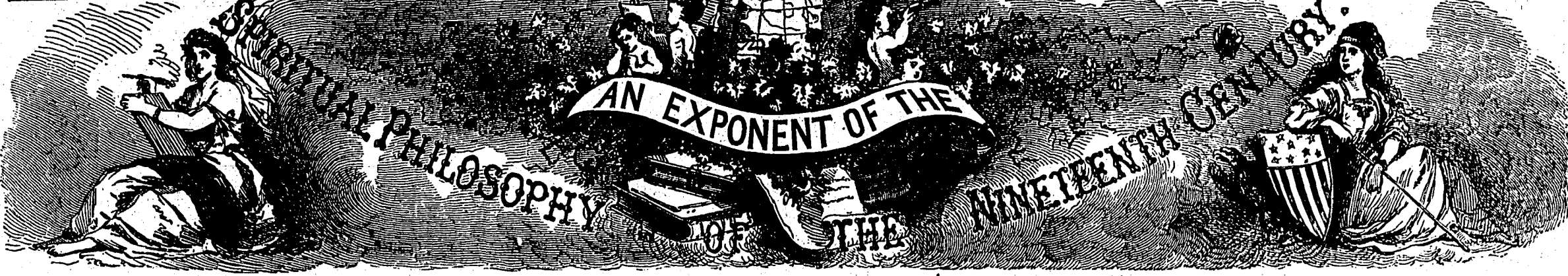


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Original Essay.

"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 clairvoyants 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 sense super-physical, or super-material, but not

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 unnecessary—for the Bible is founded on supernatural [?] 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 [?] 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 "sound." Let us examine them:

"I. Spiritualism seeks 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 will lead 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 spiritual truths. 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 ill-founded; (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, in 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 acquired where it is wanting? Jesus said, according to the record, "An evil and adulterous generation seeketh after a sign." Of course, lacking 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 looked-for 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 disciples to ask Jesus whether he was the "one who should come," the latter made this answer: "Go and show John again those things which ye 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. Through these they may receive some proof of

the reality of spiritual things—of a spiritual existence awaiting them, of spiritual powers 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 opened, 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 spiritual 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 by 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 convincing 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 church to-day. There is just as great a need of physical proofs of the existence of the spirit-world 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 system. Faith, to be living and vital, must be based on valid and rational evidences, addressed either to the physical senses, the intellect, or the spiritual perceptions. When based on uncertain ancient records or traditions, or on early education, or the dicta of priests or of the church, it is mere *credulity*, and valueless for intelligent spiritual culture.

The resurrection or re-embodiment (which ever it was) of Jesus after his crucifixion, about which Thomas was doubtful, was not "a spiritual truth," to be accepted "through soul-discernment," 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 classes 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 in all this," he asks, "Yet, if it were all true,

who in his sound senses would dare trust his 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 spirit-world—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 trustworthily, as furnishing proofs of certain important 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 infallible authority but a mere matter of opinion or judgment? In the last analysis, is he not—*is not every intelligent and thinking person*—compelled 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 or opinions of modern spirits? This is what every intelligent Spiritualist does. The Rev. Dr. has just before told us that "the developed spirit is its own spiritual touchstone for spiritual truths." If so, the true test is *within*, and we have no need of any external infallible book, or of infallible revelations from spirits. No person "in his sound senses" will "trust his soul's immortal interests" to a Doctor of Divinity who manifests such indiscriminate and confusion of mind.

The next proposition is:

"III. Tested by its fruits, Spiritualism is not good."

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 tendencies 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 liable 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 known, was with Rev. John H. Noyes (an anti-

Spiritualist clergyman) and his Oneida Community, 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 H. Noyes and Oneida Community 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, capacity for inspiration, etc., and the attainment and exercise of the "spiritual gifts" of "healing," "teaching," "discernment of spirits," "prophecy," and the rest. These are among the earlier fruits, and we do not hesitate to pronounce them "good," despite the carplings 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 reckless and self-contradictory opinion that "nineteenth, 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 veridicality." 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. Zollner and his fellows of the Leipzig 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 eloquent 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. Zollner, 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 inside the human body," etc. He adds:

"What can be more reasonable than to sup-

[Continued on twelfth page.]

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 joy are ever shining,
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, lead and true,
Bears friendship without end or bound,
And that the prize is you.

I trust you as I trust the stars;
Nor cruel loss, nor secret hide,
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 a frolic boy,
More watchful than a sentinel,
And day and night with 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 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 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.

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 hear.

Sunday, the 6th, dawned bright and clear, and at an early hour the crowd began to gather. At 11 A. M., Capt. H. B. Brown, who has charge of the public meetings, delivered one of the most able and eloquent lectures I have been my privilege to hear. His theme was, 'The Evidence 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 heavenly 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 look the slates and hold the key and the answer will be written between the slates, 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.

The grounds are under the supervision of Capt. Kiefer, 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 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 recently returned from his fruit farm in California, 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 spending a few days in Saratoga, was held at the spacious residence of Mr. F. J. Hurd last Friday evening. There were 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 incontrovertible 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:

Luther Bedortha, Geo. W. Sterling, R. L. Allen, Truman Cook, Albert Whiting, John Newland, W. L. F. Warren, Reuben H. Walworth, Robbins Russell, Joseph Mullen, Tashah Bedortha, Stephen Thatcher, Wm. A. Hamilton, Joseph Westcott, Thomas Gibson Young, John L. Perry, Lewis Chase, David Ritchie, Beckman Huling, Geo. W. Weston, Seth Thoma, Minnie Keith, Jas. M. Austin, Benjamin J. Barber, Hiram Bedortha, Wilber Thompson, Henry Starkweather, Virginia Foster, Louis Winans, Deborah K. Brewster, Samuel Young, Saml. A. Arrows, Eda Burrows, Leah Rich, Paul Thomas, Libbie Allen, J. B. Seaman, W. V. Leland, Frank Foster, Mary Samson, Richard Hurd, William Hurd, John B. Rogers, Dora J. Barrett, John H. Stevens, Harry Wheeler, Louise McFar, Hatfield Halstead, Gladys Rosa, Mary Ann Durham, Sally King, Calvin Newton, Darius Chase, Frank Bloomfield, Lyndus E. Ellsworth, Sid. Baker, Frank F. Trim, George Swasey, Jane L. Whitlock, Elizabeth C. Moore, John Williams, Edna, Mrs. S. S. Winans, Lorinda Bedortha, Horace Loomis, Rufus Bates, Garrett Smith, Kinsey Gorman, Cynthia Lee, C. R. Brown, Richard Rich, Lorenzo J. Vibbard, Hannah Beck, Cross, Alice Jennings, Annanias A. Moore, John Durkee, Harry M. Ledwick, Thos. J. Marvin, Moses H. Colby, Harriet Cady Dake, Giltie M. Croft, Maria Taylor, Wm. M. McKinley, Daniel Cady, George W. Hall, George Graham, Barnes Sears.

