of the first, another appears, only to be followed by hundreds more, each as wonderful as any of its predecessors."

Numerous citations from the Bible are made by which it is conclusively shown that Mesmerism was known and practiced in scriptural times, was in fact the agency employed by spirits or mortals in producing all the so-called miracles therein recorded, and which were performed in accordance with laws of Nature,

known, it may have been, by a few, but by so limited a few that they may be said to have been wholly unknown, and hence looked upon as supernatural events brought about by the special intervention of God himself. The remarks upon and illustrations of the truth of this theory are quite frequent throughout the book,

The development of clairvoyant vision is made the subject of one chapter, and some very interesting experiences with large audiences related, in which, under the influence of his developing process, the author has seen looks of rapture flooding the upturned faces of his subjects, as they involuntarily sank upon their knees, and raising their hands they exclaimed with joyful voices, "My Mother,"
"My Sister," "or My Child." He states in this connection that he has seen entire audiences bathed in tears at the carnestness of these expressions as the glorious light of another world seemed reflected from the radiant faces of those who made them. "On one occasion," says our author, "one of my subjects, a miss of perhaps twelve years, cried out 'Oh, mamma! I can see grandma and Cousin Jennic.' The mother, who was in the hall, said to me that all the Cousin Jennie her child had was alive and well; or was the last they heard of her. The next day that mother came to my hotel with a letter she had just received saying that 'Cousin Jennie' was dead."

The study of mesmerism is certainly a most fascinating one, in the pursuit of which this volume will be of great value; its instructions are clear and concise, and, avoiding the technicalities with which similar works are apt to be burdened, are given in words that every person can easily understand the direct meaning of, and so be led rapidly to a full comprehension of the subject, theoretically and practically. It cannot fail to be of great use in the development of mediumistic gifts, and for this reason should be in the hands of those who desire to establish in themselves or others a pathway for the coming of those who are invisible to mortal sense. Following the instructions and advice for special cases to those who would become mesmerists or mesmerized, much is said upon the employment of mesmerism in healing the sick; accounts are given of mysterious voices having been heard in the presence of mesmerized subjects; also of experiences at slate-writing and materializing scances, the book closing with some very pertinent questions to materialists based on facts previously

Breaking Camp at Niantic-A Remarkable Cure.

To the Editor of the Banner of Light: The Niantic Spiritual Camp-meeting virtually closed yesterday, and to-day has been a busy one of tent-tolding, hand-shakings, and regretful adieus.

ful adieus.

A few days since Mrs. Bidwell, of Meriden, took a sudden cold by bathing while in a heated condition. In consequence of this indiscretion the circulation was checked, and she was prostrated by congestion of the heart. She lay in an unconscious state, unable to move or speak. The teeth had become set and the hands firmly allowed. The heath had become set and the hands firmly blowled. elenched. The breath had nearly ceased and the air seemed scarcely to reach the chest, while anxious friends anticipated a transition to the grand encampment above. But such was

Middletown - (the same whole souled philan-Attackown — (the same whole somet pullat-thropist who last year at this camp saved the life of a child by magnetic treatment)—had come upon the ground, and was hastily summoned. Taking her hand he made a few passes over her inanimate form, while her spirit seemed fluttering between the two worlds. In a few seconds she rallied and opened her eyes, and as the magnetic life-forces penetrated her system, the heart and lungs resumed their usual functions. Drawing a full breath, she exclaimed, "Oh! how glad I am that I can breathe again." power of the spirit. Whether upon Sinal or Olivet, whether at the shrine of Parsee or Hin
The distinction between a segmental and 1957 of the power of the spirit. Whether upon Sinal or chology is clearly defined. The discovery of Meshart two or three treatments she was mer consisted in his being able to magnetize again participating in the enjoyments of camp, mer consisted in his being able to magnetize again participating in the enjoyments of camp, mer consisted in his being able to magnetize again participating in the enjoyments of camp, and the enjoym and in good health. Her friends believe that had not this Good Samaritan been at hand her spirit could not have been retained in mortal form. The lady was not a believer in our beautiful philosophy, but had come with friends to cujoy a season of camp life. Through the so-licitation of several invalids Mr. Dibble has kindly consented to treat them at his home in Middletown. It is to be hoped that this natural born physician will hereafter allow the world to receive the full benefit of his healing power.

Among the prominent mediums on the ground was Mrs. J. J. Clark, of New Haven, whose tent was often thronged by earnest seekers of spiritual truth, and through whose mystic mediation the pearly gates of immortal life were unbarred, and many aching hearts made glad by messages from loved ones "gone on before."

On Sunday the laygest gangarys of pearless.

On Sunday the largest concourse of people that ever gathered on this ground listened to the eloquence of J. M. Peebles, and the gifted inspirational poeless, Jennie B. Hagan. The commodious pavilion, on Saturday even-ng, was thronged by youth and maidens, who whiled the hours away in the mystic mazes of

At the business meeting several objectionable features of the by-laws were repealed or materially modified. It was voted (informally), "That it is the policy of this assembly to apply to the Legislature for an increase of the capital stock to be distributed to future lot holders." The encampment this season has proved a decided success. decided success. BYRON BOARDMAN. Norwich, Conn., Aug. 21st, 1882.

F. F. Cook in "Light."

To the Editor of the Banner of Light:

I have just finished reading in London Light an intensely interesting essay upon "The Doctrine of Embodiments."

This essay, or paper, instead of abounding in common platitudes prettily said, or in a forest of disjointed sentences and words strung like bells to hear the jingle, is rich and brimming full of thought, of metaphysics, and profound

ideas neatly expressed. There is some subject-matter in the article, however, that I fear I do not understand—and some sentences and paragraphs that I wish had been worded differently. Take this as a sample: "Its-[that is, goodness]-"natural food is what we call evil." One would intuitively say, so it seems to me, that the "natural food" of goodness would be the "good, the beautiful and the true." But then we are all notional, I suppose, and each is wedded to his own notions and ways of saying things: and I do not propose to butcher or vilify any one because of an honest difference of opinion.

I believe with Mr. Cook in the preëxistence of the human soul; but I am careful not to confound this philosophical theory with the Brahmanical and Buddhistic theories of re-births, or re-incarnations back into babes and

brutes.
Prof. Alex. Wilder, a lecturer in the Concord Prof. Alex. Wilder, a lecturer in the Concord School of Philosophy, believes, too, as did Plato, in the soul's preëxistence. And this is a sound basis for faith in immortality. But why do not some of our materialistic philosophers set Prof. Wilder right upon this subject?

Personally, I could have but very little faith in the future endless existence of a manufactured over a solid property medical or medical property medical property medical or medical property and property medical property med

tured soul or spirit, manufactured or made from matter, or from force, mud and matter, however refined and combined. Nothing can be evolved from matter—or matter and force, that is not first involved, or put into them. Involution must ever precede evolution:
Hammonton, N. J. J. M. PERBLES.

"THE SCIENTIFIC BASIS OF SPIRITUAL

Pearls.

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

EARLY AUTUMN

Around the warm air like a spirit divine Woos the umbrageous silence quietly, Freighted with scents of oak and mouldering pine-Oh! happy rest, 'mid ivy trailers, fanned With odors, while o'erhead the autumn beam Trickles from leaf to leaf, and all the land Seems moving, through the silence in a dream Unbroken, save by rustic voices sweet And sultry whispers of the dry-eared wheat. -[Thomas C. Irwin

Spiritualism embodies all that is true and soul-ele vating in every system of religion, science and philosophy, known to the world.

STUDY YOURSELF.

Let him not boast who puts his armor on As he who puts it off, the battle done. Study yourself; and most of all, note well Wherein kind nature meant you to excel: Not every blossom ripens into fruit; Minerva, the inventress of the flute, Flung it aside when she her face surveyed. Distorted in a fountain as she played; The unlucky Marsyas found it, and his fate Was one to make the bravest hesitate.

-[Longfellow.

Nothing makes the earth seem so spacious as to have friends at a distance; they make the latitudes and longitudes .- Thoreau.

MUSIC.

It hath a tone sweet as the voice of rills * That tinkle low. And gently flow Through smiling vales that lie 'twixt smiling hills.

It hath a tone like the dear bird that sings When quiet day Fades soft away.

And the air is stirred with leafy whisperings. It hath a tone like the tempest loud That shouts in the night When the lurid light

Darts zigzag from the black and sullen cloud. And ah! It hath a tone that cheers the breast, That lulls the fear,

That dries the tear. And fills the sorrowing soul with hope and rest. -[Ernest W. Shurtleff.

The character of covetousness is what a man generally acquires more through some niggardness or ill grace, in little and inconsiderable things, than in expenses of any consequence.-Pope.

The September Magazines.

