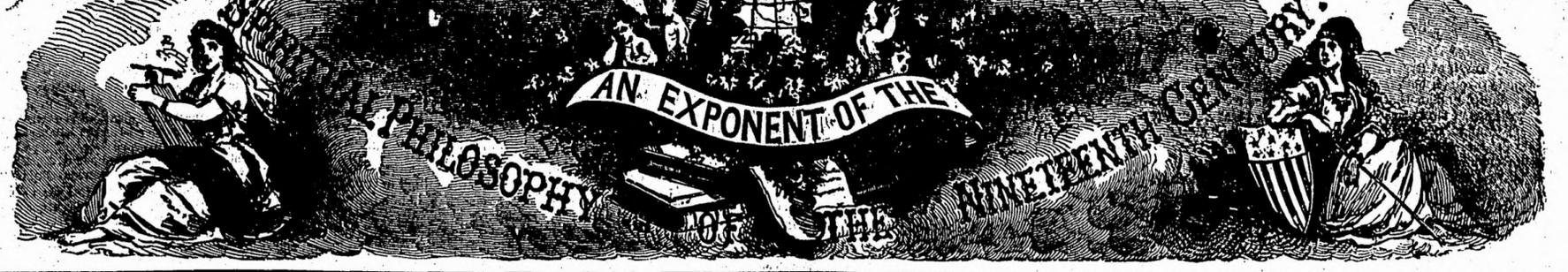


# BANNER OF LIGHT.



VOL. LIX.

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## Biographical.

THOMAS R. HAZARD.

To the Editor of the Banner of Light:

The announcement some time since of the sudden transition of two veteran and widely-known laborers in the field of Spiritualism—the venerable Thomas R. Hazard and the little less venerable Thomas Gales Forster—must have caused a thrill of mingled emotions in thousands of your readers. But predominant among these emotions must be that of gladness that these long-acted and earnest workers have at length heard the call to "go up higher." The brief, but truthful and timely, sketches you have given of their earthly labors abundantly show what cause Spiritualists have to be grateful for their lives, and to sense in some degree the joyous welcome they received in the new life. Much more might be added, no doubt, by the personal friends and associates of both these workers, to the feeling tribute you have offered to their memory; but I crave permission to add a suggestion or two relative to Father Hazard, which may be of value to some of your readers in forming a just estimate of his character.

You have referred to his great interest in "the materialization phase" of Spiritualism, of which you truly say he may "properly be styled the great apostle"; and your readers generally are doubtless familiar with the accounts he was wont to give of his own observations and experiences with this class of phenomena. His statements, especially regarding affectionate and prolonged interviews with different deceased members of his own family, rehabilitated in flesh, in the privacy of his own home and elsewhere—to the effect that his wife and daughters, in material forms, the unmistakable counterparts of those they were in earth-life, would at times, in the presence of a materializing medium, visit their former home and spend hours in roaming about the familiar rooms and grounds, and in conversing with himself—were so contrary to the common experience of mankind, and so far beyond the ordinary realizations of even believers in the reality of spirit-reincarnation, that his accounts were generally received with more or less incredulity by Spiritualists, while the outside world pronounced their author either a lunatic or a senile dupe.

Even a portion of the spiritualistic press, seemingly more anxious to justify sweeping aspersions of "fraud" than to carefully ascertain the subtle conditions and contingencies of genuine spirit-agency, were ready to join in the cry of "imposture," "dotage," "senility," etc., and indeed to add the more cruel allegation of "abettor of fraud."

Thus for some years the credibility of Mr. Hazard as a reporter of spirit-phenomena was somewhat under a cloud, not a little to his keen annoyance. Of late, however, since similar experiences in some degree have become more common, and the laws and conditions of reincarnation better understood by Spiritualists—since the value of entire harmony, confidence, and exclusion from antagonistic influences (conditions which Mr. Hazard could readily secure in his beautiful Vaucluse mansion) has become more fully comprehended—if I mistake not the full credibility of his once extravagant-seeming narratives has been conceded by the well-informed.

What I wish more particularly to suggest is, the strong probability, inferred from what I have personally witnessed at séances where Mr. Hazard was present, that he himself, while not claiming, so far as I am aware, to be in a special sense a medium, was yet endowed with those peculiar characteristics of body and mind which caused him to give out an atmosphere that was specially helpful to the production of spirit-phenomena of any class in his presence, and more especially the phenomena of materialization.

That some persons possess such a quality, as an organic characteristic and not a matter of will or belief, cannot have escaped the notice of experienced investigators in any department of these phenomena, and hence the desirableness of their presence as an aid to the best success on any occasion. On the other hand, there are persons, perhaps equally honest, candid, and anxious to obtain evidence, whose insensible emanations, independently of their own wishes, are a detriment, an obstacle in some way, to the production of phenomenal results. Hence they have great difficulty in obtaining the proofs they really desire. If, in addition, such persons also possess, as they are apt to do, a determined and positive skepticism, with perhaps a lively suspicion of fraudulent intent, they give off an emanation which is likely to cripple if not to utterly neutralize the forces employed in producing spirit-phenomena of any kind. Consequently, little or nothing occurs when they are present. Such persons are apt to argue—and, from their point of view, very plausibly—that since the phenomena do not take place unmistakably in their presence, they do not occur at all, and hence that Spiritualism is a "stupendous delusion." The fact is, that these persons are themselves the victims of a delusion self-induced by their own determined skepticism—and the land abounds with deluded victims of this class.

But in the case of Father Hazard, it would seem that such was the aid he lent by his unconscious emanations to spirit-operators, that they were enabled to perform in his atmosphere what, could not be done elsewhere, unless in a like atmosphere, and what to those who had no similar experience seemed wholly incredible. His most "marvelous" narratives were of occurrences which took place in private, and which he himself witnessed. In Epping, N. H., where a number of Quakers reside, says *The Newburyport Herald*, one of the Friends was disciplined for not attending the meeting of the society, and among the charges was one that he did not attend the funeral of members of the society. When the old gentleman heard this he was willing to acknowledge his shortcomings and made a confession, saying: "I shall be right glad to attend all their funerals."

vate, chiefly in his own home, and when but one or two besides himself were present, and these wholly in harmony and confidence with his spirit-friends. Such are the circumstances surely under which the visits of loved ones are most likely to be enjoyed, but of their reality only those participating are competent judges.

