

AN EXPONENT OF THE
PHILOSOPHY OF LIFE

NO. 18.

EIGHTH PAGE.—All Sorts of Paragraphs. *The Camp-Meetings*: Lookout Mountain Camp-Meeting; Onset Bay Camp-Meeting; Cape Cod Camp-Meeting. *Materialization in New York*. *July Magazines*. *The Lecture Field in England*. *A Huge Joke*. *Movements of Me-*

[Reported for the Banner of Light.]

The fruits of Spiritualism, then, are costly and precious in proportion to their quality, and approach to perfect development. We cannot reap before or immediately after sowing; nor can we gather fruit before or just following the blossoming time. Patient watchfulness and care must be exercised, or the result cannot be satisfactory. It is true that Spiritualism will put forth her leaves, will flower and bear fruit, despite all opposition or lack of favorable conditions, but in order to bear fruit, under such disparaging and hindering conditions, much more time must be consumed. It behooves us, then, when once convinced of the truth of the Spiritual Philosophy, when fully satisfied that its teachings are truths and lead toward the great Central Source of All Truth, when we can honestly and confidently assert that we know, whereof we affirm concerning the Spiritual Dispensation of this age—it behooves us, then, I say, to face our responsibility in this matter, and see to it that the fruits of Spiritualism are helped on to, toward the gathering time when many shall rejoice because of the great and glorious fields. If we neglect and tarry, or worse

"Life is short on earth, and Spiritualism would induce us to activity in all directions toward the fruition of the good. Our earth existence is but a span of a few happy childhood days, a little whiff of hopeful young manhood, a brief period of meridian vigor, and we begin to walk back downward side of life, and soon the sun rises in our horizon for the last time, and we pass on to the land which Spiritualism would let us to in heroic. Realizing more and more, the brevity of life, have we any time for trifling or delay? Have we any right to hedge the way for others by our universal halting and resting? Should we not, from principle move on in solid phalanx? If obstacles impede our progress, will they remove themselves or grow less? If our supine helplessness? Shall we not, in the

France in proportion to the population? Does this account for the small proportion of the population?—Boston Transcript.

There are two points here worthy of note. Introduce them by stating that Mrs. Gray, being one of the mediums, always stands near the cabinet with her left side toward her son. This she says she does because the spirits draw materializing substance from her from this side, explaining by this the reason of the phenomenon of the spirit keeping so close to her left foot and being drawn to it as by a magnet. This seems to furnish to some extent the reason of this anomalous movement, giving evidence very strong that while materializing off from the cabinet, they (the spirits) are dependent on Mrs. Gray for the power of substance, which comes always from her left side. The second point is, that the emanations from the medium are used to make up a materialized form from which

York, June 17th, 1884.

The whole tone of this book is singularly noble and elevated. Conservative yet liberal; reverent yet not slavish; positive but not dogmatic, it is a contribution to the literature of Spiritualism important and most timely. On the one hand it attacks that iconoclasm which appears in the words and works of too many writers and speakers, who seem to forget that a reform means much more than to destroy; and, on the other, it is a vigorous protest against that spiritism that makes of Spiritualism a matter of externals and more phenomena.

W. N. RAYNES.

France in proportion to the population. Does this ratio change of course in the United States account for the small proportion of the population?—Boston Transcript.

BANNER OF LIGHT

BANNER OF LIGHT

BY SHADOWS.

Most everybody knows you "Shadows" is. He does not use the *nom de plume* to be incognito. The word fascinates him. I don't know that it represents him: perhaps "Sunshine" would have been a truer expression, as many have hinted. In their friendly epistles to him; but he knows best, and, "Shadows" seems to him the fitting garment. In what I have to say now I most wonder that "Shadows" found an expression; but as it has, it may stay. I am very apt to think these trifles or notions are often impressions or influences, and this may be one. So I will let it stand as I have begun, though what I have thus far said has no bearing on what I have in my mind to write of the institution that heads this article.

I have just been reading a very interesting column on the eighth page of the issue of June 28th, wherein the Chairman, officers and leaders of the various spiritual societies, gatherings and Lyceums, express their high consideration, respect and approval of the work done for Spiritualism by that very able representative advocate of the cause, the *Banner of Light*. I happen to know that these addresses were spontaneous, or at least entirely unexpected by the firm that sustain it and make it what it is. If it had taken the more public form of a meeting of the friends, the platform would have been filled with the lights of our cause and letters from those obliged to remain at a distance, and both would have given words of eloquent praise. But perhaps it is better, considering the modesty of Messrs. Colby & Rich, as it is; only it has shut off my opportunity of publicly saying something, and I cannot now help wishing I had been a society instead of being only a humble individual, so that I could have been one of those to have thus testified. Perhaps it will not be out of order if I say a word on my own account, and in doing so I know I shall utter the voice of many.

The *Banner of Light* is a credit to any community; it was started at the suggestion of spirits, who named it thus significantly; and it has maintained the reputation of its name. It has proved to be now, in its prime, what the prevision implied, or, using the orphic words of Emerson:

"As on his mind at dawn of day,
Soft Shadows of the evening lay;
For the prevision is allured
Unto the thing so signalled :
Or say, is the foresight that awaits
The same genius that creates?"

I remember well the advent of this paper. I remember of meeting Luther Colby and his associates at the house of a now venerable Spiritualist about the time it was to rise into its day. This was in 1857; and that was the year, also, that this writer's eyes were opened to the light of Modern Spiritualism.

How creditably and beautifully has this now world-wide familiar sheet moved along and

worked by their good management and popularity a position of permanence! All over this country, and even the old world, its face is familiar among Spiritualists, and from its early name, *Banner of Light*, now nearing its third decade, it has become the "dear old *Banner*" to thousands of as good people as dwell upon the earth. While some of the early names connected with it—Berry, White, Crowell and Conant—have dematerialized into angelic life, Messrs. Colby and Rich still remain, with new spiritual auxiliaries, to make it both a spiritual and a material success. And now Bro. Colby can look along way back and see twenty-seven or twenty-eight years of his work, and say to his "controls": "Here are my ten talents"; the fifty-five volumes of the *Banner of Light*; and the bright lights of the spirit-world, those who as its divinity have shaped its ends, will say, and must say: "Well done, thou good and faithful servant!"

Why do I say all this? Because the *Banner* under the present management, and that means from the start, has been and is in every sense of the word a spiritual paper. How I would like to prove that by references, only I would be too lengthy. It has been in a marked sense the mediums' friend; always has kept as the phenomenal feature of Modern Spiritualism an accented syllable, as it is, in the subject, the evidence of supersensual intelligence. It has always been aware of the weakness of human

nature and the tendency of time-serving people to help out with a little fraud; so it has been wise and cautious, and has therefore been singularly free from being imposed upon, almost as if under spiritual protection, and yet ever working in the interests and for the benefit of the manifesting class. Unwise people who have tried to "boss" its editorial department, feeling their importance, have come and gone and been forgotten. Egotistic people, who thought they were the only shedders of light, may have been gently snubbed by the far-sighted and mediumistic editor, and have said the *Banner* was old fogy and conservative, but the greatest body of believers in Spiritualism have said, and do say, "Dear old *Banner*." Contemporary sheets have arisen, lasted a little while, then gone out. Some still shine with paler light; some of us have criticised the course of the *Banner*, even at times impertinently, but the *Banner* has kept its serenity—paid no attention to it—and thus the notice a controversy would draw—

give a paper has not been gained.

I like, therefore, the *Banner's* record — its whole course — the clean, spiritual, dignified course it has pursued from the time, in 1867, it was the organ of a comparatively small constituency to the present time, when it is looked at as the conspicuous paper of a cause numbering millions in all parts of the world! If for any cause it should go out and not continue to show the spiritual community its familiar face, it would be missed like a star of the first magnitude. There would be something wanted in current spiritual affairs that nothing else could supply. Then indeed would we say:

"How blessings brighten as they take their flight."

But, thanks to the spirits, there is no danger. It is in good hands, and the spirit-world guards it; and it will continue to live and continue to shine, an ornament to the cause and a credit to the wisdom, mundane and supermundane, that manages it.