THE ATLANTIC MONTHLY for September has among the choice display of literary solids and daintles which piles its well-spread board, an initial paper in a series which Lieut. F. H. Cushing, the adopted Zuni, is to write-aboriginal life, historically and otherwise considered, being the theme; Gen. A. C. Mc-Clurg, of Chicago, gives a dramatic (and vet evidently painstaking) sketch, entitled, "The Last Chance of the Confederacy," in which one of the accidents of battle is thoroughly explained, and the details of an important occurrence in the late civil war woven in with so deft a hand that the production reads on the surface like a romance, while within it the severest truth finds embodiment; "Evil in Greek Mythology," by Elizabeth Robins, is a paper eminently worthy the attention of the student; "A Geologic Ramble on the Weald," by Moncure D. Conway, is of interest; the series of "Studies in the South" receives further continuation—the same being true of Mr. Hardy's story, "Two on a Tower," and Mr. Bishop's "House of a Merchant Prince"; "Doctor Zay" (contributed by Miss Elizabeth Stuart Phelps) is concluded; poems by Mrs. Julia C. R. Dorr and Frances L. Mace, and an unusual number of reviews of recent books, brief essays in the Contributors' Club, etc., add to the attractiveness and value of the present issue. Houghton, Mifflin & Co., Boston, publishers.

THE CENTURY opens with a portrait of Mark Twain (Samuel L. Clemens), a pleasantly told sketch of whose early life and literary career is told by W. D. Howells. The originator of improvements in wood-Thomas Rewick is the subject of an arti cle by Austin Dobson. The history of ocean steam navigation, with engravings of the earliest and latest vessels employed, is given by S. G. W. Benjamin. Several biographical studies are to be found in this month's issue, including one of ex-President Woolsey and of Dante Gabriel Rossetti. Chapter eleven of "Through One Administration," and ten of "A Modern Instance," will be heartly welcomed by the many admirers of those popular serials; while Geo. B. Mc-Clellan's paper on "The War in Egypt" will be found to be of special interest to all. The editorial departments are replete with sound thought and valuable suggestions. Published by the Century Co., New York. For sale by A. Williams & Co., 283 Washington (corner School) street, Boston.

OUR LITTLE ONES AND THE NURSERY comes, as usual, with its pages filled with attractive reading, and illustrated with the most delightful of pictures for the instruction and amusement of its hosts of readers. "A Ride on an Elephant," with an engraving showing how it was done by a little girl; "The Sand Man"; "Kitty's Friends"; "Stolen Custard"; "Polly's New Sult"; "What Happened to Betty's "Pussy Meek and Daughter," and half a score more stories, sketches and poems, with a pretty song, "Play-Time," words and music, comprise its list of contents. Russell Publishing Co., 36 Bromfield street.

WIDE AWAKE has for its frontispiece a fine and elaborately executed engraving, "The Secret Way," in illustration of Mrs. Champney's Norse Story, "The Castle of the Winds." The present number rather excels, if possible, all previous ones in the variety and general interest of its contents. There are several charming poems, and the narratives of travel and adventure are all the most exacting can desire. The comedy "No Questions Asked," that has kept the reader's curiosity at a high point thus far, is evidently near a remarkable crisis. "Short Stories from the Dictionary," by Arthur Gilman, continue to be highly entertaining and instructive. A second programm for "A Summer Evening's Entertainment" will be found useful to those liable to be called upon to provide for such occasions. D. Lothrop & Co., publishers, 30 and 32 Franklin street, Boston.

THE MAGAZINE OF ART devotes its first pages to an American artist, George H. Boughton, of whom Alice Meynell furnishes a sketch with memoranda of his works, accompanied by a portrait and an engraving of a painting exhibited by him this year at the Royal Academy. Chief among the illustrations of this number are "In the Studio," from the picture by Henrietta Ronner, in which a cat, and a group of kittens, playing havor with an artist's materials, figure conspicuously, and "Homeless and Homewards," from the easel of J. R. Reid, one of those touching representations of real life that appeal to every one's better feelings in behalf of the struggling for sympathy and aid. We miss in this issue the frontispiece, invariably a gem, unavoidably delayed until the coming month. Cassell, Petter, Galpin & Co., publishers, 741 Broadway, New York.

Life is very like old Boston. Often when you are upon a narrow and dingy street which you are upon a narrow and dingy street which you think is a cut-de-sac, if your courage holds out, and you keep on, you find out that what seemed to be the end of everything is only a corner around which you pass into a broad, fair road.—Christian Union.

There is something in meanness which excites a species of resentment that never sub-sides, and something in cruelty which stirs up the heart to the highest agony of human hatred. -Thomas Paine.

MATERIALIZATION.

A Communication by Mrs. Victoria J. Dillon, written under the Influence of her Spirit-Guides.

There is much to be said about the phase called Materialization. There are very few who understand this manifestation of spirit-power; even among Spiritualists it is given a construction far from the right one. In all ages have appeared to the vision of man, forms clothed in garments of a particular texture: robes flowing with silvery whiteness, having the air of the supernatural. It is not at this date only that these forms have been made visible; wherever and whenever the atmosphere has permitted they have been seen, and those who have seen them have always been termed deluded, wrought upon by an over-excited imagination. Surely many remember of hearing of something of the kind even in their own families.

When we turn to the history of the ancients, the Bible as it is called, we find therein many chapters filled with incidents in which the angels held converse with men; but it was ever at the call of those who beheld the apparition.

The exaltation of the mind, the truly spiritual condition of the man, brought near to him these forms, these loving tender ministrants who are ever near, striving to manifest, watching every opportunity to make it known that they can and do come about those in whom they are interested on the earth-plane. Their spiritual condition afforded an atmosphere in which they could approach so near, man could behold these guardians, and it is to this very point we wish to draw your attention. In whatever instance a spirit form has appeared to the visual organs of man, it has been when that man has been prepared spiritually to behold it. A mother in the agony of her grief, praying to the Father to be comforted for the loss of her child, has seen that child robed in its beautiful spirituality. A child, sobbing in its desolate grief for the loss of a mother, has exclaimed, "Oh, see! there is my mamma!" and so with the friendless, the persecuted; the man reaching up for more knowledge, for more light upon abstruse questions of science, his desire has brought to him those who have been able to penetrate to his sphere, and in coming so near have had the power to manifest in the spirit-form.

Then what should we do and what should we be when we desire to behold these manifestations? Should we go to a scance with a mind bent upon discovering some discrepancy with the medium and her manifestation? Should we go with envy, jealousy, anger in our hearts, careless about everything? Or should we go as we would to some feast where every one was expected to be well garmented, and the body clean? My friends, I can assure you, however you may smile at what you here read, these things are no small matter with a view to obtaining perfect materialization. There should be an odor of sanctity about these meetings. There should be preparation for them, both in mind and body. Flowers are a great adjunct; they assist materially in producing a refined atmosphere; if possible, always have them in the room in which a scance is held.

We pray to be understood when we say, as you approach the spirits, as you surround yourselves, so will be the manifestations given you. Create an element of purity about yourselves, each and every one, and you need have no fear but the manifestations will be such as will convince you of their genuineness.

How Shall We Dispose of the Body?

Garibaldi, who died but yesterday, left strict instructions in his will in regard to the cremation of his body after the spirit had left it, which his family failed entirely to respect. The truth is, there were potent political reasons for burying his dead body in the hearts of the people of Italy, instead of presenting it to them in the form of a mere handful of ashes. It is only a human prejudice, born chiefly of habit, at the best. There is no dispute that burial is still the most in favor with those who have their friends' bodies to dispose of. For all that, we note the slow but steady multiplication of crematories, both at home and abroad. A society has very recently been formed to erect a crematory on some pleasant shaded knoll on the Hudson River. A New York journal describes the plan as one to erect a stone structure of two stories, in the shape of a chapel, with arrangements for a furnace room, an urn room, a reception room, and other necessary apart-

It is proposed to cremate human bodies for about fifteen dollars each, not by exposing them to flames, but by means of superheated air, to be kept at a temperature of fifteen hundred degrees Fahrenheit. The details are given as follows: the body is to be placed in a winding sheet, saturated with alum, and is then to be lowered in a crib by an elevator to the hot air chamber. In about an hour all that remains is a few pounds of pure ashes, about four per cent. of the original weight. These ashes will of course be at the disposal of the relatives, and may be placed in a cinerary urn or terra cotta chest for preservation. The body of a person weighing one hundred and fifty pounds may thus be reduced to six pounds of ashes, which could be put in a space nine inches square; and it is added that Greenwood would be large enough to hold millions of such urns. There is one thing to be said for this process, and that is, it would put an end effectually to the ghoulish practice of body-snatching, which was illustrated in the most shocking and disgusting manner in connection with the remains of the late Mr. A. T. Stewart of New York.

After all, cremation is only a more rapid form of burning, for burial is but a slow combustion that is prolonged through a term of years, and never occurs in the case of petrifaction. Yet burial continues to hold favor in the minds of the modern world, and at present seems likely to. There are cremation societies in the various European cities, and also in New York, St. Louis and Rio Janeiro, yet the instances of actual cremation are so few as to be memorable. There are but fourteen cases so far reported in this country. But if nothing more, cremation would put a stop to expensive and foolish funerals. Somebody has made an estimate that it cost more for the last year to bury our dead population than the sum total of the yield of the precious minerals in the same time. A great many families pinch themselves to the verge of impoverishment in order to sustain the cost of a showy funeral; and when it comes to buying lots in a fashionable cemetery, the cost is piled up in an unendurable way. Whether people like to surrender their prejudices or not, they are always forced to respect their necessities; and expensive funerals have got to go out of fashion.

The heart has reasons that the reason does not understand.

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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BY ALLEN PUTNAM.

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Spiritualistic Story.

From Blackwood's Mgaazine, 1

The Secret of the Stradivarius.