Yet Mr. H. was also a frequent visitor in public séances in many of our cities, and his presence was joyfully hailed by all who knew him, as an almost sure guarantee of interesting demonstrations, while to mediums everywhere he was a strength and support in more senses than one.

Another result of the characteristic referred to was that Mr. Hazard was extremely positive and firm in his convictions, not only of the reality of spirit-materializations, but of the genuineness of mediumship in some cases where other investigators suspected or openly charged fraud. Having himself witnessed decisive demonstrations in the presence of these suspected or accused mediums (doubtless in part for the reason mentioned above), he did not hesitate to endorse and defend them, however strongly assailed. This led to his being regarded in some quarters as an unscrupulous, "thick-and-thin" defender of mediums, whatever their character or practices. But evidence is wanting to show that he ever attempted in any case the defense of a medium without good reasons, based on his own observations, for believing such medium to be truly an instrument for spirits, and not an impostor. And I know of no instance in which his conviction has not been justified by subsequent events. Indeed, his characteristic love of truth and justice, as shown in his life-long labors for right and for human improvement, render it impossible to conceive that he could knowingly become a defender or an apologist for fraud of any kind.

The very strength and positiveness of his convictions, or rather the certainty of his knowledge, derived as above-indicated, no doubt led him at times to use severe language toward those who took an opposite stand, and even toward those who were doubtful and non-committal. Having obtained such clear and demonstrative proofs for himself, he seemed unable to fully appreciate the position of persons who, equally earnest for the truth, but less so in their conclusions, or unable to overcome all doubts. He had little patience with doubters, and still less with evil-spirits; and perhaps at times manifested something of the impetuosity which age and experience are apt to impart. But all these foibles were easily overlooked by those who had knowledge of the true nobility of his character and the grand aims of his life.

Father Hazard's main interest was in the phenomenal phase of Spiritualism. He cared little for its philosophy, or for the various theories and speculations—ontological, biological, sociological or theological—to which it has given rise; and he had little patience with Spiritualists who devoted their time and energies to the discussion of these matters. He often said, "All there is to Spiritualism is its phenomena," and he would have all devote themselves to the development and extension of these, until the world should be convinced of their reality, and enjoy, as he did, the loving intercourse of exalted friends. In this the writer could not wholly agree with him—believing that the principles of spiritual truth, to which the phenomena of to-day are widely calling attention, when clearly recognized and applied, are destined to revolutionize not only the prevalent ideas of existence and of religion, but the institutions of society and the modes of our daily life, rendering the world far wiser and happier than it now is. And the sooner Spiritualists begin to see the nature and drift of these great changes, and adapt themselves to them—in other words become spiritualized—the sooner will humanity be redeemed from the ills of materialism and animalism. The phenomena, then, are but the A. B. C. of the introduction—indispensable, no doubt, to the great reality which is to follow—the true practical Philosophy, the grand Spiritual Religion, that is eventually to bless mankind. Still we may well recognize the fact that different laborers have each their allotted work in the great field, all of which is necessary to the grand result; and no one can work in all departments at the same time. Father Hazard was "the Apostle of Materialization"; as such, he did his work faithfully and well, and has now entered upon his reward. The gratitude of thousands will follow him there!

A. E. NEWTON.  
Arlington, Mass., 1886.

**INDIAN IDEAS OF DECORUM.**—We heard of a girl the other day who was "as wild as an Indian." But an Indian girl is not wild. No girl is more submissive to the rules of her race and tribe than an Indian girl who is not yet corrupted by the proximity of the white man. She never goes anywhere alone, and she never passes a man on the highway without turning away her head. If a man comes into her wigwam she conceals her face, and she does not stand within hearing distance of men who are talking. She lives up to her idea and her tribe's idea of what is proper and becoming. If she fails to do so, she places herself beyond the protection of her tribe. There is no safe place in this world for the girl who knows no law but her own will.—*New York Ledger*.

In Epping, N. H., where a number of Quakers reside, says *The Newburyport Herald*, one of the Friends was disciplined for not attending the meeting of the society, and among the charges was one that he did not attend the funeral of members of the society. When the old gentleman heard this he was willing to acknowledge his shortcomings and made a confession, saying: "I shall be right glad to attend all their funerals."

## Literary Department.

WRITTEN FOR THE BANNER OF LIGHT.

## THE SPIRIT OF THE STORM.

BY MISS M. T. SHELHAMER.

Author of "Outside the Gates," "Here and Beyond," "After Many Days," Etc., Etc.

### CHAPTER VIII.

CLARA'S DISCOVERY.

Promptly at the appointed hour Clara rang the door-bell of the house on Carver street, and was at once ushered into the séance-room where she had interviewed the clairvoyant two days before. In a moment a dark-eyed girl, not more than eighteen years of age, whose shapely head was covered with clusters of jetty ringlets, entered the room. This fairy-like creature extended a dainty little hand, unadorned by jewels, to her visitor as she said in quick silvery tones that gave one a pleasant sensation: "I am the medium that Madam spoke to you about, and I hope we shall get some good results this morning. I feel the influence strongly."

She seated herself at the table with her visitor. Taking a couple of slates from a chair, the medium requested Clara to examine them closely, and then binding the two together firmly with a cord, she took hold of one end of the frame and held the slates just under the edge of the cloth-covered table.

"I should like to hold your hand," the medium said. "It is not absolutely necessary for the production of the writing; but if any one calls whom I feel at ease with and think I can trust, I like to touch their hand, for it gives me courage."

"Do you ever see and feel the hands when strangers are present?" inquired Clara.

"Oh! yes; particularly when my visitors are quiet and gentle. But I see them oftener than I feel them. I think the spirits respect my timidity, and refrain from putting their hands on mine. I am so nervous; but I can't help it. I feel the hands from my own body, and it is only a part of myself that touches me when I feel them—but it makes me crawl to think of it."

Clara smiled as the little creature rattled on sweetly, for she was strangely drawn to this being, whose seemed scarcely more than a child, and wondered if she had ever met before. It could not be that they had ever met, yet the sweet quick tones of her voice and the quick movements of her curly head seemed strangely familiar to her. "I should like to see the hands," she said, presently.

"Well, perhaps you will, though they are not always formed. Sometimes the hand writes without a hand. That is queer, isn't it? but that is what they say; it is a sort of photographic work, I believe, that instantly transmits the message to the slate. You are sympathetic and have a good magnetism, so we may get a visible view of the hand."