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 Bloomfield 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

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 many 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 Messager 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 newdealers, 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 people. Churches feel their influence, and discard their dusty 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."—*Wm. K. 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, Me.*

"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 *Banner 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 hearts—immortal 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 perceived, 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 Paw, Ill.*

"Being about to cross the threshold into my eighty-second 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, Cardington, 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 messages 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 aid you in the struggle for the final triumph of truth."—*E. C. 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. 127. 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 Francis 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 Francis 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. II, Waushara, 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, 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."

Please do not jerk and whip and pound and abuse that horse or team as you often do. No cowardice is so low as that which abuses dumb animals. To abuse any creature that is helpless is cruel, cowardly and indicative of a coarse, brutal nature. Please be merciful to your horses and cattle and you will never regret it.—*Pomeroy's Great West.*

To Business Men.

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

Dispatch is the soul of business.—*Earl of Chesterfield.*

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2 1/2 and 7 P. M., in Union Hall, Charles Holden, President; R. T. Shaw, Treasurer and Secretary. The services are cordially invited.

CHICAGO, ILL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12 1/2 and 8 o'clock, P. M., every Sunday. All are invited. Z. C. Foster, Secretary.

The Spiritual Progressive Society meets at Grimes Hall, 13 South Halsted street, Sundays, at 3 P. M. H. O. Loomis, President; Mrs. Harrison and others will speak and give tests.

First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7 1/2 o'clock. While interpretations in Spirit, corner Woodland and Walnut streets, at 10 A. M. every Sunday. Mrs. Corn L. Y. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irregularly in Webster's Hall, corner Prospect and Brownell streets, at 7 1/2 P. M. Thomas Lees, President; T. H. Lees, Secretary. The Children's Progressive Lyceum meets in the same place, at 10 1/2 A. M. Wm. Z. Hatcher, Conductor; Mrs. Ella Williams, Guardian; T. H. Lees, Treasurer, 103 Cross street.

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7 1/2 P. M., at Zion Free Library, Iowa Avenue, inspirational speaking. Dr. Henry E. Jones, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

HANSON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Inogene M. Adams, Secretary. Mrs. B. Adams, Conductor.

INDIANAPOLIS, IND.—The First Society of Truth-seekers meet for religious service every Sunday at 2 1/2 and 7 1/2 P. M. J. R. Huch, President; S. D. Bush, Secretary. The Children's Progressive Lyceum meets Sunday and Wednesday evenings, in Palace Hall. W. P. Atkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treasurer.

LEONISTER, MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6 o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fannie Adams, Secretary. Mrs. N. Adams, Conductor.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2 P. M. at Good Temple's Hall, Main street. All cordially invited, especially strangers. President, J. H. Huch, Vice-President, J. C. Adams, Secretary, Mrs. Nettie O. Wolf, Treasurer, F. Lindquist.

MILWAUKEE, WIS.—Spiritualist meetings are held at Hoyt's Hall every Sunday evening at 7 1/2 P. M. L. M. Speaker, regular services.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7 1/2 P. M.

NEWPORT, MASS.—The First Spiritual Society holds meetings every Sunday at Temple of Honor Hall, 48 State street, at 2 1/2 and 7 1/2 P. M. Vice President, J. W. Hicker; Secretary, R. E. Braun; Treasurer, Moses A. Finney.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2 1/2 and 7 o'clock. President, J. W. Huch, Vice-President, J. C. Adams, Secretary, Mrs. Nettie O. Wolf, Treasurer, F. Lindquist.

PHILADELPHIA, PA.—The Second Association of Spiritualists holds conferences every Sunday at 2 1/2 and 7 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlow, President; Charles W. Y. Adams, Secretary.

POMONA, ILL.—The People's Progressive Association holds regular meetings every Sunday at 10 1/2 A. M. and 8 P. M., at Workman's Hall, corner Adams and Fulton streets. President, J. W. Huch, Vice-President, J. C. Adams, Secretary, Mrs. Nettie O. Wolf, Treasurer, F. Lindquist.

SALEM, MASS.—Conference or lectures every Sunday at 2 1/2 and 7 P. M. S. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and service every Sunday at 2 1/2 and 7 P. M. S. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and service every Sunday at 2 1/2 and 7 P. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening, A. C. Goffin, President; John Gage and Ellen Dickinson, Vice-Presidents; Mary D. Howe, Corresponding Secretary. Mrs. J. C. Adams, Conductor.

WORCESTER, MASS.—The Worcester Association of Spiritualists holds conferences every Sunday at 2 P. M. in Grand Army Hall, Woodbury C. Smith, President; Hattie W. Hildreth, Vice-President; E. P. Howes, Secretary; Mrs. J. C. Adams, Corresponding Secretary; F. L. Hildreth, Treasurer.

WYOMOUTH, LANING, MASS.—The Brainerd and Wyomouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Wyomouth Landing, at 2 and 7 o'clock P. M.

Lake Champlain Spiritualist Camp-Meeting. To be held at Lake Champlain, Burlington, Vermont, 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 insure a truly first-class and successful meeting. They have already secured some of the most talented and popular speakers, as well as some of the best test, musical, and dramatic talent, and will be a most successful and profitable one.

Arrangements have been made with the Railroad and Steamship Companies, and all persons visiting or attending this Camp-Meeting for fare free.

On plenty and excursion days there will be grand dancing assemblies, and on the non-excursion days there will be a concert of the best musical talent in New England. 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 will be in the city during the week of the Camp-Meeting. Also a good choir, under the charge of Mrs. Minnie D. Emerson, of Philadelphia, has been secured.

We have one of the best (if not the very best) beaches for bathing, boating and fishing in New England. Queen City Hotel, and a truly first-class hotel, the Shelburne Hotel, are about two miles from Burlington, on the Rutland Division of the Central Vermont Railroad.

Persons desiring to attend this Camp-Meeting and have them ready for occupancy, should notify S. N. Gould, West Randolph, Vt. Dr. S. N. Gould, GEO. A. FULLER, Lucius Webb, Vice-Presidents.

O. G. RUGGIE, Secretary.

A. F. HUBBARD, Treasurer.

Sunapee Lake Spiritualist Camp-Meeting.

The Spiritualists of New Hampshire will hold their fifth annual Camp-Meeting at Sunapee Lake, Newbury, N. H., commencing September 8th and closing September 25th. The picnic days will be September 12th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, and 25th. The services of the following speakers have been secured: Dr. H. B. Storer, of Boston; Geo. A. Fuller, of Dover, Mass.; Joseph D. Bliss, of Newbury, Mass.; Miss Jennie B. Bliss, of Newbury, Mass.; Mrs. F. M. Bliss, of Newbury, Mass.; Dr. J. P. Greenleaf, of Boston, Mass.; Mrs. Adelle Stevens, of Greenfield, N. H.; Mrs. S. B. Wood, of a truly first-class hotel, the Shelburne Hotel, are about two miles from Burlington, on the Rutland Division of the Central Vermont Railroad.