I felt like saying this much, knowing full well, also, that, though it is but an individual expression, I am expressing the thoughts and sentiments of a great multitude who will say when they read this: "I am glad he said it for such are my sentiments."

"Is there any hope, Captain?" asked a Christian old lady, during a terrible Atlantic gale. "There is nothing for us now but to put our trust in God," answered the Captain. "Oh Lord, has it come to that?" demanded the old lady with a groan.

"His memory deserves exorcising." His name was Noah, and once had flies reduced down to two, and failed to exterminate them. —

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 We do not read anonymous letters and communications.
 The name and address of the writer, in all cases
 indispensable as a guaranty of good faith. We cannot un-
 derstand to return or preserve manuscripts that are not used.
 When newspapers are forwarded which contain matter for
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 line around the article desired especially to recommend for
 insertion.
 Notices of Spiritualist Meetings, in order to insure prompt
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SPIRITUALISM is the Science and Philosophy
 of the Universe as viewed from the Spiritual Stand-
 point; and it is identical with Spirituality.—SPIRIT S.
 B. BRITTON.

"Nature's Voice of Hope."

A lecture given through the inspiration of Mrs.
 E. L. Watson, at Metropolitan Temple, San
 Francisco, Cal., and reported for the *Banner of*
Light by G. H. Hawes, will be published in our
 columns next week.

The Problems for us to Solve.

In Mr. Shepard's oration before the City Govern-
 ment of Boston on the recent anniversary of
 our national independence, he made an attempt
 to deduce the present meaning and significance
 of the vital statements contained in the De-
 claration of Independence by comparing the
 actual condition of our life as a people to-day
 with the promises which are proclaimed in the
 preamble to that immortal document; and his
 success was such as to excite grave apprehen-
 sions in the minds of many of his hearers, as
 well as to cause us all to consider seriously
 whether we are indeed pursuing the road on
 which we started at the opening of our career
 as a nation. Some of the orator's contrasts be-
 tween the promise and the performance were
 so sharp as to be startling. He stated that the
 questions with us for the next fifty years are to
 be social rather than political, and he proceeded
 to recite them in their due order.

They are the relations of labor and capital;
 corporations and the limitations of corporate
 powers and wealth; the wages, hours of labor,
 and homes of those who toil with their hands;
 cooperation; the appropriation of land; and,
 by no means the least of all, taxation and re-
 venue. He adverted to the great change which
 had taken place in the mode of our living and
 general condition—"a change marvelous and
 magnificent in most aspects, uncertain and dis-
 quieting in others." Once, he said, there were
 no enormous fortunes and no extreme poverty;
 no immense and populous cities, but only scat-
 tered communities struggling for modest pros-
 perity; no vast corporations lining the banks
 of our rivers with factories, pouring forth from
 our mines rivers of gold and silver and copper
 and iron and coal, controlling the means of
 transportation and fixing its price, and by com-
 bination regulating and restricting production
 and the sale of products.

There was no palace of the overgrown mil-
 lionaire by the side of the hopeless poor strug-
 gling for the merest subsistence. Agriculture
 and trade were the only pursuits, life was sim-
 ple with men nearly equal as to property and
 comfort, and class distinctions troubled no one.
 Now all is changed. Immense fortunes are no
 longer rare, and desperate poverty is only too
 common. A fierce hunt for wealth enters every
 pursuit of life, and threatens to unsettle the
 integrity of the government as well as of so-
 ciety. Although many of our rich men gener-
 ously endow worthy institutions and promote
 benevolent projects, there is a growing class of
 rich men who employ their advantages with a
 meretricious selfishness in plundering their unfor-
 tunate victims, and by vulgar display and un-
 scrupulous profligacy endanger morals and in-
 vite the wretched to strip them of their riches.
 There are colossal combinations of capital on
 the one hand, and trade unions with strikes and
 anti-monopoly movements on the other.

With what solemn truthfulness, too, did he
 sum up the situation in declaring that the re-
 lations between man and man are no longer
 simple, but complex, with new antagonisms,
 presenting problems which seem to defy all the
 maxims of political economy; which cannot be
 solved by mischievous demagogism nor by self-
 ish resistance to all redress; and which are not
 only troublesome and even dangerous already,
 but threaten to become a terrible foe as we
 approach the day when all our virgin soil shall
 have passed into private ownership, and the
 poor be confronted with the same difficulties
 which block their development in older coun-
 tries. The day may indeed be far distant; but
 yet, our accumulations of wealth, our increas-
 ing population and our growing inequalities
 all move in this direction, as it was foretold
 prophetically a century ago. Men already com-
 plain that the rich are every day growing richer
 and the poor poorer. It was said by John Stur-
 tevant Mill that it is doubtful if all the mechanical
 inventions yet made have lightened the day's
 toil of any human being. This may not be
 wholly true; yet if it were possible for us to go
 back one hundred years and then look forward
 to the inventions and discoveries of this cen-
 tury, we should confidently expect, said the

speaker, a far higher condition of the masses
 than we find at present; we should expect that
 not even the very poorest would suffer for the
 necessities, at least, of life. He asked if we
 could go two thousand feet from the place in
 which he was speaking and not find any who
 are in want of shoes and bread. And he asked
 further if it were not true that the larger and
 richer the city, there is also the most abject
 poverty. Prof. Huxley said that there are peo-
 ple in London more wretched and degraded
 than any he had ever met in his travels among
 barbarians or found in his studies of savage
 life. In London, with accumulated wealth to
 buy an empire, little children beg, steal, starve
 and die within sight of the dome of St. Paul
 and the vaults of the Bank of England. It
 should not be so in this nineteenth century,
 and they are of far more significance in a
 democracy like the United States. And unless
 some solution of the problem be found, and some
 remedy for the disease, no man can set bounds
 to the upheaval and change they will make.

The specious schemes of the demagogue offer
 no relief. A man who will stimulate class
 hatred and advocate theories which he does not
 believe, in order to catch votes, is the accursed
 enemy of mankind. The plans of those who,
 on the one hand, proposed to abolish all estab-
 lished laws regarding property and the general
 machinery of the social state, and those who,
 on the other, believed in "paternal legislation"
 at the hands of a strong government, were alike
 futile to remove existing abuses. Nothing im-
 mediate in application and violent in its meth-
 od, whether it came from the fiery brain of a
 Russian Nihilist or the "paternal" one of a
 German Bismarck, could, in his mind, heal the
 troubles of this Atlantic Republic. The ele-
 ments of time and growth in enlightenment
 must enter into the doing of this work if it is
 to be done.

Progress, said the orator, in a phrase that is
 an axiom, comes by the repeal of laws, not by
 enacting them; and the less the government
 meddles with our affairs the more we shall
 prosper. The great reforms are almost invari-
 ably to remove some barrier which has been
 built in the path of human development by leg-
 islation. Man, he added, should depend upon
 himself if he would be strong, independent and
 self-reliant. And capital and labor should
 work together; and thrift should be encour-
 aged and protected, to give security against
 revolution by multiplying homes acquired and
 owned by their occupants.

Our government should be just and economi-
 cal. The public offices should be open to all
 men without distinction of party. The laws
 should not favor one more than another, should
 not foster monopolies or obstruct any branch
 of trade. The public expenditures should be
 managed so frugally as not to lessen the present
 very narrow margin in the working-man's wages
 above the high cost of living, or take a dollar
 more from the people generally than the gov-
 ernment's actual necessities demand. Our
 country is the chosen one of the earth to find a
 solution of the problem that contains all these
 questions. Is it too much to expect that, in the
 order of time, it will proclaim to the world the
 true principle of social organization, the eman-
 cipation and elevation of labor, and the freedom
 of all men who are able and willing to work,
 from pressing poverty and absolute want?

Explanations That Don't Explain.