"What do you do when you admit disagreeable persons—those who are impure or otherwise repulsive?"

"I dislike to sit for such, and never do if I can help it. But sometimes the influence makes me do it. At such times there is always a reason; sometimes the messages that come are full of warning or advice, and often cause the sitter to think of his selfish or evil ways and induce him to rise above them."

"That must be very gratifying to you. But are we not disturbing the 'spirits' by our conversation?"

"No, I think not. They seem to be busy. Mamma used to think that if I did not talk so much I would get finer manifestations; but when I am talking it takes my mind off the work, and I don't feel so afraid. If I sit and think of what is going on, I can feel them pulling the vitality out of me, and it makes me weak and nervous; so I just talk to my guests, and the spirit-band says it is all right. They say I get wound up when they work on me. So it's all right, I guess. Any how, they have written something for you."

Unbinding the slates, Clara was amazed to find the inner surface of each covered with fine writing. The messages were addressed to herself and read as follows:

"My Dear Clara—You did well to come here; you are on the right track. Get this child to hold a circle with you and her mother and the other woman, at your home, if you can. Hold it in my den, and have Bruce there too. I am all right—but not happy. I have done wrong—I cannot rest till justice is done. THOMAS."

On the opposite side was written: "Your father is sad because of his misdeeds. As yet he cannot see me nor the friends who wait to help him up. He is bowed down, is in the shadow, but is repentant. Even now he is happier than when he walked the earth. Hold the circle as your father wishes, and ask this medium to bring her mother's little inland desk with her—just as it is. I watch over and bless you my child. Your loving mother, ELIZABETH."

"Have you something good?" the medium asked of the sitter with interest.

"Something so very good, and so wonderful, that I am going to ask you to let me purchase these slates of you," she replied.

"Oh! you are welcome to them; my patrons often take their messages away with them, and I frequently get a new supply of slates. But I think something more is coming, they are pulling me so. Please watch the edge of the table-cover. Now, spirits, do not touch me, I can't bear it."

Slowly, as the clear light of the morning sun-shine streamed into the room, there appeared, from under the table cover nearest to the visitor, first the fingers and then the whole form of a man's hand. It was stiff, withered and bent, just as Thomas Benton's was a short time before his death. Clara gazed upon it in wonder and awe, as it lingered for a moment in her lap—and then vanished!

When her amazement had subsided somewhat, Clara read the request of the spirit concerning the holding of a séance at her own home, also that part of the message referring to "a little inland desk."

The medium said she did not like to hold séances away from home, they exhausted her so, but she would ask her spirit guides. Holding another slate under the table a few moments, and then withdrawing it, found these words written on it: "Tell mother all of you must go—we wish it. Father."

Then a consultation was held with the other two ladies, and after some hesitation it was decided that only on the following Sunday morning could such a séance possibly be held.

It was strange that the spirits should want me to take the desk that only contains some private papers and mementoes of earlier life," said Maysie, but her mother contended that the influences always had a reason for wishing anything done, and she would obey them in this.

The Sunday morning selected for the séance opened clear and bright, and at an early hour Clara Benton was making preparations for the coming of her mother and the other two ladies to the parlor, but the writing on the slate said "the den." Small and plainly furnished as it was, "the den" must be the sanctified spot. How queer that Bruce should be wanted; though a favorite in the house he was only a dog—of what use could he be? Yet Bruce has been chosen as one of the circle, and he must be present. Already he was moving about, and it seemed to his mistress as though his clear brown eyes fairly smiled with some intelligence that also could not fathom.

In due time the three ladies arrived. Soon they were invited into "the den," and seated. Bruce sniffed at each one of the strangers, and finally, with a satisfied yawn and wag of his tail, stretched himself out at full length at the feet of the young medium.

Madame Moore closed her eyes, and presently said: "I see a short, thick-set man, with rounded shoulders, very white hair, and face deeply wrinkled; yet he is not an old man. He puts his hands on the dog, and is drawing strength from him. Now he straightens up as though he gained new life, and the look of weariness slowly fades."

"Can you get his name?" inquired Clara.

"His first name is Thomas; you will get the other soon. Now he goes to yonder writing-table, sits down, and bends over it; he opens a drawer, and takes out a bundle of papers. He holds them toward you. On one I see the figures \$25,000, and I hear the words, 'The full amount to be restored.' Now the figure turns to the dog, and holds out his hands, as one does when warming himself at a stove."

At this moment Bruce arose and slowly crossed over to the writing-table, and raising himself on his hind feet, the dog rested his fore paws on the table and with his tongue licked the air.

"You do not see it, but the dog is lapping his master's face, and it is helping the spirit," said the clairvoyant. "Now he rises and points upstairs; the papers are there; you will bring them here before we go."

Clara thought otherwise. She had no wish to parade those papers before the eyes of strangers; but she said nothing. The dog now crouched low at her feet, and as she rested one hand upon his shaggy coat, a strange sensation of power ran through her frame.

"Mamma," said Maysie, "isn't it strange! Papa is here, and he and another person are both writing. Miss Benton, please look behind you and see what is on that shelf."

The shelf was the one that Thomas Benton used to place his books upon. Clara, to her surprise, found two slips of paper written upon with blue pencil. The paper was there before, but no pencil of the kind was in the house to her knowledge. On one slip was written:

"Child, they are here, in your own home. The lost is found. Mary Lawrence sits beside you. THOMAS BENTON."

And on the other:

"The mother and daughter now present are my wife and child, who once lived at Ryeley. Your father left their fortune in your care. Ask the mother to show you her marriage certificate, and the two pictures, and the papers of her husband and her father that are in the little inland desk. They will prove her identity. JAMES LAWRENCE.

Who died in your father's house at Ryeley six years ago last month."