Persons desiring to attend this Camp-Meeting and have them ready for occupancy, should notify S. N. Gould, West Randolph, Vt. Dr. S. N. Gould, GEO. A. FULLER, Lucius Webb, Vice-Presidents.

O. G. RUGGIE, Secretary.

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A Liberal League Convention and Spiritualist Camp-Meeting.

Will be held at Tama, Tama County, Iowa, September 7th, 8th, 9th and 10th. Let all who can, bring tents and other camping accommodations. 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 delicacies at reasonable rates for all friends of Liberty and Truth. 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. Sovereign, of Milwaukee; Col. M. E. Billings, of Waverly, Mass.; Mrs. J. C. Adams, of Newbury, Mass.; Geo. A. Fuller, of Newbury, N. H., Secretary and Geo. W. Blodgett, Newbury, N. H., Committee on Grounds.

The Spiritualists of New Hampshire will hold their Annual Camp-Meeting at Sunapee Lake, Newbury, N. H., commencing September 8th, and continuing ten days, ending Sunday, Sept. 25th. Dr. H. B. Storer, J. Frank Beckley, and other speakers will be expected. A cordial invitation is extended to all.

Since our last Camp-Meeting there has been erected on the grounds a most commodious pavilion. Per Order.

Spiritual Grove Meeting.

There will be a meeting of Spiritualists September 8th and 10th (Saturday and Sunday). On the proposed camp-meeting grounds at Brady's Lake, three miles west of Ravenna, Tazewell County, O. Let all in favor of a camp-meeting in Northern Ohio be there to express their views. O. F. Kellogg and other speakers will address the meeting. By order of Committee.

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APPENDIX D.—Plate X.

story 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, so-called, 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 Nazareth 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 herself friends, however, among the Orthodox, and this is a point 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 divinely 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 keep up continual revelry, and pleasure 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, Carcano, and many others. This coming week will turn the index toward the closing of the season of 1882. It is fully equal to any 'good before,' and its impress is fixed upon the 'sands of time.' How many by 'seeing make 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 Charleston, S. C.; now I come to tell you how the 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 cry-

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 seances, 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 seances we have lectures and readings. In addition to writing mediums and those for physical manifestations, we have a medium; but the lady is very timid, and she weeps in the moment of seance, frequently interrupts our intercourse, and instructive seances. 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 deep-settled conviction among our sitters that Spiritualism 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."

Woman'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 banquet 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 Swazey, 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, and, in the privacy of her own room, she had the habit of reading to me the poems of her own early life. When she made those rare visits to Cloverbrook and to my home, what delight 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 the twilight, when her words grew softer and 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 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 wrote thus not only until the pen fell from 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 conscience and the continued assurance that she had done her duty. 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.'"

The letter of Mrs. Clemmer, the gifted biographer of Alice and Phoebe 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 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 pioneer 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 breakfasts 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 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 love kind being, though she knew that she herself was passing into the evening shadows, for *them* she took courage and thanked God, her beautiful eyes full of happy tears.

Who may doubt that somewhere in the infinite space of God's love she to day thanks him that you who wear yet the yoke of human care, and lift high the palm of human happiness, still remember and love her, who in the highest kingdom of life, living, must ever love you; and thanking him still more that you, as an

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

Be you all hers, in one respect, Sorosis is precisely 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 consecration 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, room in her charity for every human need, and room in her heart for all 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 mere hobby, to the furtherance of no isolated 'ism,' but assiduously seeking in all things—in literature, in art, in religion; in thought, in action, in companionship—always and only, the highest.

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 not:

"The years have turned over and over,
Soft April and dew-dripping May,
Since I first saw the light of day,
Half ground and half sky stretched away.
A little mid sat at her milking,
And singing a love-lulling lay.
Up out of the daisy-draped edges
That bordered the green milking-lane,
Up out of the tops of the hedges,
To let to the lit 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, *how many beautiful thoughts*
Said, 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 weary with waiting,
Comes up to look out of her eyes.
She turns the years over and over,
Clear back to the dawn of her day,
Clear back to that cloud of red velvet
That shimmers half ground and half sky;
And she cries from the depth of her anguish,
My Lord and my God is it I?"

[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 seances 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 H. Foster, the world-renowned test medium. The sad and pathetic burden of her poem, which we have copied from *Demorest's Monthly*, was not the key-note 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 these more stately mansions, O my soul!
As the swift seasons roll!
Leave little dreams of these low vaulted past;
Let each new temple, statelier 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 detectable (?) 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 embarks fail a Protestant preacher, 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 aims to demonstrate that the souls and bodies of dead ones come back 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 familiar tones of old 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 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 we do not know, and what is, after all, whether false or true, beautiful and soul-satisfying."

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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 Memnon; 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 begun to stir, and the few had already increased and had begun 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 Trojan, "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 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 sometimes has thereby spoken wiser than he knew.

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 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 vouch 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 pint." "Shadows" had learned his size, and, 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 rattle; so, as a mill-man would say, with his plug arranged at the "pint mark," he proposes to let the overflow, or waste of thought, run for general benefit, and thus not die by any sudden fullness.

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 athlete's laugh is a poor exchange
For Delfy uttered."

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 uttered.

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, helped 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-

suaion who had died, but had not awoken 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 institutions.

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 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 heaven of Spiritualism is gradually but surely pouring out 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, the young and unpracticed teachers. Prof. Deane is an experienced instructor, an enthusiastic 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 Hall.

After singing, led by Mr. Frank T. Ripley, that gentleman, under control of his guides, gave a short description of the first sphere of spirit-life, where those who pass over in spiritual darkness and vice are living in shadow and obscurity until by aspiration they gain light, 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 efficacy of circles as aids not only to ourselves but to the spirits 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 bound to educate our minds; the trouble is we have too much poured into us; whereas, the true meaning of the word educate is to educate from 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 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 God himself. As you give to others so shall you receive."

Mr. S. D. Greene read a communication from the spirit Leonidas Folk, through the editor of the *Olive Branch*, at the close of which the Conference 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, Mrs. Ella Davy, wife of M. F. Davy, aged 25 years. Mrs. Davy—known in the theatrical profession on the Pacific coast for the last ten years—was a member of the First Children's Progressive Lyceum of Boston. 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 illness. Having watched the course of Mrs. Davy through a life of vicissitudes, of late always struggling under adverse conditions, the writer would tender 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 she has nobly earned by a life of earnest effort and self-sacrifice. Her death was a loss to the cause of the *Angels' Mirror*.

[Obituary Notices not exceeding twenty lines published gratuitously. When the space of ten lines is required, send for each additional line, payable in advance, in advance. Ten words make a line. No poetry admitted under this heading.]

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Author of "The Laws of Being," etc.

The author says, in the preface to this work: "I have endeavored to observe simplicity and straightforwardness in the selection of these things, and to avoid all vagueness and hypothesis." Cloth, 156 pp., Price \$1.00, postage free. For sale by COLBY & RICH.

The Federati of Italy.