Miss Lula Hurst, advertised as "the Georgia
 wonder," and described as "a very tall and
 well-formed country girl, with a pleasing, rosy
 face, dark brown ringlets, and unaffected man-
 ners," has reached New York City, and given
 exhibitions in Wallack's Theatre. The per-
 formances have been the same as those in other
 places, and satisfactorily proved that she pos-
 sesses powers or gifts which none who witness
 their operation, and have no knowledge of Spirit-
 ualism, can understand, much less attempt to
 explain. The New York Evening Post says,
 "the spectators were much interested, and
 were liberal in applause," and remarking upon
 what took place, adds:

"Men were whistled about the stage ignominiously
 while struggling to hold the objects which Miss Hurst
 touched, and in several instances the men were thrown
 to the floor. In one case four or five men together
 were unable to force a chair to the floor when she
 was touching it with one hand. When a heavy man sat
 in the chair, she placed both her palms against the chair-
 posts, and both man and chair were propelled forward
 a considerable distance, being lifted completely off
 the stage."

Of course there are plenty of wise ones (wise
 in their own estimation) who "know just how
 it is all done," and volunteer to inform the won-
 der-stricken crowd who gather about them.
 Prominent among these is the "Prof. Atkin-
 son" who "assists," so it is said, Miss Hurst
 in her exhibitions. He claims to be, as he terms
 it, "fighting Spiritualism," and boasted in
 Washington that he could "duplicate all that
 is done by the Spiritualists and entirely refute
 their theory." To this a bystander responded,
 "You don't refute their theory, you only prove
 it," and another asked, "How about spirit rap-
 pings?" This last threw the Professor com-
 pletely off his feet, and his answer as complete-
 ly dislodged him from his assumed position
 regarding Spiritualism, as the power acting
 through Miss Hurst twisted a billiard cue from
 the hands of an athlete. The Washington Star
 reports his reply to have been:

"We can produce rappings. If I stand at one side
 of the room and ask what time it is, the time will be
 rapped out on the table, providing I know myself
 what the time is. If I ask my age, it will be rapped
 out to the year and the month. If I did not know my
 own age it would not be given. My own will and
 knowledge enter into this thing."

This is so very far from duplicating one man-
 ifestation of spirit-power, that it is folly to
 suppose he could give the remaining thirty or
 more, for every person knowing anything of the
 rappings knows that they respond wholly inde-
 pendent of the minds of the questioner and the
 medium, and in many cases diametrically oppo-
 site to the thoughts they entertain.
 Another who comes to the front with an ex-
 planation is Dr. William A. Hammond of New
 York, a gentleman who has several times at-
 tacked Spiritualism in about the same manner
 that Don Quixote attacked the windmills, and
 with about the same result. He says, accord-
 ing to the *Index*, the feats Lula performs "are
 due largely to the influence of suggestion in the
 minds of men, and to uncommon muscular
 strength." That may be a very learned expla-
 nation, but one not very reasonable or satis-
 factory, especially to those who know that
 Miss Hurst, as says the *Charleston Courier*, first
 became conscious of the ability she possesses
 "while lying in bed and feeling the bed move."
 "There was no influence of suggestion," there.
 "She preserves," says the same paper, "a calm-
 ness during her most powerful manifestations,
 amounting almost to want of animation at
 times." No "uncommon muscular strength"

there. Further: Miss Hurst said to a reporter
 of a Washington paper, the *Star*: "I don't use
 any strength at all," and, "I am conscious of no
 mental exertion." But perhaps these points
 are of no account in the estimation of Dr. Ham-
 mond, who, says the *Index*, "is something of a
 theorizer, and is liable to adjust his facts to his
 theories rather than his theories to his facts."

Another "explanation" was given in Indian-
 apolis, Ind., where, says the *News* of that city,
 a music-teacher demonstrated that her power
 was merely the adroit use of leverage. Of this
 the *News* said, "The discovery was probably
 as big a fraud as that it pretended to expose,"
 qualifying its implied charge of fraud on the
 part of Miss Hurst by adding, "And so far it is
 safe to assume that there has been no convinc-
 ing revelation of the secret of these strange
 manifestations."

A rather indefinite personality designated by
 the *Herald* of this city as "a prominent phys-
 ician in New York," says "Miss Hurst possesses
 no extraordinary power, and her claims are not
 entitled to any consideration at the hands of
 professional men." He asserts that she has
 cultivated her powers over the minds of others;
 that she concentrates her force, as one does to
 meet the demand of some great emergency;
 that "everybody at the theatre was simply de-
 ceived"; and then, to show how foolishly he
 has talked, adds: "I don't deny the existence
 of some unexplained power, but don't care
 enough about it to begin any investigation," a
 direct contradiction of all he had previously
 said.

Alleged Cases of Insanity Should be Submitted to a Jury.

Among the many important questions which
 in this age of reform and general advancement
 of the condition of humanity come up for con-
 sideration, the one respecting the treatment of
 the insane, or those who are called so, holds, as
 it is eminently entitled to, a prominent posi-
 tion. Our attention has been more particu-
 larly directed to it at this moment by the pub-
 lication in *The Medical Tribune* of a recent date
 of a paper read before the Society for Promot-
 ing the Welfare of the Insane, by Edward P.
 Wilder, of the New York Bar, in which he advo-
 cates the trial of those alleged to be insane by a
 competent jury, in place of risking the liberty
 and happiness of the individual to the decision
 of one or two men liable to error of judgment
 and subject to the temptation of bribery and
 all sorts of influences prejudicial to the rights
 of the person charged with insanity.

The broad margin the law as it now exists
 gives to the practice of injustice too plain to
 require any elucidation. As the writer says, a
 covert suggestion by a false friend or secret
 enemy, a skillful recital of your eccentric acts
 and sayings, and you are a marked man. Then
 comes the hint to some complaisant physician,
 the consultation with his brother physician
 called in for the purpose, the certificate, the
 endorsement of the judge, who is assured that
 you are quite too ill to be brought before him—
 and the thing is done! The forms of law are
 complied with, and you have passed within
 gates which must be wrenched from their
 hinges ere they will open outward to let you
 pass to freedom! "This," continues Mr. Wild-
 er, "is no picture of the imagination. I know
 of three persons, in the course of my profes-
 sional practice, who were snatched from the
 active pursuits of life and whisked off to im-
 prisonment in precisely the manner above de-
 scribed."

Cases are cited to show that blameless eccen-
 tricities may be and often is pronounced insan-
 ity, among them that of Woodbury in New York
 City, whose madness consisted in believing
 himself charged with a divine mission to con-
 vert the Street Arabs of the Bowery to the Gos-
 pel, and hiring a hall for that purpose, he
 preached in it on week days. After a five min-
 utes' private examination, on the certificate of
 two doctors, he was sent to Bloomingdale Asy-
 lum, where he was immured for nearly two
 years, his life blasted, his spirit crushed, his
 ambitions defeated, and himself relegated to the
 companionship of imbeciles and lunatics. All
 the Asylum doctors united in describing him
 as harmless, inoffensive and tractable, yet de-
 clared him to be insane; but his case being pre-
 sented to a jury it promptly set him free!

It is to make such abuses impossible that the
 Society we have mentioned is working to effect
 a change in the laws. A proposed modification
 has been presented to the Legislature of the
 State of New York, but it was defeated by
 the doctors—another cogent reason why they
 should not be granted the legalized monopoly
 they persistently ask to be endowed with. Says
 Mr. Wilder: "I have been personally informed
 by a member of the Legislature that the opposi-
 tion of the Medico-legal Society of this city
 (New York) united itself with the influence of
 the various asylum authorities to defeat that
 bill."

The reasons given why cases of alleged in-
 sanity should be submitted to a jury are:

I. Those constituting a jury are fresh from
 the practical pursuits of life, and not sophis-
 ticated with too much learning.

II. They are disinterested, not being paid for
 their opinion or certificate.

III. They are sufficiently familiar with the
 outward manifestations of insanity to make
 them safe judges of its dangerous qualities.

IV. They have the advantage of seeing both
 accuser and accused, of hearing counsel for
 both, of detecting for themselves the symptoms
 of insanity, if it exists, or the motives of the
 accuser, if they are selfish or corrupt. The
 evidence is taken in open court, and not in the
 privacy of a doctor's office.

For these and other reasons that might be
 adduced, it is claimed that the desired change
 should be made, and it is only an act of justice
 that it should be, and that speedily. A move-
 ment to bring it about should be made in every
 State of the Union.

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 isfy every one, and every one should know the
 fact from personal experience.