Conclusion.

For a while Luigi did not commence, although he saw I had resigned myself to my fate. He find placed the violin under his chin; his left-hand ingers were on the strings, but for some minutes he contented himself with heating a sort of time, or rhythmical measure, with the bow. One would have said he was endeavering to recall something he had heard once, and only invested the remembered. imperfectly remembered. 5" What theme are you going to play to me?"

On hearing my voice he looked at me vacantby and only upon my repeating the question did he seem aware of my presence. Then with an effort he said, ceasing not to beat time the

while—
"Ah, that I do not know. I am no longer my own master; I cannot choose. Let me beg of

"Ah, that I do not know. I am no longer my you met to interrupt me again, my friend."

I said no more, but watched him with anxions eyes. The left hand inigers slipped, slid, and danced in dumb show upand down the strings, the beak forever heating time. "A sart of shiver passed over him; then, drawing himself up, he swept the beak across the strings, and the fiddle, silent for so many years, found tongue at last.

A weird strain, commanding the listener's attention at longer a strain I knew I had never heatil before. So curious the opening bars sounded, that, had I dared, I should have said several well-established rules of harmony were outraged. And yet, in spite of its peculiarity, I knew that he who created that music was a master in the art. It was not Wagner, I was sure, although somewhat of his remarkable power of expression, and of moving the mind without the aid of melody, was present. The first thirty bars, or so, appeared to me to be of the nature of an overture, heralding the perfermance to follow: In snatches of mystic music the nature of an overtime, heralding the perfection and to follow. In snatches of mystic music the violin spoke of joy and sorrow, pain and pleasure, love and late, hope and fear, and as my own thoughts responded to the varied emotions. I lay and wondered who could have writtens. tions, I say and womerful who commutate with ten the missic, affecting me so; and thought how fortunate the unknown composer was to have such an exponent of his ideas as Luigh. Yer, as I looked at the latter, it struck me his style of playing to-night was different from asual. Faultless though the execution wasmarveleus as were the strains those facile finmaryelets as were the strains those fache in-gers drew forth- the whole manner of the man seemed to be mechanical, utterly at variance with the fire and dash that ever characterized his performances. The skill was there, but, for once, the soul was wanting. With the exception of his hands and arms, he stood so still he might have been a statue. He played as one in a trance, and his eyes with a fixed look were ever directed toward the end of the apartment. Swifter and swifter his arm flew backwards and forwards a more strang, occurrie, and and forwards - more strange, eccentric, and weird the music became-stronger in its expres-sion, plainer in its eloquence, more thrilling in sion, planet in its confidence, more triming in its intensity, and ever exercising its powerful spell on the hearer. At last, with a sort of im-pulse, I turned my eyes from the player and looked in the direction he looked. Suddenly the music changed. There was no lack of melody now. A soft, soothing, haunting measure began—a sort of dreamy, far-away tune; and as its gentle cadences fell on my ear, hither-to kept in a state of irritating, if not unpleasing to kept in a state of irritating, if not unpleasing expectation, my thoughts began to wander to old and half-forzotten scenes—distant events came to my mind—recollections of vanished faces, once familiar, flocked around me-all things seemed growing misty and indistinct, and I felt as one sinking into sleep—the sort of sleep that one can realize and enjoy.

It was not to be, however. A few harsh notes from the fiddle, sounding like a warning or admonition, recalled me to wakefulness; and as my straying thoughts collected themselves, that fulling some began again.

hilling song began again.

And yet, if fully awake and conscious, where was 1? The scene was entirely changed; and although I knew I was still lying where I had at first placed myself—although I could hear within a few feet of me the unceasing melody of Luigi's violin—I was now looking into a strange apartment, even as one looks into the representation of a room on the stage; and I knew I was dreaming no dream. It could be none; for, as I gazed, I felt a feeling of utter astonishment—and that feeling is always absent may be. Yet, lying there, and in as full posses sion of my faculties as I am at the moment of writing these words, I saw, opened as it were before me, a strange room, and one I could in before me, a strange room, and one I could in no way connect with any chamber I was in the habit of entering. It appeared to be a large, lofty apartment; and if I was looking at a vision, neither the room nor its belongings presented any appearance of unreality. The latter, indeed, gave the idea of wealth and comfort. The furniture was after the fashion of the early part of this century. The chairs were covered with costly old brocade; and a clearly contact the fashiot type. short, square piano-forte—then the highest type of the maker's art—stood open against one wall. And as, with the sound of the violin ever near me, I noted these things and waited for what was to come, I knew-although I did not attempt it-I was utterly powerless to turn my eyes from the phantom scene before me, even to assertain whether it could be that Luigi saw the things I saw.

the things I saw.

Another change in the wonder-working music. A long rippling legato passage, sweeping into a tender, passionate, pleading strain—the eloquent notes speaking of joy and fear mingled. As my heart followed and understood the inspiration of the musician, I whispered to myself, "This is love." As if in answer to my thoughts, the door of the phantom-room opened, and two figures entered—a lady and a gentleman. Both wore the dresses of that period to which I have assigned the date of the furniture, and both were young. Like the objects around them, there was nothing in their appearance ghost-like or supernatural. Their limbs looked as firm and round as my own. It was some little time before I could take my eyes from the girl. She was supremely beautiful—tall and fair, with a delicate, refined face; and the robe she wore plainly showed the exquisite present to me the propertions of the fieure. and fair, with a delicate, refined face; and the robe she wore plainly showed the exquisite proportions of her figure. Her companion was handsome, and his features wore an expression of melancholy pride. I noticed he carried under his left arm a violin, and something told me he was a Frenchman. With great courtesy he led the girl to a seat, and, as if in obedience to a request of hers, commenced playing the instrument. Still the same sweet strain fell on my ears; but a stranger thing than any I had yet noticed was that, as he played, the sound seemed to come from his violin, and Luigi's was dumb. And as he played, the girl looked seemed to come from his violin, and Luigi's was dumb. And as he played, the girl looked up at him with admiring eyes. He ceased at last, and Luigi's fiddle immediately resumed the melody, without a moment's break. Then I saw the phantom place the violin and bow in the girl's hands, instructing her how to hold them; and I knew that during the lesson, his vice as well as his accounted as well as his accounted as the second of the voice as well as his eyes made avowal of his passionate love. I saw his fingers linger on hers as he placed them on the strings; I saw the blush deepen upon her check, the läsies deepen was the place of the lasies droop over her downcast eyes, and then I saw him lean over and press his lips to the fair white hand holding the bow, whilst the music near me. sinking almost to silence, and tremu-lous as if a man's future lay on those vibrating strings, told me he sought his fate at her lips. strings, tom me he sought his late at her hips. He threw himself at her feet, and I saw the girl bend over him, and placing her arms around his neck, kiss his forehead, whilst high and loud rose the song of sweet triumph from those impassioned chords, doubtful of her love no

Again the strain changed—a song of love no longer: a few notes of warning, melting into a strain that foretold and spoke of sorrow. Again strain that foretold and spoke of sorrow. Again I saw the door of the apartment open, and with a lasty step another man entered. He, too, was young and powerfully built, with an intensely English face. Yet I could trace in his harder features a resemblance, such as a brother might bear, to the girl before me. As he entered the lovers sprang to their feet; then covering her face with her hands the girl sank upon a chair, whilst her companion faced the new-comer with an air as haughty as his own, and words of scorning, of contempt, of sham-

ing, of defiance, were hurled from man to man. True, I heard them not—all the phantasmagoria came before me in dumb show; but the varied tones of the violin told me all that passed between the two men as truly as though their voices smote upon my ear; and, as the wild music culminated in a fierce crescrado of thrilling power, the two men grappled in their rage, and the girl sprang to her feet and ran wildly to the door. For a moment all grew misty, and the phantom actors of my vision were hidden from my sight. When they reappeared I saw the young Frenchman quitting the room, with blood trickling down his pale cheek, and as, with a look of undying hate on his pale face, he closed the door behind him, the room and all faded from my sight. from my sight.

But no pause in the music; still those weird notes weaving the mystic spell that chained me. Leaving me no time to reflect on what I me. Leaving me no time to reflect on what I had seen, but enforcing my attention to the drama acted before me, the fiery crescendo sank in a dull, sullen theme, almost colorless when compared with the foregoing numbers; then, as with dissolving views where one scene grows through another that fades, I began to realize that I looked into another room—one very different from the first. It was evidently, from the small window, an attic, and its contents spoke of poverty. A bedstead with threadbare hangings occupied one corner, and in the centre, littered with sheets of music, sat the young Frenchman. His brow was contracted, and the wound yet fresh on his check. He was writing, and through the medium of the music I ing, and through the medium of the music I knew the purport of his epistle as well as if I had looked over his shoulder. It was a challenge—a challenge, he stated, his late antago lenge—a challenge, he stated, his late antago-nist dare not decline, as the writer was of even more noble family than the man who had in-sulted him. Having written a letter, he rose and paced the small room, deep in thought. As his steps went backward and forward across the limited space—as his thoughts grew black with hate as he remembered the insult he had suffered, or grew bright with love as he pic-tured the fair girl who pledged herself to him-so trustfully did the delicate gradations of the music harmonize with them, that I could feel every emotion stirring his heart, at times almost identifying myself with him—making his joy, his sorrow, mine. After what seemed to be hours, he took up the violin that lay on the

joy, his sorrow, mine. After what seemed to be hours, he took up the violin that lay on the table near him and commenced playing. As before, I say, the sound came from him, whether Luigi's hands produced it or not; and as he played, the music, at first fierce, stern and harsh, gradually toned down until it became dreamy and lulling, until at last he threw himself on his poor bed, and Luigi's violin resumed the strain—the soft, soothing measure I have before mentioned, telling of placid sleep.