A Romance of Caucasian Captivity. By G. L. DITSON, Member of the American Oriental Society, New York Historical Society, and the Asiatic Society of America. This is a romance of the most exciting character, and full of stirring incidents. It is skillfully conceived and constructed, its wide variety of characters affords constant excitement and pleasure, and its progress among a train of plausible incidents is almost like the poetic vision of the tripping of the rosy hours. As a piece of romantic and sentimental characterization, it is a most successful one, and will provide a favorable comparison with some of the most praised romances of the time. Price \$1.50, postage 6 cts. For sale by COLBY & RICH.

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—was such 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 Fyle'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 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, 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 service, 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 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 stirring invocation, the inspired speaker proceeded to address the audience from the text, "Give us this day, O Lord, our daily bread."

With this magnificent scenery around us, it seems almost sacrilege to break the stillness of Nature. All proclaims man's great immortality. In dedicating these grounds to day after day, we 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 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 call the flowers of spiritual love along the pathway of our existence, and they will emit their fragrance, and cheer us with their exquisite beauty.

On the Spiritualists of Vermont, we understand that it really signifies to own the 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 band.

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

FRIDAY, 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. D. E. Albertson of East Middlebury, 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 afternoon the address was delivered by Dr. H. P. Fairfield of Stafford, Conn., under the influence of the Spiritist. 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 utterances. 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 satisfied that 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 texts 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 was held in the Pavilion. Remarks were made by many devout Spiritualists.

SATURDAY, AUGUST 26TH.

In 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 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 nations.

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 fine music furnished by the orchestra and the choir, also an address by Mrs. Emma Paul of Morrisville, Vt.

"What Shall the Harvest Be?" Does the farmer when he has sown the seed 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 harvest of the ages to come?

Only thirty-four years have rolled away since the advent of Modern Spiritualism, yet here 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, and 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 achievements.

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 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 story of past inspiration. The human soul is conscious of its own immortality. Although theology has ever endeavored to strengthen man's faith in immortality, it has never been able to do so 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 smoldering 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 conservator of religious energies; the manna that falls from the table of heaven. It 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.
Dr. E. A. Smith, of Brandon, Vt., President

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 Sunday.

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.

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 inmates.

Dr. Henry Ferguson and family, from Port Henry, N. Y., are located near the entrance. Elsie, Allen and family, of Winoski, are located opposite the grove.

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 Brantree, 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.

Mr. John T. Kelsey, of Salisbury, has pitched his tent on the lot, also Mr. Bentley, 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.

Mr. S. Whaley and family, of Charlotte, are located in a tent near their tent 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 State.

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 land of Modern Spiritualism, Mrs. Morse-Baker, live to bless humanity.

Mr. Lyman, of his cottage is occupied by Mrs. Truax, of Essex, and her two daughters, also George A. Fuller, of Dover, Mass., and Lucius Colburn, of Bennington. 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 rendered many fine solos to the entire satisfaction of the audience.

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.

Sunday, July 30th, Lyman C. Howe, of Freeville, N. Y., gave us his two grand lectures, and we hope to have him again. Upon the following Sunday, August 6th, Warren V. Woolson, at the nineteenth annual meeting at McLean, gave two lectures, followed the next Sunday by two more at North Lausling. Tuesday evening, August 15th, Dryden, a most conservative and churchy town, gave a full house to J. Frank Baxter, of Chelsea, Mass., who delivered an admirable lecture in the Town Hall.

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 texts 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 most eloquent and powerful orator, A. B. French, of Clyde, Ohio, delivered two lectures at a large grove meeting at McLean, which, for eloquence and poetic language, we have never heard equaled. This was Mr. F.'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 truly, Geo. L. CRITTENDEN.
Freeville, N. Y., Aug. 24th, 1882.

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. I am now in Chicago, lecturing on Sundays in Martine's Hall, 55 South Ada street, at 10:15 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. of L.]

Spiritualist Meetings in Boston.

New Era Hall.—The Shawmut Spiritual Lyceum meets in this hall, 70 Tremont street, every Sunday at 10:15 A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall.—Children's Progressive Lyceum No. 1, holds its sessions every Sunday morning at 10:15 A. M., 1015 A. M., and 2:15 P. M., at 1015 A. M. The public cordially invited. D. N. Ford, Conductor.

Eagle Hall.—Spiritual Meetings are held at this hall, 416 Washington street, corner of Essex, every Sunday, at 10:15 A. M., and 7:45 P. M. Eben Cobb, speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex Street (1st flight).—Spiritual Meetings are held in this hall every Sunday, at 10:15 A. M. and 2:15 P. M.; also every Thursday, at 8 P. M. Several well known speakers and mediums will take part in the exercises. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

The Chelsea Spiritual Association holds meetings every Sunday at 8 and 7:45 P. M. at 416 Washington street, corner of Essex, every Sunday, at 10:15 A. M., and 7:45 P. M. Eben Cobb, speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

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. Sec.
Children's Progressive Lyceum No. 1.

Eagle Hall, 416 WASHINGTON STREET.—Our meetings continue to draw together large and deeply reflective audiences. On Sunday last we were favored with a number of excellent discourses. John (Vetherbee) gave us a highly interesting re-velation of spirit-facts in the quietest style of which he is perfectly 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 during her stay among us, and their best wishes will go with her on her departure. Harry Donnelly's poet controls gave great satisfaction. Excellent tests and readings were given by Mr. Leslie, Mrs. L. A. Coffin and Arthur McKenna. The sweet song and music of Mrs. Clara L. Alden is a feature of marked interest at our meetings.

EBEN 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 Nance, 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 Guilford, 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 Rensselaer, 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 purposes 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.

EXPT.—On Saturday, Aug. 26th, the English under Gen. Wolsley experienced a severe defeat along their whole line at Tel-el Mahuta—the Egyptian battle 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 advises 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. Wolsley'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 Kafr ed-Douar, as in the event of defeat, he could escape 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 naves" 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, Newburyport, 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 J. Spaulding, a thoroughly competent photographic 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 hold the Autumn 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 HARRISON, 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 eighth page. Special Notices forty cents per line, *Minion*, each insertion. Notices in the editorial columns, large type, length of line, fifty cents per line. Payments in all cases in advance. Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, in advance of the date whereon they are to appear.

SPECIAL NOTICES.

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

Mrs. Sarah A. Dunskin, Physician of the "New School," asks attention to her advertisement 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.

ADVERTISEMENTS.

Garfield Family--Steel

ENGRAVING—Eight Persons. First-class. The only steel one. Meets a great and increasing demand for a steel photo group. Retail prices: \$2.75. Postage, \$5.00. Also a half initiation of \$1 and \$1.50. Solicitors wanted. Samples by mail for one-half above prices, and refunded when 25 are sold. Positively the only one either artist in design, correct in portraiture or due in the engraving. Our standard portrait of Longfellow. Price \$1.50. Samples 75 cents. R. H. CURRIAN & CO., sole publishers, 12 Cornhill Street, Boston. Sept. 2.

KIDNEY-WORT

FOR THE PERMANENT CURE OF CONSTIPATION.