Two NEW PUBLICATIONS of the Star Pub-
 lishing Company, Springfield, Mass., are for
 sale by Colby & Rich: "Obsession; or, The
 Origin of Evil. By Spirit Prof. M. Faraday,"
 and "Evidence of a Future Life. By Capt.
 H. H. Brown," each a pamphlet of twenty-
 three pages.

Superintendent ADAMS of the Fitchburg
 Railroad has put on a special express, leav-
 ing Boston at 10 A. M. and reaching Saratoga
 at 4:25 P. M. This train is very popular
 with the traveling public.

A Seance with the Baroness Von Vay.

Some interesting items respecting methods of
 proceeding at seances of which the Countess
 Adelmia Von Vay is the medium, are given in a
 late number of *Light* by Caroline Corner, who
 recently attended one at the mountain-home of
 the Baron and Baroness in Styria, at which
 hospitable mansion she was a guest.

We are told that the Countess Adelmia, after
 divesting herself of all her jewelry, save her
 wedding and betrothal rings, and unpinning
 her hair, took an easy position on a couch in a
 well-lighted drawing-room, and within the
 space of a few minutes passed "under control."
 A prayer in German opened the seance; the
 controlling spirit being a sister of the medium
 —"Elizabeth." Then followed a short reli-
 gious discourse, innocent of creed or dogma,
 but teaching the simple truth contained in the
 purest morality and highest spirituality. At
 its close the Baron was addressed upon family
 and other matters, after which the control, di-
 recting her attention to the guest of the house,
 conversed in English, with Miss Corner, speak-
 ing quite freely of the home, relatives, and
 dearest friends of Miss C., and even of her most
 private affairs, giving evidence of knowledge far
 beyond that of the medium, friend and confi-
 dante as she soon became.

When the trance was over the Countess placed
 an ordinary tumbler filled with water upon a
 sheet of white paper in front of the lamp, and
 looked for visions in the *Wasserglas*. Of what
 followed Miss Corner writes:

"After several visions, of which the Baron
 continues to take notes as she speaks, the Countess
 went on to say she saw 'a lady dressed in
 black satin, with cap, etc.,' seated in an easy
 chair, in a room, which was described minute-
 ly, opposite 'an old gentleman with a fine bene-
 volent countenance, and a white beard grow-
 ing from under his chin,' and many other de-
 tails."

"The lady is your mamma," she said. "I hear
 her say, 'Carrie,' her voice is like yours—so
 sympathetic. Yes, distinctly I hear 'Carrie,'
 although it is far away. She is talking about
 you to that nice old gentleman. Do you know
 who he is?" After thinking awhile, I said it
 would probably be a scene likely to occur the
 following (Sunday) morning, when papa was in
 the habit of bringing in from church such an
 old gentleman, though not exactly like.

The visions ended, the Countess, as usual,
 took pencil and paper for the spirits to write ex-
 planations.

In reference to this particular one was writ-
 ten: "Carrie is wrong. That was taking place
 at the very time we showed it in the glass.
 Write home to-morrow full particulars, and
 you will have it verified."

I must confess I believed far more in my own
 interpretation! Nevertheless I did write, and
 requested an answer by return. It came, verify-
 ing in detail and exactly what had been clair-
 voyantly seen and automatically written. The
 old gentleman "was not the one supposed, but
 some one I had never seen nor heard of, a friend
 of my father's boyhood, who, coming to Lon-
 don, had made his way to Hackney, and
 mamma, being at home alone, had entertained
 him by speaking of the whereabouts of the dif-
 ferent members of her family."

Upon my return, I saw that 'old gentleman
 with the benevolent countenance and white
 beard, growing from under his chin,' and felt
 inclined to laugh, the description was so good.
 If he had known! As one of the pillars of a
 Disenting tabernacle, what would he have said
 to being shown in a vision by spirits to a clair-
 voyant in a country so far away?

Starvation on the Indian Trail.

We have, in recent issues of this paper, re-
 verted to the sad condition of the Indians in
 Montana, New Mexico, etc., nearly one hun-
 dred Indians dying last month at one agency,
 it is reported, from want of food and the debility
 arising therefrom; and we last week hinted at
 the alternative left to these sufferers, viz: to
 submit to starvation or resort to raids on the
 cattle of the settlers. Whose fault will it be if
 the latter course is finally adopted?

In March last a report was submitted to Con-
 gress from the committee appointed to investi-
 gate the condition of the Sioux and Crow Indians
 and the complaints of the tribes in the Terri-
 tory. In that report much matter was con-
 tained from which the existing situation could
 be readily inferred. It stated that there was
 such an abundance of game, a few years ago,
 that the Indians cared little or nothing for gov-
 ernment rations, many of them not even tak-
 ing the trouble to come to the agency to draw
 them. But now the game is fast disappearing,
 the buffalo especially. And between nothing
 on the hunting-grounds and nothing at the
 agency, the condition of the Indian is indeed a
 pitiful one. A sub-committee visited the Mon-
 tana Indians and made a report of what was
 to be witnessed at an agency on ration-day.

They say the agent has about one hundred
 and seventy-five head of cattle in his herd, and
 issues rations of beef every Saturday; but the
 Indians are so nearly famished when the meat
 is given them that they eat it up in two days,
 and then starve until the next issue. It was
 pitiable, on a Saturday, to see the eagerness in
 the hungry eyes of the waiting crowd as the
 beef was being distributed.

Since these sad reports have gained currency,
 we understand that some half-way (hardly more)
 measures have been taken to assist in a degree
 these destitute wards of the nation, but the
 Boston *Advertiser* justly and truly says that our
 duty to the Indians is by no means done when we
 have kept them from starving. Even were the
 supply of rations ample, the condition of the
 Indians will not be made encouraging unless
 they are given the assistance in earning their
 living which so many of them desire. The re-
 port of the Committee previously alluded to
 says, in relation to certain tribes: "We found
 them very anxious to obtain farming imple-
 ments, seed, etc., and to be taught how to work.
 They realize fully the fact that the buffalo have
 virtually disappeared, and that hunting can no
 longer be relied upon; and want farming imple-
 ments, seed, etc., which they recognize as being
 the only useful helps out of their present and
 prospective difficulties." The *Advertiser* ap-
 peals to the friends of the Indians to impress it
 upon the next Congress that merely voting rat-
 ions is not a discharge of its obligation to them.

The slate-writing medium, Harry Pow-
 ell, has been holding private seances in Bloom-
 ington, Ill., which are reported by the *Bulletin*
 of that city as having been very satisfactory
 to those who attended, that paper devoting a
 column of its space to a description of what
 took place at one of them. The method of
 proceeding was the same as has been repeated-
 ly stated by us, and hence familiar to our
 readers.

We mingle our regrets and congratula-
 tions for the well-known spiritualistic worker,
 Sig. Damiani; the first that he has suffered
 much from a severe sickness, the last that he is
 now convalescent.

Mary H. Mosher, Secretary, informs us
 that the New Haven (Ct.) Society of Spiritual-
 ists still continues its meetings at Orange
 street, that city.

The Tyranny of Compulsory Vaccination.

It is an old saying and a trite one, that whom
 the gods wish to destroy they first make mad—
 and it seems that the English authorities, and
 as for that matter many of the people, are on
 the broad road to ruin; if not financially, they
 most assuredly are morally. It has come to be
 pretty generally understood among civilized
 nations that vaccination is an absolutely un-
 safe remedy for the prevention of small-pox, it
 being far worse than the disease, as the inocu-
 lated virus is transmitted for several gener-
 ations, thus causing in some cases hereditary
 consumption, in others rheumatic affections,
 and consequently premature death.

Yet with these facts so well known to
 the public the English authorities—backed by
 several parchment physicians—are using all
 their influence, legal and otherwise, to force
 the people to be vaccinated against their will.
 At Leicester, a few weeks ago, the goods of
 twenty persons who had declined to pay the
 fines for the non-vaccination of their children
 were sold by public auction! Let us hear after
 this no more about "Merry, happy England in
 summer's gay bloom." It is said that fifty po-
 lice-men were present to protect the auctioneer.
 Though the sale was very disorderly, no violence
 was used. At a meeting held afterward
 resolutions were passed condemning the law
 which permitted the breaking up of people's
 homes for the non-payment of vaccination
 fines. We hope friend William Tebb, whose
 pen has done such noble work in regard to
 this important question, will sift to the bottom
 this outrageous transaction, and show up the
 old fogies of England in their true light.