With a helpless look of appeal for information, Clara Benton laid the written messages





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 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

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Before the dawning light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

**The Physical Researchers.**

A résumé of the achievements of the British Society for Physical Research is given in the August issue of the *Popular Science Monthly*, which is not without a certain degree of interest in attempting to show how far the researchers have got in their professed investigations. The paper is by Prof. Butler, Professor of Philosophy, Ethics and Psychology in Columbia College, New York. Its object is to present a brief outline of the objects and method of the Society, besides showing how far its work has progressed. The formation of similar, or branch, societies in Boston and Chicago is referred to, and a certificate of character voluntarily thrown in on behalf of their officers and conductors. The Professor says their characters are "surety for the careful and scientific prosecution of their investigations." There is not much doubt about their being "careful," let alone the other qualification of their being scientific. "So far," says Professor Butler, "the results (of these British and American investigations) are certainly indefinite; but they are interesting and suggestive. The time may soon come when we shall either be able to speak definitely and accurately about these abnormal phenomena, or else to say on demonstrable grounds that their causes and laws lie beyond the limits of human knowledge."

These theological doctrines are—what? The existence of a personal God; the responsibility of man to God; the immortality of the soul; and a future state of rewards and punishments. The editor of the *Popular Science Monthly* says he cannot for one moment suppose that those who favored this resolution would wish such doctrines as these to become topics of discussion in the public schools, or to be treated as in any way open to doubt or as subject to possible future rectification. If taught at all, they would have to be taught on authority, just as the catechism might be taught in church schools. And this being the case, he says he cannot understand how members of the Synod who favored such a resolution could help seeing how vain was their protest that they had no desire to establish a connection between Church and State. The whole essence of an ecclesiastical establishment, says the editor, "consists in the assumption by the State of the right to guide individual citizens in the formation of political opinions. It matters not how many or how few those opinions may be, how much or how little of theological subtlety their formulation may involve; whenever and wherever the State looks upon the individual as unfit to guide himself in such matters, and therefore undertakes to teach him dogmatically what he ought to believe, then and there we have the elements of ecclesiastical government."

No definition of the subject could be better or more accurate. And the editor of the *Monthly* continues reminding the theologians and ecclesiastics that "the instinct of the American people has hitherto been that theology and religion do better without the patronage of the State than with it, and that it is not safe to intrust the civil power, whether Federal or local, with the making of any law looking either to the establishment of a church or to the encouragement of any special form of religious belief." He says truly that we choose our own rulers, and set them over us, not in spiritual matters, but in temporal only; and we shall be wise to restrict their action even in the temporal sphere as much as possible. He thinks it perfectly clear that our people do not want to receive direction from the State in theological questions, and hence are not ready to have theology, even in its most widely accepted propositions, introduced into public-school teaching. The people universally feel that the State has no business to make opinion in these matters, which it would do if it were allowed to impart any theological instruction whatever.

Once let the foregoing propositions, enunciated by the Synod of New York, "become a part of public-school teaching throughout the length and breadth of the land, and it would lead to such a modification of opinion as would tend to prepare the way for the introduction of more specific theological teaching; and, little by little, by the State's help, we should have a kind of official theology formed, whose influence on the development of thought, and perhaps of morals, would be anything but favorable. The editor of the *Monthly* believes that no better way of stereotyping a civilization could be devised than for a government, through the public schools, to undertake to tell people what they should believe on the most fundamental questions of theology and philosophy."

Therefore all well-meaning people are advised by him to pause before giving their support to

committee has reported that there does exist a group of phenomena to which the word thought-transference may be fairly applied; and it declares it to be "a fact of immense and unknown significance." "If," says the committee, "as we believe, we can truly say 'mind acts on mind otherwise than by the recognized organs of sense,' this is probably a statement far more pregnant with consequences than the statements, 'rubbed amber attracts straws,' or 'the loadstone attracts iron.'" And it speaks of such phenomena as "mere emergent sublimations from a great ocean which lies beyond our present reach of observation." More than one hundred cases, with the evidence taken at first hand, of apparitions closely coinciding with the time of the death of the person seen, have been collected by the appropriate committee, only in a small minority of which have informants had any other "hallucination." While making no deduction from this as yet, Professor Balfour Stewart, one of the investigators, nevertheless asserts that "the great importance of this statement will be manifest to all."

The Boston Society has recently made a statement to the public through Professor Royce of Harvard University, who prefaces it with a history of its proceedings. He says that the Society "is on terms of close intimacy with the original English association," with which it continually interchanges papers and holds correspondence. There is really nothing, either of point or interest, in the statement of Professor Royce, the reader of his statement being simply impressed with the nonchalant, patronizing, and even contemptuous manner in which the subject is dealt with, although constantly keeping in sight professions of careful scientific scrutiny and study, perfect impartiality, and all that; as if these Boston researchers were surely about to find out everything if the public would only wait; and promising, even while professing to investigate, that it would all be readily explainable to the commonest comprehension, when people could lay their heads on the pillows of Orthodoxy again.

**Education by Church and by State.**

What shall form the established educating power, whether it shall be the Church or the State, or whether it shall be both in combination, is a question the interest and importance of which grow rapidly, and at a day not distant will have to be met and answered. Some reflections on the subject by the editor of the *Popular Science Monthly* for August, are timely and forcible. He says that religious liberty is one of the good things that seem just a little too good for many of those who profess to prize it most highly. The people in this country, taken in the mass, are bent on preserving and enjoying it; yet it is the very thing that some people, who never would dream of being classed with the abettors of spiritual tyranny, are continually seeking to undermine. He illustrates this rather broad statement by instancing that the *Journal of Education*, published in Boston and Chicago, recently called attention to the action of the Presbyterian Synod of the State of New York in referring to a committee, to be reported on at the next annual meeting, a resolution affirming that, while a union of Church and State in this country is not to be thought of, it would still be desirable to incorporate into "the course of State and national education" certain very specific theological doctrines, in which, as it was stated, all Christian sects agreed.

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measures that certainly would not yield the beneficial results which such people sincerely have at heart. But what has already been said rests on the assumption that the proposed attempt of the State to control the theological opinions of the people proved a success. Suppose, however, that things took an entirely different turn; suppose that this State patronage of certain forms of opinion tended to produce skepticism in regard to the very doctrines sought to be protected and strengthened. The writer holds very strongly that in the public schools, as at present controlled by the civil authorities, nothing should be taught beyond "the broad and demonstrable results of human inquiry." Our children will be sure to be taught facts; it is a different matter to intrust our politicians, alias the civil authorities, with the enunciation of theories, especially in the region of theology. Who is to check them if they go wrong? or what is to be the standard? and if the teaching should be dull and formal, instead of earnest, as it should be, how is the mischief certain thus to be done to be repaired?