Another change—hard, sharp, staccato passages. I was now looking—it might be from a window—on a wide expanse of smooth green turf. As before, the scene was so real, so material, that I might have stepped out on the sward. There was nothing in the locality, I could identify. A wall and some paintings, I remember, were on the left hand; a belt of trees on the right. As I looked, I saw figures at some little distance. Two men in their shirt-sleeves were engaged in a deadly duel. They were not so far away but I could distinguish their features plainly; and I knew they were the two men I had seen grapple in the room. As their flashing blades, slender as serpents, twined in apd out; as they thrust and parried, advanced and retreated—the mysterious music entered fully into the fray, accompanying every stroke, till, as the arm of one of the combatants sank to his side, helpless ous music entered fully into the fray, accompanying every stroke, till, as the arm of one of the combatants sank to his side helplesspierced by his antagonist's blade—it swelled to a strain of exultation. It was the Englishman who was wounded; and as the sword dropped from his grasp, his opponent with difficulty checked the impulse urging him to drive his weapon through his unguarded breast; then, seeing he was quite unable to renew the combat, bowed with cold politeness, sheathed his sword, and turned away, leaving the wounded man to the care of his second. As the Frenchman to the care of his second. As the French-man vanished from my sight among the trees at the right hand, the scene grew blurred and faded—only the spell of the music continued

The dismal measure and the dismal garret once more. As I look at the poverty-stricken room, the music, eloquent as before, in some hidden manner makes me aware that months have passed since I last looked at it. The young Frenchman is present. Indeed, I begin now to understand that no scene can come beneath my eyes unless he be an actor in it. It is his life, his love, the violin in its own maryelous tongue relates. I wait with interest now. I have no time to wonder at or speculate on what I have seen; no time to endeavor to explain the phantom scenes and actors the song of the Stradivarius has brought before me. I feel no fear—curiosity and excitement only. Luigi's presence I have forgotten, so intent am I on the drama played before me.

The young man, I notice, is handsome as ever, but paler, thinner and careworn. What is the music saying now in that strange speech I can interpret so readily? Poverty and hopelessness, loss of love, and with that loss the wish to rise to fame.

wish to rise to fame.

Ile is writing; but the paper before him this time is a score—the score of a work he once thought would hand his name down to future times. Well I know, as I watch him, that music will never be given to the world. I know, it is night, and to kill his bitter thoughts he is sitting down and working at his uncompleted score. As I watch him, grieving at his grief, weird and dreamy and unearthly sounds Luigi's violin—bar after bar of the music monotonous and sad. Then of a sudden it wakes to nous and sad. Then of a sudden it wakes to fresh life with a sort of expression of keen sur-prise, and the young man raises his head from the work that interests him no more, and the door of his poor dwelling opens. A few bars of that haunting melody, that has caused me to whisper "this is love," merge into a strain of plaintive hopelessness, and the fair girl enters. She is closely veiled, and enveloped in a long dark cloak, and as she raises the veil from her face and looks at him with sad and wistful eyes, the man's heart responds to the impassioned strings and vibrates with love hopeless though it he and vibrates with love, hopeless though it be. For I know that ere two days are past she will wed another, and the man knows it, and crushing down his love, curses her in his heart for her faithlessness. He stands helpless in his surprise at seeing her for a moment after her entry, and then, with a grand air of calm politeness, handing her to one of the crazy chairs that furnished his poor room, waits, with a cold face, to learn the object of her visit. Then the woman—or the music—pleads in pathetic strains for parathe music—pleads in pathetic strains for pardon and forgiveness—pleads the pressure put upon her by friends—pleads her utter helplessness in their hands—yet tells him, even with the wedding-ring waiting to encircle her finger, that he alone, the exiled, poverty-stricken Frenchman, owns the love her heart can give. And as the tears fall from her eyes, the man waves his arm round the squalid room, and showing with that gesture his utter poverty and hopelessness, commends, with a bitter sneer, the course she has taken, or been compelled to take, and asks how he could expect the daughter of a noble English family to share such a home and such a lot as his. I see the girl hesitate, falter and tremble, and as she rises, the man with a calm tremble, and as she rises, the man with a calm air and forced composure opens the door. Weeping bitterly she leaves him; and as he closes the rickety door upon her, a wall of music, more mournful than words can describe,

music, more mournful than words can describe, lingers in the air, bringing the tears to my eyes, and the man kneels down and kisses the very boards on which her feet had rested.

With the mirthless smile upon his face he sits down, thinking, thinking; and the music, playing ever, gives me his thoughts. As I read them I shudder, knowing how every fresh departure tends ever and only to the same end—what has he to do with life any longer? he, the last descendant of a noble French femily, his what has he to do with life any longer? he, the last descendant of a noble French family, his sovereign an exile, his lands and possessions confiscated or squandered, and now he lies starving, or soon to be starving, in a London attic. Even the fame he once hoped to win as a musician is far off: and if ever to be won, is it worth struggling for? The past, to him, is full of agonizing recollections of relatives and friends whose blood has slaked the guillotine's thirst. The present is misery. The future, thirst. The present is misery. The future, now that the dream of love he had dared for a while to dream, is dispelled, hopeless—what, indeed, has he to do with life any longer? If he knows not how to live, at least he knows

Ever with the same dreary thoughts in his mind, I see him take the bulky score, the result of months, it may be years, of labor, and deliberately tear sheet after sheet to pieces, until mind, I see him take the bulky score, the result of months, it may be years, of labor, and deliberately tear sheet after sheet to pieces, until the floor is littered with the fragments. And as his action tells me he renounces hope, love and fame, I know I am fated to see an awful sight, but am powerless to move my eyes from the scene. For yet the melancholy notes sound; and I know until Luigi's hands are still, I am fettered by the spell the music weaves. I am watching the man, or the phantom, with concentrated interest. The last page of the score falls in tatters to the ground, and seated still in the chair he had placed for the girl, he stretches out his hand, seeking for something amongst the papers on the table. Well I know the object he seeks—a small knife, with an elaborately chased silver handle—a relie, doubtless, of former riches. To-morrow even that would have been sold to provide the bare necessities of the life he ceases to care for. He opens it, passes his fingers across the keen edge, and removing his coat, turns up his shirt-sleeve to the shoulder, and deliberately severs a large vein or artery in his arm. Oh, that maddening music! encouraging, tempting, and even applanding his erime of self destruction! I see and sicken at the slight—the first red rush of blood from his white arm; and then, drip, drip, followed the large quick-falling drops. So real, so horrible is the vision, that I can even note the crimson pool forming amid the tattered paper covering the floor. Will the fatal music never end? Minutes are hours as I watch the face grow whiter and whiter as the man sits bleeding to death. Now, whilst I long to faint and lose the drealful sight, he rises, and with tottering steps walks across the room and takes up the violin. With the life-blood streaming from his left arm, once more, and for the last time, he makes the instrument speak; and again, I say, the music comes from

and takes up the violin. With the interior streaming from his left arm, once more, and for the last time, he makes the instrument speak; and again, I say, the music comes from him and not from Luigi. As he plays, even whilst I wait for what must follow, I know that such rare music was never heard on carth as the strain that I listen to, fancying the while I can see the cazer wings of Death hovering around the player. What can I compare it to? A poet would term it the death-song of a swan. It is the death-song of a genius—one whom the world never knew; whose own rash act has extinguished the sacred flame. Strong and wild and wonderful rises the music, for a while. Now it sinks lower, lower, and lower. Now it is so soft I can scarcely hear it; it is ebbing to death. The face grows ghastly; the head sinks upon the breast, the eyes flicker like the dying flame of a candle; the violin drops from the reddened hand, and the man falls sideways from his chair to the ground, even as Luigi's violin completes the bar his fall had broken off in the middle; and as it sums up the tragedy in one long-sustained passage of hopeless grief, I see the bloodless, white face of a man now dead, or soon to be dead, lying on the ruddy floor; whilst the left arm, motionless now, rests as it had fallen, across the violin those nerveless fingers had at last been fain to drop.

The music stopped—the spell was ended. So powerfully was I wrought upon by the last vision I had seen, that the moment my limbs regained their freedom, I rushed forward and fell fainting on the very spot it seemed to me the man had died. When I recovered consciousness I found Luigi bending over me and sponging my face with cold water. He was pale and agitated, and seemed scarcely able to stand from physical exhaustion. I rose, and with a shudder looked toward that part of the room where the phantasmagoria had appeared. Nothing was there to move me now. The familiar wall-paper, the pictures I had so often scanned, alone met my eye. As I gazed round, Luigi in a whisper for the last time, he makes the instrument speak; and again, I say, the music comes from

I turned inquiringly, and seeing on the carpet a mass of small splinters of wood, mixed with tangled strings and pegs, knew what he meant. This, then, was the end of the master-

meant. This, then, was the end of the masterpiece of Stradivarius.