"Sanctified Wealth."

For a choice specimen of the genus "Toady"
 in full bloom, commend us to Dwight L. Moody,
 the Evangelist, so called, who is now on his
 way to the United States after a somewhat
 extended campaign in England. This distin-
 guished "apostle of the blood" in the course
 of an interview held on the eve of his departure
 from London, with a representative of the *Pall*
Mall Gazette, stated (or is so reported) that
 "London was now the most religious city of
 the world." Presumably he expected the car-
 rying of a part of the credit of this religious
 improvement to his own account. Free Ameri-
 cans, among whom he will soon be, will no
 doubt be much pleased with the following por-
 trait, a la Martin Chuzzlewit, of this country
 and its inhabitants, as drawn by Mr. Moody,
 while enveloped in the awe-inspiring penumbra
 of the English aristocracy:
 "Mr. Moody said that London possessed what
 scarcely any other great metropolis had—a
 vast amount of 'sanctified wealth.' Sanctified
 wealth was to be met with frequently in Lon-
 don. It was rare in America. Nearly all the
 rich men in the United States were born poor.
 London had a large number of families who
 'were born in wealth and were able to breathe its
 atmosphere without choking.'"

The charge made by Mr. Talmage that
 Spiritualism produces insanity is no new one
 for him to make. In or prior to 1876 he made
 this reckless statement: "There is not an in-
 sane asylum from Maine to Texas which does
 not contain victims of Spiritualism."

To ascertain the truth or falsity of that
 statement, in December of that year a circular
 was sent by Dr. Eugene Crowell to each of the
 medical superintendents of the institutions for
 the insane in the United States, asking how
 many cases of insanity were ascribed to reli-
 gious excitement, and how many to excitement
 caused by Spiritualism, and the replies of the
 Superintendents showed that in thirty-seven
 asylums not one case was attributable to Spiritu-
 alism, while in those same thirty-seven asylums
 one hundred and ninety were attributed to reli-
 gious excitement!</

[illegible]

Banner of Light.

ALL SORTS OF PARAGRAPHS.

ANGEL VISITORS.

When I slumber, they are near, Whispering in my dreaming ear, Shedding beams of heavenly light From their plumed silvery hair. Ah! such holy truths they speak, Kissing lip and brow and cheek! "Peace!" they murmur o'er and o'er; "We are with you evermore! Angels count the moment's hours: Every cross is crowned with flowers, God has taught them this, I know— Lovely spirits, white as snow!" —Fanny Forrester, in Chambers' Journal.

Afflictions, like God's angels, will move away when they have done their errand.

In a system where everything mutually attracts and is attracted, nothing can be lost; the quantity of existing matter remains always the same.—George Foster.

The August Century will contain in Mr. Cable's novel, "Dr. Sevier," a thrilling description of the departure of Confederate troops from New Orleans at the beginning of the Civil War. The march of the New York Seventh down Broadway is also described with hardly less graphic power.

For the creeds of those who glibly prove that salvation is almost impossible; that damnation is almost certain; that the highway of the universe leads to hell; who fill life with fear and death with horror; who curse the cradle and mock the tomb; it is impossible to entertain other than feelings of pity, contempt and scorn.—Robert G. Ingersoll.

A New York photographer is quoted as saying: "After twenty-five years' experience under the sky-light, and after photographing over a hundred and forty-seven thousand people, I have become convinced that in nineteen cases out of twenty the left side of the face gives the most characteristic likeness, while to the same degree the right side is the most symmetrical."

Infants told would not enable you to sweep away a mist; but by ascending a little you may look over it altogether. So it is with your moral improvement. We wrestle fiercely with a vicious habit which would have no hold upon us if we ascended into a higher moral atmosphere.

The Sunday question is agitating our nations as well as the United States, in a remarkable manner. In reference to the "Sunday-opening" question, now attracting so much attention in England, Lloyd's Weekly Newspaper, having a circulation of 600,000, says: "The Sabbath quibble gets its quietus when it becomes understood that Sunday is not the Sabbath." —The Investigator, Boston.

The First Adventurer: Samson, the strong man, was the first to advertise. He took two solid columns to demonstrate his strength, and several thousand persons "tumbled" to his scheme. And he brought down the house.

Rev. Russell Green Toles, D. D., the Superintendent of the Baldwin Place Home for Little Wanderers in Boston, died at Cottage City, Martha's Vineyard, Saturday, 13th inst., after a short sickness. During his administration at this useful institution he was privileged to find good homes in the country and elsewhere for over 6000 little ones.

Heaven is not from any angels created since the beginning, and hell is not from any devil who was created an angel of light, and cast out of heaven; but heaven and hell are from the human race—heaven from those who are in the love of good and thence in the understanding of truth, and hell from those who are in the love of evil, and thence in the understanding of falsity.—Swedenborg's Divine Providence, 27.

An exchange publishes an article headed, "How to tell a mad dog." We have nothing to tell a mad dog that we cannot communicate by telephone or postal card.

A Vienna despatch of July 13th states that as the train which left Pola after the one on board of which was the Emperor Francis Joseph was passing through a gorge near Podgoritz, it was discovered that the rails had been misplaced. The discovery, however, was made in time to stop the train before a disaster occurred. The criminals had evidently mistaken this train for the one containing the Austrian Emperor.

A female zealot who probably never read the very denunciation of Paul: "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." Is in the habit, so a Newcastle, Pa., report avers, of locking in a room her three little children, one a babe of four months, and then going to the Salvation Army meetings!

The steamer State of Maine, of the International Line, plying between Boston and St. John, ran upon a reef in the Bay of Fundy, Saturday afternoon, 12th inst. No lives were lost. The vessel will probably be a total loss.

All small homesteads belonging to widows, minors and unmarried women in Guadalajara, Mexico, have been exempted from taxation by the local legislature. An example which could be followed with justice elsewhere.

A Philadelphia man buys for half a cent a pound tons of old rubber overshoes, rubber overcoats, belts, car springs and hose and makes them into toys for the children and chewing gum for the girls. Ugh!

Not a "Mascot"—Joseph Mascotte, and Jerry and Frank Danaude, were the victims of a terrific explosion on the 12th at Catlin's stone quarry, Burlington, Vt.

THE CHOLERA IN FRANCE.—Marseilles despatches under date of July 14th state that there were sixty-six deaths from cholera, in that city, during the twenty-four hours ending at 9 o'clock that evening. The railway stations were crowded with fugitives who sought for tickets which the agents could not issue fast enough to satisfy the crowd. The number of deaths in Toulon, on the evening of the 11th, was seventeen, and there were five deaths between the hours of 10 A. M. and 6 P. M. of the 12th. One death from cholera occurred at Lyons on the 12th. An official report states that no cholera exists in Paris. The French Chamber of Deputies has by an unanimous vote appropriated a liberal pecuniary amount in aid of the cholera sufferers.

"Who was the straightest man in the Bible?" "Joseph." "Why?" "Because Pharaoh made a ruler of him."

Cincinnati News Journal: Here is how it looked in the programme book: "From mighty kings he took the spoil, And with his acts made Judah smile." And this is about the way it sounded after Madame Nilsson had put her dramatic soul into it: "From mysläylyte kang ze tochoowohowohook th' spoliolilim! we thees ax mad Judah smylelismylel-smylelilim!"

THE MECHANICS' FAIR.—The Fifteenth Triennial Exhibition will be opened to the public, at the Building of the Association on Huntington avenue, Boston, in September next, and it will be very complete. Space and power are free, and intending exhibitors should make early application in order to secure space, as but little remains. The Board of Government is using every effort to excel all past exhibitions, and every indication promises success.

As they were struggling along to school a five-year-old Boston miss said to her companion, a lad of six summers, "Were you ever afflicted with the contumacy of a rodent?" "Nay, farosoth," he replied. "I feel not the juxtaposition of the creature, but dislike its tendency to an intimate propinquity." —New York Morning Journal.

To make good jam: Place one finger in the crack of a door. Shut the door slowly, but firmly, and keep it closed for at least ten seconds. Then open the door and remove the finger, and add plenty of interjections. Never use your own finger if you can avoid it.