But, after all has been said, the question of simple justice comes up for an answer. It is known, says the editor of the *Monthly*, that, whether all Christian sects do or do not agree in accepting the foregoing theological propositions, the whole community does not accept them. It may be unfortunate that it is so, but the fact is that it is so; and people who want a merely secular education for their children would have reason to complain if a teaching they did not think best for their children should be forced upon them. It is to be kept in mind that the State has already completely dwarfed and starved out enterprise in private education, so that the average parent has no choice but to send his children to the public school. Therefore it becomes a just inquiry whether anything should be taught there "which presupposes a uniformity of opinion that does not exist." If it be true that we have no state church in this country because we could not have it without doing injustice to some one or more element of our population—it is no less true that, for the same sufficient reason, we cannot permit an authoritative teaching on matters which every man claims the right to form his own judgment, or prejudice, about, and concerning which the most important differences of opinion prevail.

The whole case, says the editor, is very simple and clear—too clear to admit of much mystification in the popular mind. And he is willing to trust to the good sense of the people at large for the decisive overthrow of any measures threatening the perversion of our public-school system "by making it an agency for the propagation of an official theology."

**The Law of Heredity.**

Nothing illustrates more strikingly the unvarying law of heredity than the condition and characteristics of the reigning families of Europe. Marrying in-and-in accounts for a great share of each. Take the occupants of the Spanish throne for a century past, or the French princes whose banishment has recently caused such general comment, or the Hanoverian family as it has developed in England; and one will be at no loss to understand how unvarying and how stern is the law of heredity, which includes every one of us in its active operations. It is the man who has a knowledge of this law who is best qualified, by the serviceableness of that very knowledge, to enter upon the conflict of life and has a right to be more hopeful of success. He knows his qualifications and endowments, and is able largely to bend circumstances to himself instead of being bent wholly by them. "He who does not resemble his parents," says Aristotle, "is a sort of monster; for in him Nature departs from her specific form. This is the first step in degeneration." Says the Bible, "The fathers have eaten sour grapes, and the children's teeth are set on edge." The great fact of heredity is impressed on everything human.

A profoundly intelligent writer in the *Cincinnati Enquirer*, in discussing this subject, remarks that physiological heredity extends to all the elements and functions of the organism—its external and internal structure, maladies, special characteristics, and acquired modifications. It determines the size of bones and organs, qualities of nerve tissue, and proportions of the nervous system, general dimensions of the brain, and size and form of the cerebral convolutions. The physical exerts a permanent influence upon the moral by means of infinitesimal but constantly renewed acts; there is a necessary correlation between body and soul; and thus, as a permanent physiological state implies a correspondent psychological state, physiological heredity implies psychological heredity.

And when, adds the writer, we remember that the laws of heredity are charged with the destinies of mankind, it becomes of the highest moment that the contracting parties to a marriage should be possessed of that physical and mental health which promises the well-being of the offspring. Certain families have certain characteristics. Physical strength gives courage; weakness produces timidity. Length of life is the result of a principle of vitality received at birth. It survives all climatic and deleterious influences. Fecundity is likewise transmitted. Large hands are the inheritance of the laboring classes; small hands, of the educated; and the peculiarity of being left-handed, as also ambidexterity, is hereditary. Habit, an acquired disposition, is often transmitted. Peculiarities of writing are often inherited. The creative power, imagination and memory are all transmissible.

The two Senecas were famed for their memory. Coleridge had two sons and a daughter, all well known. The talent for painting is hereditary among the Landscapers in England, and the Bonhours in France; and in the Titian family were nine painters of merit. The Bach family for two hundred years produced artists of the first rank, among them twenty-nine musicians. Beethoven's father and grandfather were musicians, as were also Mozart's father, sister, and two sons. Heredity among philosophers is somewhat rare, as few marry, and some of those who do leave no posterity. Bacon's parents and brothers were all distinguished. Erasmus Darwin had two sons who were physicians of note, and his grandson, Charles, was the celebrated author of the "Origin of Species."

Physical environment and education (which is a moral environment) produce modifications of hereditary tendencies. But education is only a veneer, which may break at the slightest shock. Carlyle says civilization is only a covering, beneath which the savage nature of man burns like an infernal fire. We all know how alcoholism is transmitted, and how many who have that madness in the blood, strive against it in vain. So, too, in respect to insanity, gluttony,

avarice, gambling, suicidal and homicidal mania, kleptomania, and all criminal characteristics. Multitudes of human beings come into the world fettered by a fate against which they have neither the power nor the will to contend. No one escapes the thrall of his organization, or avoids the destiny that is innate in him and shapes his ends. Individuals though we are, we are the creatures of gift and limitation from beginning to end.

**A Spirit Manifestation in the Seventeenth Century.**

The circumstances under which a copy of Martin Luther's Table Talk, or Last Divine Discourses, was preserved when it was thought that, in conformity with an edict of the Emperor, every one had been destroyed, it being death for any person to keep a copy, and what is considered to be the nearest approach to a complete and literal translation of it was made by Capt. Henry Bell, illustrate the fact of the interposition of deizens of the spirit-world in the affairs of mortals, and the power they have to accomplish their purposes through human instrumentalities.

The work was first published in 1566. In it the corruptions of the prevailing ecclesiastical authorities were vividly set forth, and so great was its influence to prejudice the people against the Church that Pope Gregory XIII. instigated the Emperor, Rudolphus II., to order all the books to be burned. This was speedily done, and not a copy was to be found or known to exist. In 1626 a German, who was making a change in the foundation of a house wherein his grandfather dwelt at the time the books of Luther were burned, found in an obscure place one of the books wrapped in a strong linen cloth, coated with wax within and without. This precaution to preserve it had kept it fair and without a single blemish.

Casparus Van Sparr, the finder of the book, fearing he might bring himself into trouble and the book be destroyed, then Emperor of Germany, Ferdinandus II., being as greatly opposed to its doctrines as was Rudolphus, sent it to Capt. Bell in England, and wrote, asking him to translate it. Capt. Bell's narrative is given in No. 15 of "Cassell's National Library," the volume being selections from the book of Luther as translated by him. Of what followed Van Sparr's request Capt. Bell says:

"Whereupon I took the said book before me, and many times began to translate the same, but always I was hindered therein, being called upon about other business, inasmuch that by no possible means I could remain by that work. About six weeks after I had received the said book, it fell out that I being in bed with my wife one night, between twelve and one of the clock, she being asleep, but myself yet awake, there appeared unto me an ancient man, standing at my bedside, arrayed all in white, having a long and broad white beard hanging down to his girdle-stand, who, taking me by my right ear, spake these words following unto me: 'Sirrah! I will not you take time to translate that book which is sent unto you out of Germany? I will shortly provide for you both place and time to do it,' and then he vanished away out of my sight."