"And you mean to say you had no power to
cease when once you began?—were compelled
to play through the whole tragedy?"

"I had no power to stop. Some force irresistible compelled me. I was but an instrument; and absurd as it seems, I believe that
you, with no knowledge of the art, would have
played just as I did."

"But the music?" I asked; "the wonderful
music?"

"But the music?" I asked; "the wonderful music?"

"That, to me," replied Luigi, "is the strangest thing of all. Neither you nor I can recall a single bar of it. Even those two or three melodies which, as we heard them, we thought would haunt us, have vanished."

And it was so. Try how I would, I could fashion no tune at all like them.

"It bears out what I told you," said Luigi, in conclusion. "I was simply an instrument Indeed, it seemed the whole time not I, but another, was playing. Buthere is an end of it."

Then, late as the hour was, we kindled a small fire and consumed every atom of the violin, which held, in some mysterious, inexplain-

lin, which held, in some mysterious, inexplainable way, the story of a man's love and death. We parted at last. Luigl left England as arranged, and has not yet revisited it.

Is there any sequel to my incredible story? None that will throw any light upon it, or enable me—as, indeed, I have little hope—to win the reader's belief. Only, some time afterward, I saw in the house of a man—known by name at least to all who are familiar with the cities of the great area of the land—the reatrait titles of the great ones of the land—the portrait of a lady. It was that of his mother, who had died a few years after her marriage; and if the painter's skill had not erred, it was also the portrait of the phantom woman I had seen twice that night in the visions the weird music brought before me. Every feature was eastenned muon, my memory I could not he so stamped upon my memory, I could not be mistaken. And yet I did not trouble to inquire mistaken. And yet I did not trouble to inquire into her private history. Even if I could have learned it, it could tell me no more than I knew already. The history of her love and its tragic ending—doubtless a serried page in her life—had been fully displayed to me as I lay in Luigi's room listening to the varying strains of the haunted Stradivarius.

Try

Poncorn for nausea. Cranberries for malaria. Sun-bath for rheumatism. Clambroth for a weak stomach. Cranberry poultice for crysipelas. A wet towel to the back of the neck for sleep

Onions and horseradish for dropsical swellngs.
Buttermilk for removal of freckles.

Breathing the fumes of turpentine or carbolic acid to remove whooping cough.

A cloth, dampened with cold water, placed about the neck, for sore throat. Snuffing powdered borax up the nostrils for

Planting sunflowers when in a malarial dis-

A strange sight in Frankfort, Ky., the other day, was twenty three convicts, converted by Mountain Evangelist Barnes, going from the Penitentiary to be baptized, escorted by guards armed with rifles.

** "It is a great art to do the right thing at the right time." The person subject to derangement of the kidneys or liver has a protective duty to perform in purchasing a package of Kidney-Wort. It invigorates these organs. and by its cathartic and diuretic effect, cleanses the whole system of all bad humors.

Written for the Banner of Light. THOR'S VISIT TO JÖTUNHEIM.

A Norse Legend. BY GRACE LELAND.

When Thor went once to Jötun-land. To Utgard-runs the legend old-Loke and Thialfl went with him Into that country drear and cold.

They wandered, till, as night came on, They spled a house; 't was open quite, The large door formed one side entire; Quoth Thor, "Here we will spend the night."

They entered; all the house was still, Nor person nor a thing was there; They slept-till, in the dead of night. Loud noises rent the quiet air !

Thor grasped his hammer, and thus armed, Stood in the door, prepared for fight; Loke and Thialfi, not so brave. Ran hither, thither, in their fright,

Sought for an outlet from that hall; At last they spled a closet there, Where they took refuge till the morn, From foes-they knew not what, nor where. Nor was there any battle there:

Thor waited for the foe in vain; And in the morning's light they found The glant Skrymir, who had lain All night in peaceful slumber there, And what had caused them such alarm

Was but his snoring, loud and strong! Nor feared they longer any harm-For he was peaceable and kind, Yet so enormous, that they found The house that had just sheltered them

Was but his glove, thrown on the ground ! The door was but its wrist; its thumb Was the small closet where they'd fled; It had no fingers, being whole,

An "ancient, rustic glove," 't is said. Now Skrymir started on with them, Bore their portmanteau all day long; But Thor liked not his ways, and feared He had intent to do them wrong:

So he resolved to take his life, That they might safely go their way; Nor dared he wait, but, auxious, watched Till he should sleep at close of day.

Thor stood beside him as he slept: (He ne'er had struck a blow in vain!) Down came his hammer with such force It would have smitten rocks in twain!

The Giant Skrymir only woke. And rubbed his cheek in drowsy way-Did a leaf fall?" he asked, and soon In sleep profound once more he lay.

And now Thor struck a better blow. As soon as Skrymir slept again: He only murmured in his sleep: "Was that a grain of sand?" and then

Lapsed off in slumber more profound: Thor smote the glant's face once more. With "knuckles white," you may be sure-But Skrymir only checked his snore,

And muttered simply, half-awake-"There must be sparrows in this tree;" So Thor gave up his dark intent, And next day Skrymir and the three

Went on their way, and reached the gate Of Utgard-'t was a gate so high, You had to strain your neck bent back To see its top against the sky.

Then Skrymir went his ways, and Thor And his companions were let in, To share the games, and Thor supposed 'T would be an easy thing to win. .

They handed Thor a Drinking-horn; It was a common feat, they said, To drink this dry at but one draught; And Thor at once the trial made. Then long and florcely, three times o'er.

Thor drank, but scarcely lessened that Which filled the horn: "A weak child you!" They said: "Can you lift yonder Cat?" har tried -- small as the feat an

With all his godlike strength, he found, Though he could bend the creature's back, He could not raise it from the ground. Why !" said the Utgard people then,

'How weak! You surely are no man! There's one will wrestle with you now-Throw that Old Woman, If you can !" Thor, heartly ashamed, now selzed

The haggard dame: but all in vain! His mighty strength availed not here: Thor, humbled, homeward turned again. The chief of all the Jötuns there

Went on a little way with them: You're beaten, then," he said to Thor, "Yet there's no cause for so much shame. Things were not what they seemed;-that Horn

You tried to drink was but the Sea; You made it ebb; but who could drink The bottomiess?-nor you nor we.

The Cat you would have lifted-why. That is the wondrous Midgardsnake, Which keeps the great world in its place:

To tear that up would ruin make. And the Old Woman-she was Time, Old Age, Duration-tell me, then, Who wrestles with her, and prevails?

No one with her-nor geds nor men. And then those three strokes which you struck Made these three valleys that you see;" Thor looked -the Jötun by his side Was Skrymir! Then-but where was he?

Skrymir had vanished! and the gates, The sky-high gates of Utgard there, When Thor then raised his hammer strong

To smite them-all had gone to air! And through the silence Thor could hear The Giant's voice for the last time.

Mocking and mirthful, strong and clear, 'Best come no more to Jötunheim !' And the Norse critics say 't was Earth-

Skrymir, this Giant grim and brave-The old, chaotic, rocky Earth; And the glove-house was some earth-cave.

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Indicate the formula and the beyond. In its development theory it advocates the idea that souls are transmigrated until they arrive at a point where they are spiritually self-sustaining, then they are transmitted from parent to child as are the bodies, and become self-sustaining in a spiritual body at the dissolution of the methe

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

The author claims to be en rapport with the spirit of John
Howard, who guides him through circles and spheres of
spiril-life, interviews some of the inhabitants, who relato
their past history and experience giving the bearings of
acts and conditions in their for mer lives upon their spiritual
progress, the bindrances to their advancement, and the sure
rewards of right living. In the macring law of compensation it reconcles the cell with the good, and vindicates the
ways of God to man.

The last is lift interviewed is George Washington, who
speaks as a pidlanthrouist rather than as a patriot. He makes
a thrilling plea for peace and gives a searth gorehuse to the
war-spirit, opposes capital punishment, advocates the election of Federal officers by the people of each locality, in
order to save from Jeogardy the life of the President, on
whom the responsibility of appointments rests. The two
following verses end the poem:

"The night is but the shadow of the day.

The lempest brings the air a purior calm,
Behind the darke ode choats the sunbeams play;

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

Now lack to earth with strength of will renewed,
I wait to hear the boatman's muffled oar,
And trusting that the scenes in visin viewed
I may review; upon this truth I test
To evil's problem soeve, and ask no more;
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[Continued from first page.]

[Continued from first page.]

pose that a little deeper insight into nature will dispel all spirits from the spiritualistic scance other than those in bodily shape? Should science achieve this result, it will be easily seen that the will of the so-colled medium (often honest enough), acting through the mysterious thid generated in his nerve system, affects and controls the almost omnipotent election and magnific survents that are dowing trie and magnetic currents that are flowing like mighty rivers, with the speed of light, through all space."