No other disease is so prevalent in this country as Constipation, and no remedy has ever equalled the celebrated Kidney-Wort as a cure. What the doctor cannot cure, however obstinate the case, this remedy will overcome it.

PILES.—This distressing complaint is very apt to be complicated with Constipation, and when so, it is almost impossible to cure it. Kidney-Wort quickly cures all kinds of Piles, even when physicians and medicines have before failed.

PRICE 50 CENTS. Use Druggists Sell.

KIDNEY-WORT

AGENTS WANTED EVERYWHERE to sell the best Kidney-Wort. It is a simple, safe, and effective remedy for all kinds of urinary troubles. It is a complete work of 100 pages, which is always a great help to the patient. It is a complete work of 100 pages, which is always a great help to the patient. It is a complete work of 100 pages, which is always a great help to the patient.

DR. CARPENTER will give free diagnosis and trial box medicines positively until Oct. 1st, 1882. Send lock patient's hair and 25 cents. 219 Tremont street, Boston, Mass. 1st—Sept. 2.

DR. N. P. SMITH,

TRANCE AND INSPIRATIONAL ORATOR AND PLATINUM TEST MEDIUM. Clairvoyant and Psychometrist for chronic and acute diseases. 100 No. 29 Regent street, Boston Highlands. 1st—Sept. 2.

MRS. I. A. BROWN,

BUSINESS and Test Medium. Hours from 9 A. M. to 4 P. M. Residence 80 Pleasant street, Boston. Sept. 2—1st.

D. E. CANWELL,

TRANCE and Healing Medium, 33 Worcester Square, Boston. Hours 10 A. M. to 10 P. M. Will attend females. Sept. 2—1st.

PROF. BEARSE, Astrologer, 239 Meridian street, Boston. Will give free diagnosis and trial box medicines positively until Oct. 1st, 1882. Send lock patient's hair and 25 cents. 219 Tremont street, Boston, Mass. 1st—Sept. 2.

MRS. DR. PARKER (of England), 1044 Wash-

ington street, Boston. Answers unseen questions. Sept. 2—1st.

MRS. C. H. LOOMIS, Trance, Test and Heal-

ing Medium. Psychometric Reading, \$1.00, by letter, 219 A Tremont street, Boston, Mass. 2nd—Sept. 2.

MRS. MARIA HIGGINS, Clairvoyant, Law-

rence street, Brockton, Mass. 4th—Sept. 2.

THE NEW ERA IN EDUCATION.

A PANTOLOGICAL UNIVERSITY. A Lecture by PROF. JOSEPH RODES BUCHANAN, delivered at the Parker Fraternity Hall, in Boston, June 1st, 1882. Price, 5 cents. For sale by COLBY & RICH.

WAS JESUS DIVINE?

A Critical Examination of Biblical Theology. BY M. B. CRAVEN. Paper. Price 10 cents. For sale by COLBY & RICH.

SAKYA BUDDHA:

A Verified, Annotated Narrative of his Life and Teachings. By E. D. ROOT, an American Buddhist. Prof. J. H. COOK says of this work: "Your descriptive poem is as smooth as Pope, as sublime as Byron, sympathetic as Thackeray, as spiritual and humanitarian as Walt Whitman. Every line is comprehensive, elevating and inspiring, lifting and holding up the reader above the material and evanescent of this world, and breathing the spirit of 'Peace on earth and good-will to men.' Never have I read a poem before so full of appropriate and comprehensive compound words. It is indeed, both as to thoughts, inspirations and language, a *maître à parer* poem." Cloth, Price \$1.00. For sale by COLBY & RICH.

THE WAR OF THE DOCTORS

On the Rights of the People. Arguments and Addresses in remonstrance thereof, delivered before the Massachusetts Legislative Committee on Public Health, at the State House, Boston, February, 1880, by Alfred E. Glaze, Allen Putnam, Edward Hamilton, Richard Holmes, Loring Moody, A. S. Hayward, Joshua Nye, and Prof. Charles Wesley Emerson. Price 10 cents. For sale by COLBY & RICH.

OLD THEOLOGY TURNED UPSIDE DOWN,

Or, Right Side Up. BY REV. T. B. TAYLOR, A. M., M. D. The Resurrection of the Dead; the Second Coming of Christ; the Last Day Judgment—Showing from the Standpoint of Common Sense, Reason, Science, Philosophy and the Bible, the utter fallacy of the doctrine of a literal Resurrection of the Body, a literal Coming of Christ at the End of the World, and a literal judgment to follow. Price, cloth \$1.25, postage free; paper \$1.00, postage free. For sale by COLBY & RICH.

THE GOSPEL OF SPIRITUALISM:

The Electric Light of the New Era. BY W. STODDART, B. A. A Lecture delivered before the Newmarket (England) Spiritualists' Association, and printed by special request. Paper, price 10 cents. For sale by COLBY & RICH.

FULL AND COMPREHENSIVE

INSTRUCTIONS

HOW TO MESMERIZE.

Ancient and Modern Miracles by Mesmerism.

ALSO

IS SPIRITUALISM TRUE?

BY PROF. J. W. CADWELL,

For Thirty-five years the most successful Memorialist in America.

Contains as Full Instructions as Ever Given to my Pupils for Ten Dollars Each.

Ancient and modern miracles are explained by mesmerism, and the book will be found highly interesting to every Spiritualist.

It is the only work ever published giving full instructions how to mesmerize, and the connection this science has with Spiritualism.

It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128. Price 50 cents. For sale by COLBY & RICH.

WORKS ON HEALTH.

THE MENTAL CURE.

BY REV. W. F. EVANS.

The Philosophy of Life: Illustrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment as well. The work has received the endorsement of able critics, and is considered one of the best books in the English language, adapted to both sick and well, and the physician, and shows how persons can ward off and eradicate disease without medicine. Cloth, 125 pages, 10 cents. For sale by COLBY & RICH.

MENTAL MEDICINE.

The Spiritual Rostrum.

The Universal Light.

A Lecture delivered by Spirit Emmanuel Swedenborg before the First Society of Spiritualists of Chicago, Ill., through the trance mediumship of MRS. CORA L. V. RICHMOND.

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

The theme of this evening is "The Universal Light." No light of sun, of moon, of stars, or of central sun, not yet perceived of man, can be this light of which John spoke. The power of life, however, in the material universe, is the acknowledged force and vitalizing properties of light. It is said, by a series of subtle analyses that belong to higher scientific propositions than those of earth, that no plant can be perfected until the sun has shone many times and times upon every atom of which it is composed. So through countless periods of advancement and cycles of change the orb of light, day, communicating by subtle vibration, times again and again with flood-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 light of day the substances dark as night. It is 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 seated in one of the smallest planets of one of the least developed systems—that that most central sun must shine and beam for many thousand cycles 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 transcendent 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 that 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 such atoms as have been glorified in the presence of that matchless light.