"Whereupon, being much thereby affrighted, I fell into an extreme sweat, inasmuch that my wife awaking, and finding me all over wet, she asked me what I ailed. I told her what I had seen and heard; but I never did heed nor regard visions nor dreams; and so the same fell soon out of my mind.  
 "Then about a fortnight after I had seen that vision, on a Sunday, I went to Whitehall to hear the sermon, after which ended I returned to my lodging, which was then in King street, at Westminster, and sitting down to dinner with my wife, two Messengers were sent from the whole Council-board, with a warrant to carry me to the keeper of the Gatehouse, Westminster, there to be safely kept until further order from the Lords of the Council, which was done without showing me any cause at all wherefore I was committed. Upon which said warrant I was kept there ten whole years close prisoner, where I spent five years thereof about the translating of the said book; inasmuch as I found the words very true which the old man, in the aforesaid vision, did say unto me: 'I will shortly provide for you both place and time to translate it.'"

**No Canting Called For.**

A prize of one thousand dollars, we see, for the "best book" on "The Christian Obligations of Property and Labor," is offered by the American Sunday School Union of Philadelphia. Let a great many persons with more ambition than knowledge, and more love for a thousand dollars in hand than either, should lay in a stock of paper, pens and ink with a view to capturing this galleon of an offer, it is just as well for them to pause and consider, in the first place, that nothing more is expected or will be accepted by those making the offer than a goody-goody Sunday School book, dealing with the subject not after any economic method but according to the bent of the Society that invites manuscript offerings. The very title proposed for the book is enough to show it. If the persons offering such a prize, had anything approaching to a clear conception of the subject in and of itself, and unobscured by orthodoxy and Old Theology, they would have had the title read "The Christian Obligations of Capital and Labor," since it is capital which gives employment to labor, and although capital is certainly property, all property is very far from being capital.

Then, further, one would like to know precisely, or even approximately, what is meant by the "obligations of property," or "the obligations of labor." Are their mutual obligations meant—the obligations of one to the other? Why not say so, then, and have done with it? A house one lives in, for example, is property; but what sort of obligations it owes to labor, after labor is done with it, it is difficult to understand. And as to the obligations of labor, obligations to what? To property? Why to property more than to person? Labor surely owes nothing to property, is not at all concerned about it, is perfectly content to see it stand as it is. But when dead property changes its form and becomes active, when it begins to produce and yield returns, then indeed has labor—without which it is helpless—something to say. Then it is clearly entitled to a voice. But how or why it is under any obligations to property thus suddenly become productive, we confess ourselves unable to see. It asks for nothing more than its fair share of returns, and the unwillingness of capital to concede it is the very problem to be solved. The idea of prefixing such a muddled theme with the word "Christian" could emanate from nobody but some Sunday school man who had never gone out of sight of his own domicile. We should pithily advise him to recall the title of the book and take in his ignorantly generous offer.

Mrs. C. L. V. Richmond is, we are informed, in her native town, Cuba, N. Y., where she will remain during the present month, speaking every Sunday there and in adjoining places. She will return to Chicago Sept. 1st.

**Individual Development.**

An excellent and edgewise discourse was a recent one of Phillips Brooks at Trinity Church in this city, on the always absorbing theme of man's development in the present life. Man, he said, "is the centre of all life, and God is the great educator of man. Everything is unfinished as yet, and it is the spirit of man that must be perfected in order that life may be also perfect. He said human character is the key to everything in life; man stands out alone as a goal; everything in life builds up to man, and then beyond; not externally, but, having reached man, the development goes on within. Man must be developed out of life.

Men to-day are seeking the solution of problems which were once never thought of at all. It is human habit, said the eloquent preacher, that will solve them all. The only solution of all problems is in the souls of men. Cast out all lusts and passions, for until peace is in the hearts of men there will be war to the end. No legislation merely will adjust labor troubles. That can but prevent serious and open discord. For all that, the speaker allowed himself to look forward many centuries to the time when the world will be at peace and men will work together without jealousy or quarrel. But this condition cannot be brought about by outside influences. Man's nature itself must do it, and is the only thing that can do it.

Therefore the only problem is one of bringing about a better condition of humanity—the great consummation desired of God and man. Wherever we see any wrong that we can correct, said the preacher, let us do it. The real salvation of the world is in the adjustment of the machinery, not in its improvement; it is not to make man's life better and easier, but to make man himself better. Now let us think: there is one man certainly over whom we have supreme control; who is our subject; whom we can by our endeavor make better. Let each of us weed out his own sins; in this way we shall be doing our part in helping humanity toward the great end; in this way we can contribute to the great good. Try everywhere, exhorted the preacher, to do good among the various conditions of your fellowmen; but most of all, and for all, let each man labor on himself, for thus will he help the world most by the growth of character within his own life.

**How the Indians are Wronged.**

Mr. Herbert Welsh, the Secretary of the Indian Rights Association, in a recent interview with a reporter of the *Boston Advertiser*, laments that many men of character, ability and experience are being turned out of their places in the current administration of Indian affairs, and inefficient, and sometimes very bad men, are put in their places. He expressed entire dissatisfaction for himself and the Association with the manner in which things are handled by this Administration. The trouble mainly is, he says, that the Secretary of the Interior, Mr. Lamar, is destitute of executive ability in his office, not having the grasp or power to handle things. He is especially severe on the Assistant Commissioner of the Indian Bureau, Mr. Upshaw. Several cases are mentioned by Mr. Welsh of the displacement of men who were most suitable by their long experience to discharge the duties devolving on them in the management of the Indian Bureau; and one gentleman in New York is named, who has been a member of the Board of Indian Commissioners for ten years, which is the "old Peace Commission" originally formed by President Grant, and who has saved to the Government not less than half a million of dollars by fighting off contractors, but who has been peremptorily removed, on no alleged ground, for no reasons given, and on no charges made; while another man has been put in his place who has no knowledge of Indian affairs and takes no interest in the matter. It is such untimely and unaccountable proceedings as these that tend to discourage the friends of the Indian in their untiring efforts in his behalf.