With Andrew Watson, Son, of Govan, Glasgow, Scotland, please write or send his full address to Annie Lamb Chambers, 17, Bedford St., London, W. (English or Scottish Spiritual papers copy).

The Camp-Meetings.

Lookout Mountain Camp-Meeting.

Saturday, June 28th, was the opening day of the above gathering, a conference in the morning and a mediums' meeting in the afternoon constituting the exercises, the participants in which were Mrs. H. Morse Baker, Mrs. S. A. H. Talbot, Mrs. Sue B. Fales, Miss Zaida Brown and Messrs. A. C. Ladd and G. W. Kates.

On Sunday, after vocal music and an invocation by Mrs. Baker, the President of the Association, J. V. White, explained the origin and purpose of the organization, and the Vice-President, A. C. Ladd, delivered an address of welcome. An eloquent lecture was then delivered by Mrs. Talbot, after which Mrs. Fales described spirits clairvoyantly seen by her among the audience.

At the afternoon session an improvised song, "Lookout Mountain," was sung by Miss Zaida Brown. Mrs. A. Morse Baker then gave a lecture on "The Philosophy of Spiritualism," and was followed by Mr. Kates with brief remarks, and then by Mrs. Sue B. Fales with personal descriptions of spirits.

Monday morning a conference was held, presided over by Mr. P. R. Runnels, of Millersburg, Tenn., who greatly interested the audience with a recital of his experience with mediums attending the camp. A song and address by Miss Zaida Brown, and a number of Spiritualists, investigators and others are flocking to the grounds from every direction. The prospect is that the best gathering of the kind ever held in that section has just begun.

Tuesday morning there was an interesting season of conference, in the afternoon Mrs. H. Morse Baker gave a lecture on "The Philosophy of Spiritualism," and was followed by Mr. Kates with brief remarks, and then by Mrs. Sue B. Fales with personal descriptions of spirits.

Wednesday, July 2d, a conference in the morning was succeeded by a lecture in the afternoon by Mrs. Talbot. The evening was devoted to a number of well-supplemented lectures, and a few remarks. In the evening, after an invocation, Mrs. Baker spoke, Miss Brown improvised a song, and Prof. Caldwell entertained and instructed the audience with a short address on Mesmerism.

Thursday, July 3d, the usual Conference in the morning. In the afternoon Mrs. Baker gave an address. In the evening a dance in the hall, and a free séance by Mrs. Cooper in the hotel.

Friday, July 4th, a special service in honor of the day. Miss Brown improvised a song, Mrs. Fales read an inspirational poem, Mr. G. W. Kates delivered an oration on "Liberty and Independence," Mrs. Baker and Prof. Caldwell following with short addresses.

Saturday, July 5th, Mrs. Silvester gave a personal description of spirits in the morning, in the afternoon, Mrs. Fales a discourse, and descriptions of spirits.

Sunday, 6th, addresses during the day by Mrs. Talbot, Mr. Kates, Mr. Ladd and Mrs. Baker; descriptive tests by Mrs. Fales. In the evening Mrs. Cooper gave a physical and materializing séance in the open air.

Monday, 7th, was an off day, many being off to the different points of interest.

Tuesday, 8th, a conference in the morning as usual, and in the afternoon an address by Zaida Brown on "Man's Unbelief."

Many mediums are present, among them Charles E. Watkins, Mrs. Anna Cooper and Mrs. E. S. Silvester. Others are to arrive, and a number of Spiritualists, investigators and others are flocking to the grounds from every direction. The prospect is that the best gathering of the kind ever held in that section has just begun.

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Parties for the Camp-Meetings.

Light for Thinkers remarks that in nearly every city there are some who, desirous of visiting the camp-meetings, would like to know who else is going, so that parties might be formed for that purpose. To this end it proposes that some one person in each place be designated with whom a registry of names can be kept, and from whom information may be obtained. Mr. G. W. Kates furnishes a list of persons in various localities, who will act in the interest of the Lookout Mountain Camp Meeting. In this way, naming Mr. Alonzo Danforth (23 Windsor Street) in Boston. The plan appears to be a good one and worthy of being generally adopted.

Onset Bay Camp-Meeting.

The commencement of the camp-meeting season at Onset, beautiful Onset, was inaugurated last Sunday, July 13th, by the introduction by Dr. H. B. Storer, the genial and pleasant President of this Association, of Mr. George A. Fuller, whose splendid abilities as an orator were very heartily appreciated by the large audience gathered here in this cool and delightful resort. The steamer Monahanett from New Bedford brought its freight of excursionists, and the whole audience were much entertained by the celebrated medium, Mr. Joseph D. Stiles. After the morning exercises many of the visitors were made especially happy by an old-fashioned clam-bake at Hotel Onset. The interval between the morning and afternoon sessions was made very pleasant by music from the Middleborough Band. The introduction of these really fine artists will be a very nice and distinctive feature of the entertainment of the season. At two o'clock the President introduced to a very large collection of people Mr. J. Clegg Wright of England, a gentleman who has the power of holding his hearers in rapt attention during his intellectual discourse; and who, with music and flowers and sunshine and shade, and the gentle moving of the waters of the lovely bay, the brightest, finest day of the season passed away. May each Sunday gathering bring again and again happy and contented faces, and each Sunday evening close as this one, with peace, love, pleasure and solid enjoyment.

Cape Cod Camp-Meeting.

The Spiritualists of Barnstable County, Mass., inaugurated their Eighteenth Annual Camp-Meeting in Nickerson's Grove, Harwich, last Sunday. The morning session convened at 9 o'clock, and the election of officers for the ensuing year was held. The business, it was transacted with the following result: President, Hon. Warren Chase; Vice President, Watson B. Kelley; Secretary, Mrs. B. Nickerson. The remaining time of the session was devoted to conference. At 2 o'clock, J. Frank Baker, gave an interesting address with a lecture upon "Spiritualism and Morality." The meetings will continue until Sunday, July 20th. Addresses daily by able speakers, among whom are Hon. Warren Chase, and Mrs. Kelley, and Dr. Storer, and Rev. James Kay Applebee. A portion of the time will be devoted to conference meetings, with a platform free to all.

Cassadaga Lake, N. Y.

The announcement made by the management on our fifth page indicates that the gathering for '84 will be a worthy continuation of the successful one of the year at this popular resort. The grounds are eight miles from Lake Erie, and easily to be reached by rail from all points. The pleasure of water scenery is here matched with the purity of mountain air, the presence of good speakers and mediums, and all who attend the meeting will, beyond peradventure, have occasion to remember their visit with pleasure.

Materialization in New York.

To the Editor of the Banner of Light: With the increasing warm weather the oppressive atmosphere of large cities becomes more oppressive still. Sweltering humanity, cooped up as it were between overheated brick walls and still hotter pavements, sighs for the vitalizing influence of sea-breezes or the refreshing relaxation of a period of repose from arduous toil among the shady walks and grassy lanes of tranquil country scenes.

The tide of summer travel has lately set in, and tourists are preparing to leave and are leaving the city in large numbers. Among Spiritualists many are attracted to the different camp-meetings, where opportunities are offered both for recreation and enlightenment; many of our prominent mediums are transferring their field of labor to one or the other of these places of reunion, or are seeking recuperation in the peaceful far niente of congenial country homes.

Here in New York, those who are bound to remain and their families, are passing through the city toward the "land of the living dead," and are still among us one of the best mediums for full-form materialization, and I hope and trust a liberal share of patronage will induce her to remain among us for some time to come. Mrs. Carrie B. Sawyer, who is now located at No. 89 West 24th Street, New York, is no novice in the field of mediumship. For years she has ranked high among materializing mediums, and the convincing and remarkable manifestations which occur through her instrumentality have brought to many a glorious realization that the grave is not the end of man.

The wonderful phenomena which have taken place in her presence lately during her stay in Washington, D. C., has attracted the attention of the leading papers of that city—are a guarantee of the marvelous power displayed through her mediumship under favorable conditions.