It is the destiny of matter, what must be 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 summer time. That light which lighteth every man that cometh into the world is not Moses upon Sinai, nor yet Jesus upon an Olivet alone—these are but ministrants of that power emanating from the spirit of God, whose light pervades the universe, and whose life is the vital essence of your being. "There is no light and no darkness for any atom of being shut 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 radiance, uplifted by this glory, are ultimately to be illumined by it; and that light emphasized in this quotation is embodied in the spirit of truth, searching in and through the ages for imperfections and finding exalted lives and noble souls to herald and foretell its coming; that light is born of the innermost consciousness of the spirit, a portion of yourselves, your very soul, that which you bring from the sphere of spiritual being which you inhabit, that which belongs to the possession of the soul, to the possession of every man; and the nature around you, the systems that move in space, the planets composing those systems, suggest the sublime processes of the revelation of that light.

If you were within the presence of the sun, always a portion of its sphere, it could not shine upon you, it could not light you, for light means space, removal, conscious separation, and interval. The interval that divides you from the spiritual light is time and sensation. Matter forms that upon which time and sensation can be registered. By this you are aware of the light that shines upon you and the light that shines through you from within. But for this there could be no consciousness of the light, since you would be the light—it would be yourself. God would be manifest in you, but not through you, and there would be no power of measuring the strength of that divine purpose but by the contrast afforded in the shining through. Time and space are, therefore, the measure, the gauge of this divine light, and as it out-lasts and out-lives in its potentiality, the power of suns and worlds, so it is more powerful than all physical laws or forces combined—since it is the light of their light, the force of their forces, the splendor of their splendors.

What we mean is this: in the absolute, every human life is impregnated with this spiritual power, begins existence with the stamp of the spirit, bringing that radiance from the realm where clouds are not to be found, where no divisions of space or matter can sever soul from soul, ultimate spirit from ultimate spirit. But here in the earthly life you measure the altitude by the material senses, and all forms surrounding you become the register of this divine, potent light. Such registration occurs as in human history works out the destinies of nations, and some exalted hand, through the inspiration of this light, climbs to the height of material and spiritual grandeur, raises the standard of freedom or hope under its inspiring power, and proclaims its presence to man by direct landmarks, as distinct as the waters along the Nile retrace on the indices of the ever-recurring tide; as distinct as the marks 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 circles upon the ancient forest tree, that reveal the spell which life has fastened around its innermost being, showing what time unfolded has taken place; as distinct as the various marks and tracings upon human faces and forms, from finger-tip to crown of head, reveal what tides have ebb and flowed within the human consciousness, showing where the matter has left its stamp, and where spirit has carved out lines of beauty; showing where passion or hatred, doubt or revenge, have traced themselves in avenged forms, or where, with higher and broader clarity, and deeper spiritual fervor, the countenance and form have become 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; physical forms long since perished are to be revived into newer types of beauty, and atoms that have lived centuries of time and then become

immured for thousands of years in tombs and sepulchres, are once more to awaken to the light and to the sounds of rejoicing. From out the bosom of time and from the heart of mother earth, old-time cities are again to be disentombed and their substances formed into the new civilizations of the future, while man's spirit, risen and transfigured, glorified in the presence of spiritual beings, is to hover the presiding genius over this newly-formed world, perfect 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, revolutions, terrors, the outgrowth of wars, passions, and contact with dust. There shall come periods of brightness, Messiahs crowned with the glory of truth, with light illumining the ages on certain heights or mountains of progress, to show what way the human race must pass to reach the diviner glory, the more lofty heights—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 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 evening cast a lengthened shadow along the earth, and trees grow mighty in their shade, and all lines of human care deepen, and sorrow goes forth to mourn over the grave, and crime haunts the shadows and is sheltered by the darkness—this is but transient; for to-morrow's noonday sun dispels every shadow, and there falls a 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 earthly time—these have no comparison with eternity. The waning and setting of suns, the climbing up the giddy heights of heaven in response to the ancient call of the mother earth, is but for the transient state of earthly being. You move into and out of the earth on the twilight breath, but you live in the noonday 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 that come and go responsive to your needs, as the ebbing and flowing of outward tides, as the rising and falling of the winds that herald the tempest, or the sweet breath of spring, as the dawn of those powers that, quickening their impulses within the spirit, give their radiance upon earth and their blossom upon human life.

Forgetful of others, man seeks sometimes to climb this wonderful pathway alone, and through selfish and individual salvation to attain the light denied by others; but it is the light that lighteth every man that cometh into the world, and he cannot by salvation of his individual soul gain what his brother does not possess. This would make the narrow human pathway of salvation but one of darkness, and would cause the kingdom of heaven which humanity seeks to be but a sepulchre; would account the glory of that heaven an eclipse, and would measure its happiness as most abject misery. Viewed in this light, the narrow walls and special pleadings of human righteousness fade away; the selfishness that surrounds the human heart and seeks for its own salvation at the expense of its fellow becomes a prison wall, and that special doctrine, dogma or creed, that limits the line of human progress to the narrow dimensions of human intelligence, instead of the illimitable pathway of progress, becomes an unbearable bondage, and makes of every prescribed method a method of darkness instead of light. But darkness is the stepping-stone to light, and the seed planted in the soil responds at last to the glory of the sun's rays. So the very darkness which precedes the light of the spirit is that selfishness which seeks its own salvation, and by rejection brings again the desire for the salvation of another; for you will have the bond that you seek; you will possess the heaven that you covet; that which you have fashioned will be yours, and how narrow its walls shall be! how dwarfed your souls shall seem! how small compared to the eternal lights, that place that you have established your kingdom in!

Girded round with selfish desires, man makes of his immortal spirit a mortal and perishable thing. As he who is on the ocean seizes the last plank, or as the one caught in consuming flames tramples down his fellow-men, so with truly mortal desire he seeks the kingdom of heaven. How shall he turn back from this selfish seeking, from this limited pathway, from this darkness which is not light, from this selfishness which is not righteousness, from this individual virtue and self-seeking, the consciousness of individual pride, from that selfishness 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 greater darkness than if another object shall intervene. He who cannot see the sun's rays because of the intervening branch of tree or a wall, is not blind; but he who is blind from some inaptitude of vision, what shall he do but turn to the Healer, the source of light, and ask that the vision may be unsealed?

Turning your faces earthward and soulward, you stand in the light of this spiritual day. You are your own eclipse; the body and its senses deprive you of the power of spiritual vision. You turn to the dust, and ask to see God there; you turn to the earth around you, and ask that His face may be visible in the 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 that it be traced in letters of light to your comprehension. Blind eyes! The letters are traced in living words. Planets, suns, and sys-

tems are the language. They speak in higher, broader, wider, and louder tones than your human ears can hear. Not so with earthly things. The flower is stamped to your comprehension: the grassy field and dawning grain are portions of this mighty utterance; the winds and waves and forest trees repeat the voice of this infinite 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, the ears may hear, the physical senses may be affected, but spirit alone is that which perceives and gives understanding, and so soon as this is quickened or awakened every visible object becomes transfigured by this other light, every form around you becomes glorified by its presence, every human face becomes a written 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 blood-red 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 awoke, 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 life spiritual state of man under the dominion of the senses crowded down in the darkness of time, only hearing afar off that there has been a morning once upon the earth, when men saw the light of truth; only suggesting that possibly this may have been a mistake. But if there come that promise to the soul, that light from the heralds of the dawn, that awakening voice, that 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 doubtful 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 flood-tide 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 plumes 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 light of the angel-world came sweeping in upon you.