**Power from Above.**

Said the Rev. Dr. Peabody, in his lecture on "Plato and His Times," before the Concord School of Philosophy: "It is not what men fully know, but what they can know only in part, yet can press on ever to a fuller knowledge of; that which excites aspiration and longing; that which one sees, yet, to borrow St. Paul's metaphor, sees but dimly as if reflected from a metallic mirror; it is this region of supersensuous truth, with its inseparable penumbra of mystery that attracts generous souls into its sphere, that lifts them above greed and lust, that makes them spurn the earthy elements of character and life, that gives them to breathe in its own purer, healthier atmosphere, that at the same time imparts tension and vigor to the exterior muscles of the active powers, is a tonic to the will, and gives law to word and deed." He said that "what is needed more than knowledge is motive force, enabling power, that which shall coerce the will; and that this power must come from above, is no less a philosophical verity than a truth of religious experience." Outside of earthly limits, it is being more and more demonstrated, that all real power is from above, recognized to be, directly or indirectly given. We receive it according to our needs and our receptive condition together. It may be beyond our human knowledge how it is created, and know of a certainty whence it is imparted, that individual agents are employed in its distribution.

Mrs. Milton Hathorn's lecture, reported on our second page, titled "Spiritual Growth," etc., is an excellent production. It appears just at the right moment, and should be carefully perused, especially by those who are at this time doing all that lies in their power to weaken the spiritual forces by traducing their fellows in print and otherwise. Spiritual growth, she says, consists in harmony of all. Yes, indeed! It is a so-called article, however, just at this time in the spiritualistic ranks—that is, according to all accounts. Read this exceedingly earnest appeal for more spirituality among Spiritualists, we repeat, and become better men and better women. The spirit-world is continually calling upon its workers to join hands in this labor of mutual advancement. What is needed most of all is Spiritual Growth.

The sudden realization of perfumes introduced into a room by spirits is being talked of considerably in London circles. The fact is of no uncommon occurrence in this country, and numerous instances are known of mediums who about their ordinary every-day duties have recognized the presence of unseen attendants by a rich and delicate odor filling the atmosphere, given by them as an indication of their nearness.

Organization.

Mr. Jacob Edson of Boston, a veteran in the cause of Spiritualism, has been staying at Hotel Onset for a few days. He wants to organize the Spiritualists on a sound, practical basis, and has written much on the subject; but finds it up-hill work except it includes everybody.—Onset Dot.

Dr. Henry Slade in Paris.

The following communication was written between two slates at a sitting of four French gentlemen with Dr. Slade in Paris on the 20th of last May. It is translated from Le Monteur of June 16th by C. G. Helleberg of Cincinnati, O., who adds this note: William Clarke was born in Virginia, 1770, and died 1838. He was appointed by Jefferson, Second Lieutenant of Artillery, and ordered to join the Rocky Mountain Expedition, which left St. Louis in March, 1804. To Clarke's thorough knowledge of Indians and their habits the success of the expedition was mainly due. In 1813 he was appointed Governor of Missouri, and held the office until the State organization was completed. In 1822 he was made Superintendent of Indian Affairs, which he held until his death.

A Grand Fact.

Our friend and fellow-townman, John G. Whittier, says in his sonnet to George Fuller, that "Beauty is goodness; Ugliness is sin;" or, in other words, the poet expresses the truth when he says that goodness produces beauty, and sin ugliness. There never was a really good person who was not a beautiful person. It is not to be understood that it will remodel the person, or materially change the features from what nature gave—though to some extent it will do even that—but it will impart refinement and delicacy, and bestow loveliness of appearance, while the opposite invariably follows. Viciousness of mind gives grossness of person—an evil expression—a forbidding appearance. What is the explanation of this peculiar phenomenon? It is because the soul, the immortal part of man, forms to itself its own habitation, as a person of intelligence, taste and culture will the house wherein he lives. Hence it is almost universal that babes are pretty, while virtuous old age brings the same outward appearance. Envy, jealousy, ambition, enmity and strife mark the person's physiognomy as fully as the peculiar construction of his nose marks the Jew. Thus it is that virtue produces beauty—as the face is the mirror of the soul. How important it is, then, knowing this great physiological fact, to teach our youth lessons of virtue and probity, that when they arrive at manhood and womanhood they may be looked upon as handsome even when they become old.

In the Message Department on the sixth page (séance held May 14th), the Spirit Invocation suggests excellent thoughts to mortals.—The question is answered, by request of a correspondent, Why Indian spirits so often control our mediums; also, the Controlling Intelligence explains why a condition of darkness, or nearly so, is required at materializing séances. This question has been propounded before and answered at our public séances; but it is an important one, and hence repeated by the spirit addressed.—Thomas R. Hazard reports himself soon after leaving the physical; although the control was seemingly physically weak, yet the spirit fully identified himself to several persons in the audience who knew Mr. H. in the earthly life. He assures us that he got over the river all right, as will be seen by reference to his message. A very brief time before his demise he visited Boston and our office, and had a great deal to say in regard to the Philadelphia "Seybert Commission," taking ground that they (the members) were not suitable persons to investigate so important a subject, owing to their unduly bigoted proclivities. Only one man, he said, even approximated toward a rational, unbiased view of the subject, and that man was the chairman, Mr. H. H. Furness.—Lotela, the Indian maiden, spoke for other spirits, in consequence of Mr. Hazard using up so much of the magnetic force of the medium that they could not control her organism, although the Indian could.—The séance of May 18th was a very interesting one, as will be seen by the report on the same page. The Questions and Answers are instructive.—Spirit Lydia Maria Child's message is somewhat lengthy; but notwithstanding should be carefully perused, as it treats upon the labor question and humanity at large in so cogent a manner as to leave an impress upon the reader's mind that none other than Mrs. Child was the speaker.—Ann Lawrence sends a message to her son, who, she says, resides in Salt Lake City, Utah.—Joseph Hankey reports; says he was a Spiritualist in the earth-life, and that his home was at Jamaica Plain.

Spiritualist Camp and Grove-Meetings.