Here we have the main and final "argument" of this master in Israel, who assumes to teach his puzzled brethren of the pulpit how to deal with Spiritualism; and what is it but a mere conjecture as to what science man do at some future time?-and a most improbable conjecture at that! But even if this conjecture a should be realized, it wholly fails to meet the case. It assumes that it may be found that "the will of the medium" controls the subtle forces that produce the phenomena. But the methods of nature are perceived, and the ideals will of the medium cannot rationally be supposed to produce the names of persons, and to soul, whether in the material or spiritual worlds; are thus cognized. As in the world of forms, state facts, of which the medium knows nothing, and which often are unknown at the time to any mortal present. Such phenomena, and they are of frequent occurrence, prove the action of some other will than that of the medium, or any one bodily present; and as that will manifests intelligence, it thereby proves itself to be an invisible being, which is but another term for a spirit—as it always claims to be. There is no logical escape from this. Thus hardly think him to have been in his best mood when he of the subject of "Spiritism," which he called "a rat-hole philosophy." Great men are not always great, and we can hardly think him to have been in his best mood when he of the subject of the subject of "Spiritism," which he called "a rat-hole philosophy." they are of frequent occurrence, prove the aceven this extravagant conjecture of our Divine falls far short of applying to the "residuum" of facts. The "argument" utterly fails.

to the fact that in this his final argument he has furnished a weapon which, if accepted and used, will do what he so strongly deprecated at the outset—that is, completely "cut the throat of Christianity to get rid of Spiritualism." Nointelligent inquirer can fail to see that the main phenomena of Modern Spiritualism are precisely identical with those recorded of primitive Christianity, and whatever explains the one explains. has furnished a weapon which, if accepted and tianity, and whatever explains the one explains the other. The Rev. Charles Beecher saw this long ago, and strenuously warned his Sadduory of explanation was adopted would "sweep illuminating the whole universe of Nature, and its way through the Bible," and destroy all the emotions of the heart rejoicing in perfect satisfaction with the Divine will. tianity. This is the work which the Rev. Dr. Funk and all clergymen who follow his lead are directly beloing forward. If he shall succeed, and his conjectural theory become accepted, then his own meant to-be sareastic words will apply to his own faith: "In that light, absurd enough it will appear that men should have sought to found a religion on a nerre, and that often, if not always, a diseased nerve"!

When it shall be made to appear that the phenomena of Spiritualism are produced by the " will of the medium," acting through "a nerve, and that often, if not always, a discased nerve," nothing will prevent honest and rational minds from concluding that the so-called "miracles" on which Christianity was founded were produced in the same way!

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comers put in an appearance, while quite a number of voteran campers fourneyed home. Many distinguished Spiritualists from different portions of the country called at the Lake for a brief visit during the concluding days of the gathering.

The speakers have been attentively listened

replete with valuable suggestion. Ed. S. Wheel-er delivered a very able and characteristic speech, full of novel suggestions. Mrs. Fannie Davis Smith speke on "The Church of Spirit." She claimed Emerson, Longfellow, and other celebrities as members of that church.

On Sanday the attendance was very large, J. Frank Baxter delivered an able discourse. The address was particularly adapted to church-going people. E. S. Wheeler delivered a radical discourse; he spoke with his accustomed vigor and eloquence.

The great throng quietly dispersed, and Sun-

The great throng quietly dispersed, and Sunday evening was pleasantly passed by campers in making tarewell calls.

The entertainments through the week have been largely attended. The merry dancers have enjoyed the exercises in the Pavilion.

"Adieu, until next year!" was the burden of many farewell words, as the trains left the Lake on Sunday night and Monday morning. The camp, meeting of 1882 has been a great sunday.

The camp-meeting of 1882 has been a grand suc-

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J. FRANK BANTER. The lecturer referred to the incipient stages of Spiritualism, and called attention to the early phases of mediumship. He then denounced the spirit of conservatism which always opposes innovations upon old views. The speaker closed his discourse with a powerful and eloquent appeal for unity among Spiritual-

DR. H. B. STORER.

Within the past year the great Idealist of the nineteenth century has passed to the spiritual country. Ralph Waldo Emerson closed his mortal eyes upon the mundane world to continue, doubtless, in higher spheres of existence the exercise of that fine spiritual insight for which he has been so greatly distinguished. It is possible that he may note the transition from one sphere of being to another, but one who has dwelt habitually in the ideal world as his home dwelt habitually in the ideal world as his home will think less than most men of mere environment. Living habitually in the conscious presence of the Over-Soul, every transition must bring him only where the Infinite Presence is more and more perfectly expressed. Our debt to him consists in this, that he has revealed to us the Ideal World, from which all things proceed, and toward which all things tend. The world of nature and the world of man are to human consciousness forever ideal and Emerhuman consciousness forever ideal, and Emer-son's finely expressed thoughts not only inter-pret Nature, but allure us from its external forms to see its significance in the ideal world to which he conducts us.

It is proper, then, that we mention the name of Emerson as a prelude to our theme, which is "The Power and Value of Ideas." Ideas are the conductors of inspiration; they relate us to the Infinite Intelligence, and are the royal messengers that communicate its will to men. Whoever is familiar with their presence and acts habitually from the impulse of their influence, is under divine control, and does the will of God. Every human soul is an individualized portion of that intelligent force which avelyed of God. Every human soul is an individualized portion of that intelligent force which evolves the universe. Its essential nature, therefore, being one with the Universal Soul, divine ideas are communicable to it. All external forms in the world of matter are materializations of divine ideas: the first attitude of the human soul toward these facts is one of perception.

The speaker here illustrated the methods by which the external universe acts upon man by the vibratory forces that address every sense and awaken corresponding action in the senso-rium. The second attitude of the soul toward these pictures of memory is one of reflection. Here the treasures of knowledge and experi-ence are arranged and classified; the laws or or comprehend the value and significance of a divine idea in the methods of its development when he attered this petulant and unworthy estimate of a philosophy which is in harmony with his own noblest ideas, and the phenome illustrations of which are demonstrating to But our learned D. D. seems totally oblivious of the fact that in this his final argument he bodily death. How much grander the sentiment of Walt Whitman: "I have learned the

every atom of matter and every process of life to give an account of itself to the consciousness of man. Immortality is the resurrection into conscious life of the incentives that have caused ceeic brethren that whatever naturalistic the-

ED. S. WHEELER.

The speaker commenced his discourse with a statement of what the latest development of psychological science had made known concerning the nature and constitution of man, dwelling in particular upon the more recent discoveries in microscopic and kindred means of investigation. Continuing at some length upon these, he pointed out their significance as related to man and his spiritual being, and prophesied the time would soon come when, with a more particular-knowledge of that which characterized the race as a whole, or differentiated them as individuals, we should fay the foundation of a more practical education, and secure the development of a higher and finer type of human nature; with the more beautiful and va-ried development of harmonious individuality. The assumed the fact of immortality to be escientifically demonstrated, or at least a matter of strict thildsoutherd information. He realized duced in the same way!

Such are the "sound" arguments constructed by the reverend divine who edits the *Homiletic Monthly*, to aid his nonplused clerical brethren in staying the alarming inroads of Spiritualism. Is it not plain that, like his predecess
sor, Prof. Phelps, he has succeeded only in constructing a clumsily-contrived boomerany?

BREUTAL TAW; he craimed that the pretended
was mere theoretical assumption successfully
controverted by actual facts heretofore but little regarded. For instance, said he, we have
been taught of the atom as the last analysis of matter, and also that no two particles could occupy the same point of space at the same time; that so-called solid substance could not pass through solid; when the fact was, that by Asse of the Meeting-Digests of the Speeches-Henry Skide's Scances-Spirit-Messages in Public-Miscellaneous Matters, Lake Pleasant, Mass, Ang. 28th, 1882.—The Who shall describe the last week? Reunions entific dogmas about as often as we had and partings were the order of each day. Late annihilates the atom, and shows us instead voranusulates the atom, and shows us instead vortices of force revolving by the rule of their own polarity: these forces presenting all the forms of matter, which forms were palpable, ponderable and visible, or impalpable, imponderable and invisible, just as these polarities were maintained in their normal order, or by some cause reversed in their action. Operating parameters with the contraction of the contraction. The speakers have been attentively listened to. Mrs. Palmer spoke on the general theme of "Salvation," which she elaborated in an ingenious manner. Dr. H. B. Storer spoke on the "Power and Value of Ideas," delivering an address remarkable for its originality and spiritual significance. J. Frank Baxter's cloquent discourse on "The Value of Spiritualism" was replace with valuable suggestion. Ed. S. Wheelintensity can operate on the same line at once, in opposite directions; however, as in the case of the currents upon the electric wire, forces of the currents upon the electric wire, forces of like quality and unlike intensity can so operate. After all, said the speaker, we know very little of the absolute nature of the things we observe. We call that law which we suppose to be the universal method, but base our conclusion merely upon effects noticeable within our own limited horizon. Beyond that lies the uncomprehended and unknown, to gain which, or even to much enlarge the present boundaries of science, scientists tell us will require something like an additional sense. Of the possibility of this we have intimations, and in possibility of this we have intimations, and in passing from the mortal we shall doubtless realize the same. Zöllner tells us of fourthrealize the same. Zöllner tells us of fourth-dimensional beings, and argues that the phe-nomena of Spiritualism, as produced through the mediumship of Slade and others, are im-possible except to such beings. The speaker was of the same opinion; he profested against what he called a degrading view of the spirit-life -that is, that it was a mereduplicate or extension of the life we now live-claiming, on the contrary, that the nature of that life could not be made known to us, any more than we could fully understand the inexplicable and seemingly preternatural effects thence evolved.
The lecture closed with the assumption that the life beyond the mortal was one of entire novelty and inconceivable beauty, wherein the