That light is immortality. That power is the power of the spirit. Whether upon Sinai or Olivet, whether at the shrine of Parsee or Hindu, whether it breathed forth from the name 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 is a 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 dew 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, sorrow, 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 angels 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," 461.

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The Reviewer.

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

When, in the year 1786, 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 revelations 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 obeyed 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 subtle 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 Saxony.

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 realizing to the fullest extent the difficulty 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 to ascertain who in a private company or public audience are susceptible to mesmeric influence.

The distinction between Mesmerism and Psychology is clearly defined. "The discovery of Mesmerism consisted in his being able to magnetize '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 in rapport with by the magnetizer.'" That constituted Mesmerism. John Bovee Dods 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 women 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 earnestness 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 Jennie.' 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 state-writing and materializing séances, the book closing with some very pertinent questions to materialists based on facts previously stated.

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-tiding, hand-shakings, and regretful 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 clenched. 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 not her destiny.

William H. Dibble—a prominent dentist of Middletown—(the same whose son, a philanthropist 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 I how glad I am that I can breathe again!" After two or three treatments she was again participating in the enjoyments of camp, 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 enjoy a season of camp life. Through the solicitation 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 also be 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 meditation 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 largest concourse of people that ever gathered on this ground seemed to the eloquence of J. M. Peabody, and the gifted inspirational poetess, Jennie B. Hagan.

The commodious pavilion, on Saturday evening, was thronged by youth and maidens, who whiled the hours away in the mystic mazes of the merry dance.

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 enactment this season has proved a 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: "It is—[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 Buddhist theories of rebirth, or re-incarnations back into babes and brutes.

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 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. PREBLE.

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From Blackwood's Magazine.]

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 the strain of the apartment door, and the door opened in a hasty step, and a young girl entered. He, too, was young and powerfully built, with an intensely English face. Yet I could trace in his handsome features a resemblance, such as a brother might bear, to the girl before me. As he entered the lovers sprang to their feet; then conversing her face with her hands the girl sank upon her face, whilst her companion faced the newcomer with an air as haughty as his own, and words of scolding, of contempt, of shame.

last descendant of a noble French family, an emigrant, 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, it worth struggling for? The past, to him, full of agonizing recollections of relatives and friends whose blood has slaked the gullotine's thirst. The present is misery. The future now that the dream of love he had dared for while to dream, is dispelled, hopeless—what indeed, has he to do with life any longer? He knows not how to live, at least he knows how to die.

armed with rifles.

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THE THEOSOPHIST. A Monthly Journal, published in Madras, India. Conducted by H. P. Blavatsky. \$5.00 per

THE LIBERAL NEWS CO., 620 N. 5th Street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, a supply of the Spiritual and Reformatory Works published by Colby & Rich.

(Continued from first page.)

pose that a little deeper insight into nature will dispel all spirits from the spiritualistic seance, other than those in bodily shape. Should science achieve this result, it will be easily seen that the will of the so-called medium (often honest enough), acting through the mysterious fluid generated in his nerve system, affects and controls the almost omnipotent electric 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 may do at some future time?—and a most improbable conjecture at that! But even if this conjecture 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 will of the medium cannot rationally be supposed to produce the names of persons, and to 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 even this extravagant conjecture of our Divine falls far short of applying to the "residuum" of facts. The "argument" utterly fails.

But our learned D. D. seems totally oblivious 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." No intelligent 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 the other. The Rev. Charles Beecher saw this long ago, and strenuously warned his Saddle Creek brethren that whatever naturalistic theory of explanation was adopted would "sweep its way through the Bible," and destroy all claims to the "supernatural" origin of Christianity. This is the work which the Rev. Dr. Funk and all clergymen who follow his lead are directly helping forward. If he shall succeed, then his own meant to be sarcastic 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 mere, 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 diseased 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!

Such are the "sound" arguments constructed by the reverend divine who edits the *Honolulu Monthly*, to aid his nonplussed clerical brethren in slaying the alarming invasions of Spiritualism. Is it not plain that, like his predecessor, Prof. Phelps, he has succeeded only in constructing a clumsily contrived homonym?

Arlington, Mass. A. E. NEWTON.

Lake Pleasant (Mass.) Camp-Meeting.
Class of the Meeting—Digests of the Speeches—*Henry Slade's Seances—Spirit Messages in Public—Miscellaneous Matters.*

Lake Pleasant, Mass., Aug. 25th, 1882.—The great Camp-Meeting closed yesterday.

Who shall describe the last week? Refinements and partings were the order of each day. Late comes part in an appearance, while quite a number of veteran campers journeyed 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 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 eloquent discourse on "The Value of Spiritualism" was replete with valuable suggestions. Ed. S. Wheeler delivered a very able and characteristic speech, full of novel suggestions. Mrs. Fannie Davis Smith spoke on "The Church of the Spirit." She claimed Emerson, Longfellow, and other celebrities as members of this church.

On Sunday 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 Sunday evening was pleasantly passed by campers in making farewell 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 grand success.

DIGESTS OF THE WEEK-DAY SPEECHES.

MRS. HELEN PALMER.
Salvation is a theme of vast importance. The church has taught that we must believe in a creed in order to be saved. Spiritualism teaches that life is everything. Go to the poor, the ignorant, and serve God by bestowing unselfish benefactions upon the needy.

MRS. FANNIS DAVIS-SMITH.
I shall speak of "The Church of the Spirit." Emerson, Longfellow and all great leaders of the world have been members of this church, which is broad and unsectarian. The world needs a divine baptism of spirituality. The spiritual nature should be cultivated.

J. FRANK BAXTER.
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 Spiritualists.

DR. H. B. STORER.
Within the past year the great Idealist of the nineteenth century has passed to the spiritual world. 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 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 Emerson's finely expressed thoughts not only interpret Nature, but all else us from its external form 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 prophetic 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 Infinite Intelligence, the source of 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 force of ideas, and every sense and awaken corresponding action in the sensorium. The second attitude of the soul toward these pictures of memory is one of reflection. Here the treasures of knowledge and experience are arranged and classified; the laws or methods of nature are perceived, and the ideals of life are revealed. All objects external to the soul, whether in the material or spiritual worlds, are thus combined. As in the world of forms, persons do not always perceive things as they are or in their right relations—so does it sometimes occur that the idealist fails to perceive or comprehend the value and significance of a divine idea in the methods of its development and illustration. A personal friend of Mr. Emerson has stated publicly, in a recent sketch, that he was vastly annoyed by any reference to his presence to the subject of Spiritualism, 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 uttered this petulant and unworthy estimate of a philosophy which is in harmony with his own noblest ideas, and the phenomena and illustrations of which are demonstrating to millions the fact of human persistence after bodily death. The speaker here addressed the sentiment of Walt Whitman: "I have learned the profound lesson of acceptance—neither preference nor denial." The idealist may not transcend the facts of Nature.