I have lately attended several of her sances, and notwithstanding her constant labors and the influence of debilitating hot weather have somewhat undiminished her credit. I have witnessed in both her light and dark circles striking evidences of supermundane power, and received on several occasions the most convincing of spirit friends indicated by references to matters the medium could in no way have been cognizant of. The witty and at times wise and instructive utterances of the "medium's" familiar control, form an interesting feature of the sances.

And the child-like form and childish voice and deportment strangely contrast with the able manner in which she answers questions that would embarrass many a wisest and ablest man.

The materialized forms, as a rule, are very beautiful,

and exhibit a great deal of strength, appearing in good, sometimes in very strong light. Many are recognized by friends and acquaintances. Under favorable conditions they use their vocal organs with a facility and power.

The illuminated forms which are seen when the light is turned out are surprisingly beautiful, and sometimes appear floating from the cabinet. I have seen two of these illuminated forms appear together, moving independently, and both speaking. Their light, which makes the appearance as white as snow, plainly reveals every detail of shape, every fold of drapery, and is concentrated upon the form, none of the surrounding darkness being at all dissipated by it.

As a whole these sances are of a most interesting and convincing character, and investigators would do well to avail themselves of this opportunity to witness the surprising manifestations of spirit-power exhibited through Mrs. Sawyer's mediumship.

Her guides refusing to manifest unless the medium is in a state of perfect calmness, and will physically lean, situate, and, though I do not approve of it myself, I admire the patience and forbearance of this estimable lady in thus conforming to the wishes of her controls, who probably have a special motive in view.

J. F. JEANRENE.

July Magazines.

THE ELECTRICIAN notes discrepancies in the Underground Telegraph law recently passed by the Legislature of New York, and argues that since the overhead construction was in compliance with existing statutes, and no provision for repealing previous legislation is made by the bill, electrical companies are justified in continuing the old method. Noting the attention directed in Europe to the question whether any benefit is derived from artificially guarding buildings against injury from lightning, it is remarked that it cannot be correctly determined, for the reason that "work of this character has been almost universally defective." The writer points out these defects, suggests remedies, and trusts that protection against lightning may become recognized as a legitimate field for thorough electrical work. Elec. Pub. Co., 115 Nassau street, New York.

THE FLATONIAN—No. 5 of Vol. 2 contains Taylor's "Hymn to the Sun"; continues Alex. Wilder's translation of "Iamblicus on the Mysteries," "Thoughts concerning 'Natural Law in the Spiritual World,'" by Mrs. Lizzie Jones, etc. Osceola, Mo.: T. M. Johnson.

THE HOMILETIC gives its readers the excellent sermon of Dr. Bartol on "Mind Cure"; a sermon on "The Natural in the Supernatural," by Dr. Parkhurst; "Views of Leading Clergymen on the Eternal Punishment of the Wicked," and its usual variety of articles on clerical topics. Funk & Wagnalls, New York.

THE PULPIT TREASURY has a portrait of Moses D. Hoge, D. D., also one of his sermons. This monthly, which is similar to the *Homiletic*, has recently been united with the *Southern Pulpit*, and both are in future to be published as one. New York: E. B. Treat, 767 Broadway.

THE INDEPENDENT PULPIT fearlessly attacks at various points the creed of what is rapidly losing its claim to being termed "popular religion." The discussion between the editor and Mr. Price upon the Bible is continued; the doctrine of vicarious atonement defined and analyzed, "Hell according to the Scripture" portrayed in glowing words mainly from the Bible, and other articles upon prevalent erroneous beliefs given. Waco, Texas: J. D. Shaw.

THE LADIES' FLOWER CABINET treats of garden beauties and duties in midsummer, home decorations, housekeeping, etc. Cabinet Co., 22 Vesey street, New York.

THE BUILDER AND WOODWORKER fully sustains its high character as a journal of industrial art. F. A. Hodgson, 294 Broadway, New York.

The Lecture Field in England.

Mrs. Richmond having closed her series of lectures in London, her guides propose that four or five centres of provincial labor be chosen by the Spiritualists, as it will be impossible to visit every locality. As the first of these Mrs. R. was announced to speak in Nottingham last Sunday of June and the first Sunday of July.

Miss Rosamond Dale Owen is meeting with a large degree of success upon her lecturing tour. Under date of Kelghley, June 24th, she writes that on the Sunday previous her afternoon audience numbered seven hundred, and in the evening many left, being unable to obtain seats or even gain entrance. She had spoken six times that week; was to speak in Leeds that night, and then in Leicester.

Mr. R. S. Clarke's labors in Plymouth have resulted in his engagement by the Society for a term of six months. He therefore announces his inability to speak in other places, unless the requirements that he should do so are specially urgent, until early in 1885.

W. J. Coville closed his Sunday lectures in London June 29th. A farewell concert and testimonial were to be tendered him July 3d. He was to deliver two addresses at Pendleton, Sunday, July 6th, each to be followed with an impromptu poem, and two at Salford, July 7th and 11th. Other engagements are to be filled by him during July in Manchester, Sowerby Bridge, Bradford and other places.

Mr. J. J. Morse is attracting large and appreciative audiences to the Cavendish Rooms, Mortimer street, Regent street, W.

Mr. W. H. Robinson of New Castle occupied the platform of the North Shields Spiritual Investigation Society on the 22d ult. Mr. J. G. Gray of Gateshead having done so on the Sunday previous.

Mr. W. Johnson of Hyde spoke for the Spiritualists at Pendleton the 16th ult., his guides announcing the subject to be "Does Spiritualism Teach Immorality, as Reported by Dr. Talmage?" treating it in an able and eloquent manner, declaring that the unsound and false system of theology the Brooklyn preacher claims to be holy and of divine origin, is what drives humanity to immorality and insanity, while Spiritualism teaches man how to live and how to die, and that he is responsible for that which he does.

Other speakers actively engaged in various parts of England are: Rev. C. Ware, Mrs. Groom, Mrs. Barnes, Mr. Schutt, Mr. E. W. Wallis, Mr. James Doney, Mr. Jno. Husson, Mr. Gavan, Mr. James Campbell, Mr. Bent, Mr. Plant and Mr. Chambers.

A Huge Joke.

To the Editor of the Banner of Light: In bringing upon the stage of the largest metropolitan theatre of our city Miss Lulu Hurst, the "Georgia wonder," Mr. Wallack has perpetrated upon the theatre-going public a huge joke, in that he has really introduced by stealth a strong physical medium! The joke was received by an audience of some eighteen hundred appreciative wonder-seekers, and perhaps twenty-five Spiritualists, who have been familiar with this form of physical phenomena, such as raising weights and the moving of chairs and tables, for the past twenty-five years.

Miss Hurst is evidently a strong physical medium, with a pleasant, good-natured face and quiet manners. The expressions of surprise at the simple feats of physical power manifested in the performances, according to the programme presented, were very amusing to me. But there is also a side to the joke—and that is the lamentable and culpable ignorance of an intelligent community, who with the floods of spiritual facts and phenomena deluging society for the past twenty-five years, still grope on in spiritual darkness, and hail the phenomena by thousands as a marvel and wonder when presented to them through the instrumentality of a play-house.

I saw among the audience the veteran lecturer in mediumship, Mrs. Emma Hardinge Britten, and was deeply grieved when I contrasted the amused audience of two thousand pleasure-seekers—and many turned away—with the select audiences of Mrs. Britten, numbering perhaps two to three hundred persons, who listen to grand spiritual teachings which flow from her entranced lips. Certainly the enlightenment of the people in spiritual things is of very slow growth. Very truly, J. H. KRYSSER.

115 Beekman street, New York.

Little Jack.—My mamma saw him in her dream. "Little Dick"—Pooh! who cares? Our whole fence is.

Movements of Mediums and Lecturers.

(Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.)

J. H. Randall is engaged for four days at the Cassadaga (N. Y.) Camp-Meeting, and one week at Clinton, Iowa; so he informs us in the course of a private letter. He can be addressed for lectures at Jamestown, N. Y.