> would find no repetition, but that the spirit, once released from the body, would triumpli in the freshness of childhood amid the grand and original experiences in the morning-land. THE FAREWELL ORATIONS.

and commonplace experiences of earth

J. FRANK BAXTER.

One of the subjects, if not the subject that most engages both the general and the scien-tific mind at the present day, is spirit-manifestation. Spiritualism has quite ceased to be re tion. Spiritualism has quite ceased to be regarded as a mere hallucination of weak and unbalanced minds, as a will-o'-the-wisp projected by a sickly imagination, and is beginning to be recognized as of the deepest psychological interest, and pertaining to the highest spiritual well-being of humanity. Whoever turns over, however listlessly, the literature of the day, especially that portion of it which best represents the current interest of the general represents the current interest of the general mind, namely, the daily newspapers and the various forms of the periodical press, must be assured that this is no mere assertion prompted by an individual enthusiasm in the cause. In the ranks of Spiritualism may be found some of the most prominent scientific men of the age; mental and moral philosophers, distinguished members of the medical profession, men and women of the highest culture and refinement, and even theologians. We say "even theolo-gians," for theologians, as a class, are too much gians," for theologians, as a class, are too much the slaves of authority, too much committed to their peculiar forms of religious belief, to identify themselves with any new movement. Spiritualism has become a stupendous fact, with its millions of living witnesses. It is not a creed or a theory based alone on the traditions and evidences of the past, like the dominant theologies of Christendom; but a truth based on visible and accredited phenomena now

manifest everywhere in our midst. The rise of Christianity, of the Roman empire and the Reformation of the sixteenth century, are events transmitted to us on the evidence of departed witnesses; and it were just as reasonable to deny all those witnesses and discredit the events to which they testify, as to dismiss with silence or contempt all the living witnesses who stand up to-day in testimony of the existence and manifestations of spiritual intelligence.

gence.

It is plain to see that a carefully arranged It is plain to see that a carefully arranged sectarian education still keeps many partially under the old bonds who would otherwise be found standing nobly forth in the free light of to-day. It is also clear that to the great body of intelligent, thinking men and women, many of the leading doctrines of the self-styled "evangelical" seets, have become little better than the fables of ancient mythology. This I believe to be the real, not always the apparent state of the case, for from various motives many continue to pay external homage to that which in their inmost convictions they feel to be sham and falsehood. This is sad, but doubtless no less true than sad. This false practice as well as false doctrine of Christendom is a most serious no less true than sad. This false practice as well as false doctrine of Christendom is a most serious hindrance in the way of successful progress. For is it not notoriously true that in almost every past instance of true reform, the main body of the church has either actively fought against it, or else looked coldly on ontil, through other agencies, it has become sufficiently established to vindicate its own right to a permanent and popular existence? And when at length the church does follow in the way of reform, is it not ever at a distance and with a due regard to its own stolid dignity and chronic dislike to all unpleasant disturbance of the dust of the Past?

EDWARD S. WHEELER.

The lecturer began his discourse by express ing the deep sense of responsibility which fell upon him; as he stood before so vast an audience of such a character, the scene had inspired him with the most profound reflection; he was overwhelmed with memories of the past and overwhelmed with memories of the past and realized the aimost palpable presence of a host of those who, over a quarter of a century ago and since had been his co workers for the cause of Spiritualism, under circumstances wherein the prophecy of such a phenomenal gathering as that of Lake Pleasant and the other Spiritualist camp-meetings would have been counted the most absurd of all the so-called insanities then put forward as the teachings of Spiritualism. There was a gentleman upon the grounds who made it his business to gather and recall "facts";

made it his business to gather and recall "lates"; he would call his attention to the time, place, and occasion, as one of the most tremendous and significant facts of the age. Let it be noted, said the speaker, that in the heart of Orthodox New England thousands upon thousands assemble upon the Sabbath day outside of the church and church before a chiral church tall charges it a miny the heart is so and church influences to enjoy the beauties of Nature, to listen to the grand music, "sacred" only in the sense in which all that is beautiful and healthful to humanity is divine, to enjoy themselves and then turn with one consent from the recreations of the time and place, and list-en with the most careful and orderly attention to an exposition of that philosophy which answered the old question, "if a man die shall he live again?" by reference to the facts of an experience of spirit phenomenon and communication and the property of the property of

tion now rapidly becoming common. tion now rapidly becoming common.

The speaker said he realized the difficulty of properly addressing an audience so composite in its varied character; he saw before him representatives of all the learned professions, both men and women, who had attained the highest distinction in their special walks of life; he also saw those who for the day had laid aside the implements of a life long foil and came from a labor which forbade study and made culture impossible, to listen to a discussion in which they had as deep an interest as was possible for any others to have. How to reach all those compre hended in and between these classes might wel give a teacher serious thought. He could only promise to the best of his ability, aided by whatever inspiration he was capable of re-

whatever inspiration he was capable of receiving, to waste as little as possible of the passing hour, which he realized was so much of the
life of the thousands before him.

The lecturer rapidly reviewed the assumptions of the theologies of the past, asserting that
they with their alleged gods and baseless dogmas
had been discarded for the greater part from
modern thinking and belief, while the fundamental truth of every moral principle had been
resifirmed upon a scientific basis. The promising feature of the times was the fearlessness
and freedom with which so many were pressing and freedom with which so many were pressing forward in the way of a sane and natural invesforward in the way of a sane and natural investigation of all spiritual things and their relations. He earnestly hoped that all would discard prejudice and cowardice, and as circumstances permitted diligently pursue such investigation. From this would grow a greater breadth of view, a larger mental freedom, and a more rapid and beneficial progress. Thus should the attainments of the immediate future be greater and better than the success of the past, and in the harmony and enlightenment of the future there would be developed the perfection and happiness of humanity here and hereafter. In closing, the speaker said and hereafter. In closing, the speaker said that he had been able to deal with his subject only in the most general way; he had endeav-ored to present his thought in a manner so sharply defined that all might recognize the ex-pression of the same. Radical as he might be said to have been, he assured his hearers he would have been still more so had be been suf-ficiently intelligent, not meaning to outrage the feelings of any, but simply to present the truth, the whole truth, and nothing but the truth.

DR. HENRY SLADE'S SEANCES. CONVINCING TESTS.

Dr. Henry Slade's scances have been largely attended, and the manifestations have been very convincing. Mr. Simmons, business manager for Dr. Slade, handed the subjoined statement to the Banner reporter the other day:

ment to the Banner reporter the other day:

A CANADIAN CONVERTED.

Among the visitors to Dr. Slade's rooms, Aug. 14th, was Mr. II. S. Taylor, of Stanstead, Province of Quebec, Canada. Before coming, Mr. Taylor had provided himself with two slates, which he brought with him. The sitting was held at about half-past one in the afternoon. Before attempting to obtain writing, a chair standing some feet from where Mr. T. and the medium were sitting was lifted from the floor and then set down, without falling over. A hand grasped Mr. Taylor on the side furthest from Dr. Slade while both the Doctor's hands were on the table. Mr. Taylor was then asked to write the name of some person on the slate, and not allow Dr. Slade to see it. He wrote the name of his father, when the slate was laid across his left arm, and Dr. Slade laid the end of the fingers of his right hand on the frame, Mr. Taylor retaining his hold of the other end. This was covered with the other slate inclosing a pencil between the two. Immediately the pencil was heard writing; and when it ceased the following communication was found, covering the entire slate: "My dear son: God bless you for your coming here. James G. Burns is present, but not able to control. He says to all friends he is now happy, and finds Spiritualism true. Yes, my son, it is true. Do all you can to promulgate its truth, and you will please your affectionate father, Reuben Taylor."

Mr. Taylor says the writing resembles that A CANADIAN CONVERTED.

Taylor."
Mr. Taylor says the writing resembles that of his father, especially the letter T in Taylor. After reading this he wrote on the other slate the name of his deceased wife. A slate was then placed on the table, over a crumb of slate-pencil, when both gentlemen placed their right hands on the slate, when the following was written on the under surface of the slate:
"My dear—I have much to say to you, but am not able to do so now. Oh! is it not glorious to be able to write a letter and have it received the very moment it is written? I am with you much of the time, and it gives me joy to know you do believe I am still your loving wife, Sue." you do believe I am still your loving wife, Sue.' J. MILTON YOUNG,

Of the Boston Globe, had a very satisfactory seance with Dr. Slade the other day. Mr. Young informed the Banner reporter that Slade was undoubtedly one of the most wonderful medianes on the control of the most wonderful medianes. ums on earth. PUBLIC SPIRIT TESTS.

J. W. FLETCHER.

J. Frank Baxter has been known for years as a J. Frank Baxter has been known for years as a remarkable medium for public tests. This year E. W. Emerson, J. W. Fletcher and Mr. Baxter have given public illustrations of mediumship from the platform. Following are samples of Mr. Fletcher's descriptions:

(1) I see a gentleman who places before me a large seed a gentleman who places before m

(1) I see a gentleman who places before the a large scroll, and smiles as he does so. He spells out "Indianapolis;" he calls for his wife, "Lizzie Smith;" he now writes "Hiram Smith," and says, "Keep to the Lease." A lady rose in the audience and said: "I am Lizzie Smith, and I understand this perfectly." Wait a moment, said the medium: The spirit says. "Do N'T CHANGE THE DOOR PLATE." The

Says, "DON'T CHANGE THE DOOR PLATE." The lady sat down remarking "1 understand itall."