The idea of immortality is the basis of all others. If it be incapable of demonstration and realization, let us eat and drink, for tomorrow we die. The idea of immortality involves the necessary consequence that 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 all human action—it is the light of intelligence illuminating the whole universe of Nature, and the emotions of the heart rejoicing in perfect satisfaction with the Divine will.

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 metaphysics and kindred means of investigation. Continuing in 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 lay 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 varied development of harmonious individuality. He assumed the fact of immortality to be scientifically demonstrated, or at least a matter of strict philosophical inference. He spoke at some length of the phenomena of Spiritualism, and asserted that they occurred outside of much that had been laid down as axiomatic in natural law. He claimed that the pretended foundation of much which was called science 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 substance; that by spirit power solids were passed through solids without destructive displacement, with the greatest facility. Moreover, different currents of electricity were made to convey telegrams, several at a time, in opposite directions over the same wire. We were obliged to mend our scientific dogmas about as often as we had to revise a theological assumption; Spiritualism annihilates the atom, and shows us instead vestiges of force revolving by the force of their own polarity; these forces presenting all the forms of matter, which forms were palpable, ponderable and visible, or impalpable, impalpable and invisible, just as these polarities were maintained in their normal order, or by some cause reversed in their action. Operating magnetically, spirits were competent to cause such a reversal, and thus were produced many of the strange effects which have in all ages filled the world with wonder. Instead of the alleged axiom that no two particles can occupy the same point in space at the same time, we may say that no two forces of like quality and intensity 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 like quality and intensity can co-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, selection will require something like an additional sense. Of the possibility of this we have intimations, and in passing from the mortal we shall doubtless realize the same. Zollner tells us of four-dimensional beings, and argues that the phenomena of Spiritualism, as produced through the mediumship of Slade and others, are impossible except to such beings. The speaker was of the same opinion, he professed and what he called a degrading view of the spirit-life—that is, that it was a mere duplicate 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 grave was not a mere novelty and inconceivable beauty, wherein the old and commonplace experiences of earth would find no repetition, but that the spirit, once released from the body, would triumph in the freshness of childhood amid the grand and original experiences in the morning-land.

THE FAREWELL ORATIONS.

J. FRANK BAXTER.
One of the subjects, if not the subject that most engages both the general and the scientific mind at the present day, is spirit-manifestation. Spiritualism is a subject which is 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, will find, in the 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 theologians," 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 evidence 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 was 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.

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, matter of fact, the old myths and legends 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 hindrance in the way of successful progress. For it is 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 on until, 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 ally in the way of reform, it is not even 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 expressing 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 realized the almost palpable presence of a host of those who over a century ago had gathered 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 had been a student of the subject of Spiritualism, and 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 assembled upon the Sabbath day outside of the church and church influences to enjoy the beauties of Nature, to listen to the grand music, "sacred" only in the sense in which that is beautiful and healthful; humanity is divine, to enjoy themselves and then turn with one consent from the recreations of the time and place, and listen 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 phenomena and communication 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 toil and came from a labor which forbade study and made it impossible to hold a discussion in which they had as deep an interest as was possible for any others to have. How to reach all those comprehended in and between these classes might well give a teacher serious thought. He could only promise to the best of his ability, aided by 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 reaffirmed upon a scientific basis. The promising future of the human race was the fearlessness and freedom with which so many were pressing forward 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. This was the attainment of the immediate future he 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 that he had been able to deal with his subject only in the most general way; he had endeavored to present his thought in a manner so simple that all might obtain a clear recognition of the expression of the same. Radical as he might be said to have been, he assured his hearers he would have been still more so had he been sufficiently 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 seances 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:

A CANADIAN CONVERTED.
Among the visitors to Dr. Slade's rooms, Aug. 14th, was Mr. H. 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 was 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 slate. This was covered with the other slate enclosing 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 of his father, especially the letter T. 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 receive the very message it contains? I am now so much of the time, and it gives me joy to know 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 mediums on earth.

PUBLIC SPIRIT TESTS.

J. W. FLETCHER.
A distinctive feature of the camp this year has been the deceptions of spirits from the platform—after the regular lecture each day.

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) See a gentleman who places before me 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 not cry over the poor dead.' The lady sat down remarking, 'I understand it all.'"

(2) I see a young man; he says that he is GEORGE MORSE, 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.

GENERAL MISCELLANY.

CAMP CHIEF.

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 persons.
Heavily loaded: The trains on Sunday.
Allie Fletcher left camp on the 26th for Niagara Falls.

Next year there will be a rush for lots on the new grounds.
Charles Sullivan has been fited by his friends at the Lake by many friends.

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

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

Numerous: The soloists who have sung from 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 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 case of his sweet children.

Many veteran Spiritualists need the enthusiasm which marks the speech of the new convert.

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 camp.

Col. S. S. Brown, of Burlington, Vt., a prominent Spiritualist, enjoyed his trip to the camp.

Mrs. John W. Wheeler and her daughter Marion favored the *Banner* reporter with a call. Thanks.

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.

Yes, kind friend, you can renew your subscription for the *Banner 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*.

Patience who failed to subscribe for the *Banner of Light* can send her subscriptions to Colby & Rich, 9 Montgomery Place, Boston Mass.

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

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

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

Station Agent Billings has performed his arduous labors in a business-like manner. The *Banner* reporter is indebted to Mr. B. for many kindnesses.

President Beals, in dismissing the great audience on Sunday afternoon, said: "You are now dismissed until Aug. 1883, when we hope to see you all again!"

A good night: At Charles Sullivan's entertainment. Prof. Tine, 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 excellent reports of the meeting in the secular press. He is an earnest worker.

Maud E. Lord left Lake Pleasant for the Lansing (Mich.) seance, Aug. 27th. She has been the recipient of respectful attention from prominent campers during her stay here.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, meeting at Everett Hall, 308 Fulton street, between South Street and Duane Place, resumes services (morning at 11 and evening at 7:45 o'clock) on Sunday, Sept. 3d, with Mrs. F. O. Hyatt as an enker for that month, followed by Walter Howell, of England, in October; Cephas L. A. in November, Hyatt, etc. Seals free, and every one invited. Children's hours, at 3 o'clock P. M. Conference meetings—John L. Martin, Chairman, every Saturday evening, at 8 o'clock. H. W. Hendel, President.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7:45 P. M. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute. All the spiritual pavers for salient all our meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2nd street, at 7:30. Charles R. Miller, President; W. H. Collin, Secretary.

Spiritualist Meetings in New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 58 West 33d street, at 10:30 A. M. and 7:30 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

The Independent Association of Spiritualists and Liberals hold public meetings every Sunday morning and evening at 11 and 7:45 P. M. Speakers engaged: Mrs. Susie Willis 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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