Hon. Warren Chase is at Harwich Camp this week and the 21st. He will speak at Onset 23d and 28th; at Atlantic Camp-Meeting Aug. 3d; in Paine Hall, Boston, on "Christian Spiritualism," Aug. 10th at 3 P. M.; at Northport (Me.) Camp-Meeting, Aug. 15th, 16th and 17th; at the Elms (Me.) Camp Grounds the last Sunday in August and first in September; last two Sundays of September in Portland, Me.; October 12th and 19th in Newburyport, Mass., and the five Sundays of November in Worcester, Mass. The fourth and last in the first and last in October are not yet engaged and are open to engagements at places contiguous to above appointments.

Frank T. Ripley was, at last accounts, having excellent success at West Charleston, Me.

Capt. H. H. Brown desires his friends and correspondents to note that he will be at the following camps on the given dates (inclusive): Onset Bay, Mass., July 20th to 23rd; Yearly Meeting, Mohegan, N. Y., Aug. 1st to 3d; Lake Pleasant, Mass., Aug. 10th to 14th; Queen City Park, Vt., Aug. 10th to 22d; Lake Sunapee, N. H., Aug. 23d to Sept. 1st; Elms, Me., Sept. 2d to 9th. He speaks in Harwich, Vt., July 20th. He is ready for fall and winter engagements. Address at his appointments.

Mrs. Jennie R. Warren, test medium, will be at Onset Bay Camp-Meeting at the residence of Dr. George M. Fiske, Union street.

A correspondent informs us that Mrs. Dr. Nellie M. Fiske, who has been published during the coming winter, is having excellent success in her special field of labor.

Miss L. Barnicot gave many fine tests at the opening of the meetings at Dungeness Rock, Lynn, in June, also spoke under the purported control of Ed. S. Wheeler on Onset platform, June 16th (opening day). She may be addressed at Onset Bay, Onset Bay, Wareham. She has engagements at Temple Heights, Me., and at other camp-meetings; dates to be given later.

Mr. F. B. Hawkins is making preparations to give readings from the new novel, "An American Iconoclast," by the author of "The Spiritualist's Handbook." Friends of Spiritualism will find that special prominence is given the hero of the story, in that regard, who wages an unrelenting warfare against creeds. For full particulars address the above gentleman at 215 West 11th St., New York, Look Box 95.

The Spiritualists of Saratoga were addressed on Sunday last by Miss M. Beecher, a relative of Henry Ward Beecher, in the morning on "Rational Spiritualism," evening on "Education in its Relations to the Era of Woman." At the close of the evening to the 10th inst. the audience with very convincing proofs of spirit presence.

A correspondent speaks very highly of Mrs. Clara Banks, whom he met in Haydensville, Mass., as an inspirational speaker, and suggests that for the spread of truth she should be frequently heard on the platforms of Spiritualist societies in the Connecticut Valley.

Spiritualist Meetings in Boston:

715 Washington Street.—The Fraternity of the "Banner of Light" will hold Sunday meetings at 10 o'clock, A. M., and 7 1/2 P. M. Also on Tuesday evenings for discussion, public circles, social or other entertainments; on Thursday evenings the regular business meetings, and on Friday evenings for spiritual culture. Admission free on Sundays and on Tuesday evenings; Thursday and Friday evenings only members and such as they may invite. Mrs. M. B. Foster, Secy.

Eagle Hall, 616 Washington Street, corner of Essex.—Sundays, at 10 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor. Meetings also Wednesday afternoons at 8 o'clock.

Harmony Hall, 34 Essex Street (1st flight).—Sundays, at 10 A. M., 2 1/2 (free seats) and 7 1/2 P. M.; Thursdays, at 8 P. M. Prescott Robinson, Chairman.

Working Union of Progressive Spiritualists.—J. Commodore Street, Secretary, 276 Columbus Avenue.

Cambridgeport.—Spiritual meetings are held every Sunday evening in Polham Hall at 7 1/2 o'clock.

HARMONY HALL, 34 ESSEX STREET.—Sunday was characterized by a succession of intellectual feasts at Harmony Hall. Drs. Tripp and Thomas and Mr. Bradford gave excellent tests; Prof. Milleson spoke on the Laws governing spirit return. Dr. Lyon spoke twice, probing the errors of the Christian priesthood with a novel seldom found on our rostrums. Mrs. Kirsh spoke of the symbols of spirit return; Mrs. Leslie gave some fine tests; Mrs. Abbie N. Burnham spoke, and gave descriptions of spirits. The hall was filled with an intelligent audience.

The Camp-Meetings.

LAKE PLEASANT, MASS.—The great camp at this place will be formally opened Aug. 3d. This year the railroad facilities will be superior to all former years. Already there are over one hundred families on the ground.

On July 20th the initial exercises will take place at this flourishing camp. Thousands of people visit the grounds from Philadelphia, and acres of carriages are to be seen every day, and the surrounding country. A representative of the *Banner of Light* will be present at the opening exercises.

NANTICOKE, CONN.—

Warren Chase will be the first to speak at this camp Aug. 3d. The tall tower is nearly completed, and each mail brings letters to the officials relative to renting cottages, tents and bathing lots.

Secretary Lyman is very courteous to all visitors at this camp.

In re H. C. Gordon.

To the Editor of the Banner of Light: DEAR SIR—I see by the last *Banner* that you recommend contributors to the wants of the needy and sick medium, Henry C. Gordon, to make their remittances to the subscriber. A better way is to send to the sufferer postoffice orders addressed to "Henry C. Gordon, No. 691 North 13th street, Philadelphia, Pa.," my health being at present in too feeble a state to allow my attending conveniently to any business matters, however trivial.

Yours truly, THOMAS R. HAZARD.

—We understand that the Psychological Society, led by Professors Barrett and Sidgwick, has turned its attention to the remarkable phenomenon of "slate-writing," the "medium" for the production of which is the well-known William Eglinton, now of Old Quebec street, Hyde Park, London. It is said that some very singular results have been obtained. The "impossible" is always tending to become the true; and we should not be at all surprised to find this astounding experiment verified in a hundred scientific laboratories within twenty years. The writer of these lines may, in a future number, put on record the results of some experiments of his own.—The Truthseeker, London, Eng., Rev. John Page Hoppe, Editor.

—The Rev. Mr. Spurgeon of London, having been interviewed as to whether he thought the world had grown better or worse since he came into it fifty years ago, replied that while he noticed an improvement in the character of current literature, and a hopeful decrease in intemperance, yet he thought in some respects it was worse. "The struggle for life," he said, "is harder now; it is more difficult to make a living, and the destitution is more appalling. I think, that it has ever been."

Three Days' Grove-Meeting near Cleveland, Ohio.

The Spiritualists of Cleveland and neighboring towns will hold a three-days' grove-meeting at Geauga Lake (in Kent's Grove), Friday, Saturday and Sunday, July 26th, 27th, 28th. Speaking by Walter Howell, trance speaker, of London, Eng., and others, including the Gratz Smith family of Palestine, O. All invited. Special invitation to mediums. A grand time anticipated. This grove is beautifully situated on the N. Y. & O. Railroad. Excursion rates.—Commodious hotel; reasonable charges for tents and bathing lots. Address: 1400 Cross street, Cleveland, O. THOS. LEES.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday afternoon at 7 1/2 o'clock in Republican Hall, 55 West 11th street. Headquarters and Reading-Room for members at 115 Beekman street, New York. Meetings are held every Wednesday evening at 8 o'clock. J. F. Jeanrenee, Secretary, 117 West 34th street.

The Fraternity of Spiritualists holds its meetings every Sunday at 10 o'clock, evening, 7 1/2. Seats free. Cordially invited. The speaker for the present is Mrs. Zaida Brown, 115 Beekman street, New York.

New York City Ladies' Spiritualist Aid Society permanently located at 371 East 5th street, Wednesday, at 8 P. M. Mrs. M. A. Newton, President. Meetings every Sunday at 10 o'clock, evening, 7 1/2. Seats free. The Fraternity of Spiritualists holds its meetings every Sunday at 10 o'clock, evening, 7 1/2. Seats free. The Fraternity of Spiritualists holds its meetings every Sunday at 10 o'clock, evening, 7 1/2. Seats free.

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AN AMERICAN ICONOCLAST is a copy-righted. The hero of this forthcoming Novel was an iconoclast. Underlined gives readings from this work.

For sale by J. B. HAWKINS, Lock Box 88, Mount Vernon, New York, July 6.—3w

EVIDENCES