(2) I see a young man; he says that he is GEORGE More, and that he comes to his father, Newell Morse, who is present. "Recognized!" exclaimed a gentleman. "Yes," said the Controlling Spirit, "I know. I was with you at Edward B.'s. yesterday." The father stated he had never seen the medium before, and that it was all correct. and that it was all correct.

GENERAL MISCELLANY.

CAMP CHIPS.

Needed: New bath houses.

"Good-bye, until next year!"
In demand: The Sanitary Committee.
Well, the meeting was a great success.
Crowded out: One thousand personals.
Henvilv loaded: The trains on Sunday.
Allie Fletcher left camp on the 26th for Nigara Falls.

agara Falls.

Next year there will be a rush for lots on the new grounds. Charles Sullivan has been *fêted* by his friends

at the Lake.
Very remarkable: J. Frank Baxter's tests on Sunday afternoon.

J. Frank Baxter's discourse on Sunday was a

scholarly production.

Mrs. Dick, the lecturer, was cordially greeted at the Lake by many friends.

Mrs. M. F. Dwight, of Stafford, Conn., is an excellent clair voyant physician.

James G. Clark, the well-known singer, warbled a song on Sunday afternoon.

Numerous: The soloists who have sung from the platform through the meeting.

The platform through the meeting.

Fine: The congregational singing on Sunday, accompanied by the Fitchburg Band.

A grand speech: Mrs. Fannie Davis Smith's oration on "The Church of the Spirit."

Judge Stuart, of Rochester, N. Y., a veteran Spiritualist, made a brief stay in camp.

Frank Beals, of Corning, N. Y., a critical Agnostic, has enjoyed his sciours in comp.

nostic, has enjoyed his sojourn in camp.
Attentive: The great audience, while Ed. S.
Wheeler was talking, Sunday afternoon.
Newman Weeks, of Vermont, was a critical
spectator of what went on at the Lake.

President Whiting, of the Niantic Camp-Meeting, made his first visit to the Lake last week.
Editor Spear has the sympathy of all the campers in the loss of one of his sweet children. Many veteran Spiritualists need the enthusiasm which marks the speech of the new con-

Bro. J. B. Hatch, of Boston, visited the camp and smiled on his many friends one day last week.
"All aboard for the Burlington, Vt., Camp-Meeting "-such was the cry the last day of the

Mrs. Col. S. S. Brown, of Burlington, Vt., a prominent Spiritualist, enjoyed her trip to the camp.
Mrs. John W. Wheeler and her daughter Marion favored the Banner reporter with a call.

Mr. and Mrs. Rynus, of New York, were the recipients of many attentions from prominent

campers. Miss Amanda Bailey, of Salem, Mass., sang sweetly and artistically from the grand stand on Sunday.

on Sunday.
Yes, kind friend, you can renew your subscription for the Ranner of Light with us in 1883, in all probability.
Mr. Van Austin, of Orange, Mass., has said many kind words to the writer during the camp. He appreciates the Banner of Light.
Parties who failed to subscribe for the Banner of Light, and and their subscribe for the Cally &

of Light can send their subscriptions to Colby & Rich, 9 Montgomery Place. Boston Mass.

Remarkable: J. Frank Baxter's tests on Sunday. Many spirits were recognized, and a pro-

found impression was made upon the people,
Merited: The enthusiastic applause which
greeted the Fitchburg Band on Sunday. The
ministry of music is appreciated at Lake Pleas-

Copies of the Lake Pepin Gazette were circulated in camp. Mr. Jamieson is a bold writer. Address him at Pepin, Wis., for a specimen

To the police: Adieu, gentlemen: you have kept good order during the season, and the value of your services is recognized throughout

Station Agent Billings has performed his arduous labors in a business-like manner. The Banner reporter is indebted to Mr. B. for many President Beals, in dismissing the great audi-

ence on Sunday afternoon, said: "You are now dismissed until Aug. 1883, when we hope to see you all again!

A good time: At Charles Sullivan's entertainment. Prof. Tice, the great magician, turned water into wine, and other celebrities participated in the exercises.

J. Milton Young, Secretary of the Spiritualist Association of Haverhill. Mass., has given excel-lent reports of the meeting in the secular press. He is an earnest worker.

Maud E. Lord left Lake Pleasant for the Lan-

sing (Mich.) meeting, Aug. 27th. She has been the recipient of respectful attention from promthe recipient of respectful attention from prominent campers during her stay here.

On Saturday eight hundred Scotchmen, from
Holyoke, Mass., visited the camp. The merry,
bagpipers were followed by a large crowd of
children, Sam Maxwell leading the van.

Willimantic, Conn.: This thriving town had a
large representation at the Lake on Sunday, D.

A Lymp, Will Enlier Descent Rymbar, and

large representation at the Lake on Sunday. D.
A. Lyman, Will Fuller, Deacon Burnham and
other well-known Spiritualists were present.
The dedication of the Fletcher cottage, arranged for Sunday night, was postponed on account of the illness of Mr. Cushman, living near
by. A brilliant programme had been arranged.
Dr. William A. Towne, of 109 East Bridge
street, Springfield, Mass., has had excellent success at the camp as a magnetic physician dur-

cess at the camp as a magnetic physician, during the season just closed.

A fact: Hundreds of persons will enjoy life more than ever, as they have become subscribers to the Banner of Light. Lake Pleasant was the place where the new start was made in a

the place where the new start was made in a progressive career.

A happy couple: Mr. and Mrs. Ed. S. Wheeler. Rev. Mr. Burr, of Philadelphia, performed the marriage ceremony in the Quaker City on Aug. 24th. May this couple enjoy a long career of happiness and prosperity.

A vote of thanks: President Beals stated on Sunday that he was happy to say that Dr. Slade had filled his engagement to give free segments.

had filled his engagement to give free scances during the meeting in a satisfactory manner. A

had filled his engagement to give free scances during the meeting in a satisfactory manner. A vote of thanks was called for, and everybody cried "Ay!"

On Aug. 21st the following persons were elected to official positions in the New England Camp. Meeting Association: Vice-Presidents, M. V. Lincoln, Boston; Mrs. M. A. Lyman, Springfield; Dr. E. A. Smith, Brandon, Vt. Clerk, N. S. Henry, Montague, Mass. Treasurer, T. T. Greenwood, East Templeton, Mass. Directors—Joseph Beals, Greenfield, Mass.; A. T. Pierce, Providence, R. I.; W. H. Gilmore, Chicopee, Mass.; D. B. Gerry, Stoneham, Mass.; M. V. Lincoln. Boston: David Jones, Utica, N. Y.; James Wilson, Bridgeport, Ct.; T. T. Greenwood, Committees: Grounds and Tents—N. S. Henry, A. W. Mason, J. S. Hart. Transportation—Dr. E. A. Smith, D. B. Gerry; Dr. N. D. Ross, Troy, N. Y. Speakers—Dr. Joseph Beals, Dr. E. A. Smith, Mrs. A. T. Pierce, Reception and Entertainment—Mrs. M. A. Lyman, Mrs. M. V. Lincoln; Mrs. S. N. Kingsley, Putnam, Ut. Auditing—A. T. Pierce, A. Bullens, W. H. Gilmore. Music—T. W. Coburn, Springfield, Mass., P. D. Willis, Miss Hattle Mason, Police, Lights, Sanitary—A. W. Caswell, J. S. Hart, G. B. Gallond. Renting Privileges—T. T. Greenwood, M. V. Lincoln, T. W. Coburn, Membership—N. S. Henry, Chairman, and thirty-one others.

A distinctive feature of the camp this year has been public descriptions of spirits from the platform after the regular lecture each day. Hamilton Place, Boston, until further notice. J. WILLIAM FLETCHER can be consulted at 2

Spiritualist Meetings in Brooklyn. Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, meeting at Everett hall, 308 Fulton str et, between Smith street and Ga latin Place, resumes services (morning at 11 and eve ning at 7:45 o clock) on Sunday, Sept. 334 with Mrs. F. O. Hyzer as a seaker for that month, followed by Walter Howell, of England, in October; Cephas B. Lynn, in November, etc. Cests free, and overy one invited. Children's Lyceum at 3 o'clock P. M. Conference meetings—John L. Martin, Chalrman—overy Saturday evening, at 8 o'clock. H. W. Benedict, President.

Benedict, President.

Brooklyn Spiritual Fraternity.—Sunday services in Large Italiof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7% P. M. Conference meetings held every Friday evening in Lower Hall of Brooklyn Intstitute. All the spiritual papers for sale at allour meetings. S. B. Nichols, President. The Enstern District Spiritual Conference meats every Monday evening at Composite Roun, 4th street, corner South 2d street, a 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Spiritualist Meetings, in New York. The First Noricly of Spiritualists holds meetings very Sunday in Republican Hall, 55 West 33d street, at 03f A. M. and 73f P. M. Henry J. Newton, President; Hen-y Van Gilder, Secretary.

ry van Gider, Secretary.

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

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