By reference to the subjoined list it will be seen that the Spiritualists of America are in earnest regarding out-of-door services, and their prosecution during the present summer: ONSET BAY, MASS.—The tenth Camp-Meeting at this place will continue its sessions until Aug. 20th. Carleaves Boston weekdays at 8 and 9 A.M., and 1, 3, 5 and 7 P.M. Sundays only at 7:30 A.M. THE NEW ENGLAND SPIRITUALIST CAMP-MEETING ASSOCIATION will hold its thirteenth annual convocation at Lake Pleasant, Montague, Mass., July 31st to Sept. 1st. LOOKOUT MOUNTAIN, TENN.—The third annual meeting will be held on Lookout Mountain, near Chattanooga, Tenn., from August 1st to August 30th, both dates inclusive. QUEEN CITY PARK, VT.—The meeting at this popular resort will open on Aug. 17th, and continue to Sept. 23d. WYANTIC, CT.—The Connecticut Spiritualists' Camp-Meeting Association will hold its regular sessions for the season of 1886, at this place until Sept. 8th. SUNAPEE LAKE, N. H.—Camp-Meeting sessions commence Sunday, Aug. 1st, close Sept. 1st. MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The fourth annual Camp-Meeting of this Association will be held at Mount Pleasant Park, Clinton, Ia., commencing Aug. 4th, to continue one month. FERRY MOUNTAIN, MO.—A Sunday afternoon meeting (at 3:30) will be held for the summer at this place—near Summit, N. J. RINDOE, N. H.—The second meeting on these grounds will be held the first Sunday in August; sessions to close the first Sunday in September. VICKSBURG, MISS.—A Mediums' Meeting will be held at this place, Aug. 10th to Sept. 19th. CARRADAGA LAKE, N. Y.—The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohio will hold their seventh annual Camp-Meeting on these grounds, commencing Saturday, July 31st, and closing Monday, Aug. 30th. DELPHOS, CAN.—The Solomon Valley Camp-Meeting occurs here, opening Sept. 3d, and continuing ten days. PARKLAND, PA.—The Camp Meeting (heretofore held at Nehalem Falls) will continue at this locality until Sept. 5th. NEMOIA, MICH.—Meeting at the camp-ground, Pine Lake, Aug. 10 to 22d. WENTWORTH GROVE, O.—The sixteenth annual Grove Meeting will be held at this place on the 21st and 22d of August. MAINE.—The First Maine Spiritualist Camp-Meeting Association will hold its Ninth Annual Meeting at Buswell's Grove, Etta, commencing Aug. 27th and continuing ten days. FERRIS HEIGHTS, NORTHPORT, ME.—The 14th, and yet in this delightful grove will commence Aug. 14th, and hold over Aug. 22d. SHONA PARK.—The Fourth Annual Camp-Meeting at Verona Park, Me., near Bucksport, will commence Aug. 14th and close Aug. 23d. NORTH COLLINS, N. Y.—Thirty-first annual meeting from Sept. 2d to Sept. 5th.

The Maine Medical Bill.

In the BANNER OF LIGHT for July 10th appeared a petition in remonstrance against the proposed Medical Bill becoming a law in the State of Maine. We have been requested to call the attention of the friends of medical freedom in that Commonwealth to the importance of industrious action in the way of obtaining signatures to this petition. The officers having charge of the Maine Spiritualist Camps are respectfully requested to take this matter into consideration, call attention to it in the meetings, and have the petition where all so disposed can affix their names. To the general public we would also earnestly appeal; let all those residents of Maine who desire to have continued to them the present right to employ any practitioner or any mode of practice in which they may have confidence, exert themselves to circulate these petitions in their immediate neighborhoods, and to increase the number of names affixed thereto, so that at the next session the law-makers at Augusta, to whom the matter was referred by the last Legislature, may be convinced that the proposed bill for abrogating the vested rights of the main body of their own constituents for the pecuniary benefit of a few privileged M.D.'s is repugnant to the citizens of the State, as well as in direct contravention to the spirit of the age.

Boston Spiritual Temple.

The above named Society is in future to hold its meetings in BENKLEY HALL, instead of Horticultural Hall as heretofore, to commence Sunday, Oct. 3d, on which date Mrs. R. Shepard Lillie will be the speaker, and continue such during the month. The Society has during the past four seasons employed the best talent procurable, and the reflection of the officers of last year guarantees a continuance of good speaking upon its platform. We hope they will reengage Mr. J. J. Morse, whose lectures have been so well received in this country.

Under the heading, "Banner Correspondence," the reader will find a communication from the pen of Bro. A. H. Nicholas, of Bronson, Kansas, which should be carefully perused by our readers, as it contains much food for thought. Its suggestions are timely, when some people, who like to be heard in the synagogues, are so apt to condemn those who possess a spark of benevolence in their souls. Besides, it is a wholesome sermon for the covetous to ponder over.

Our London contemporary, Light, announces that a séance has been held with Mr. Eglinton by the celebrated prestidigitators, Henri Hermann and George Herschell, with very satisfactory results, but that no report can be published until the series proposed has been finished.

A letter from Mrs. Carrie Grimes Foster—widow of the late Thomas Gales Foster—informs us that she purposes bringing out, in the autumn, a volume of that inspired orator's discourses. It cannot fail of being a valuable addition to the sum total of Spiritualist literature.

Hopes are entertained that the trip to Europe by Miss Annie E. Lewis of Springfield, Mass., will be very beneficial to her physical condition. She writes that the doctor and nurse of the Bohemia were very attentive to her wants during the voyage.

A. S. Hayward, magnetic physician, of Boston, will visit Lake Pleasant and Saratoga Springs during the present month. His letters will reach him directed as per advertisement in the BANNER OF LIGHT.

"Post-Mortem Confessions" by Harvard Professors Commented Upon" is the title of an article from the pen of the venerable Allen Putnam, Esq., of this city, which will appear in the forthcoming issue of the BANNER.

Dr. J. A. Shelhamer, the magnetic healer, who has been absent from the city for several weeks, has just returned and may be found at his office, No. 83 Bosworth street, Boston, ready for business.

Mrs. M. T. Shelhamer, who was announced to speak at Onset Bay on the morning of the 17th inst., is unable to fulfill her engagement there, in consequence of the severe illness of a friend in Cincinnati, Ohio.

Mrs. E. A. Wells, of New York, is announced by Light for Thinkers to be the materializing medium at Lookout Mountain Camp-Meeting.

We call attention to Mr. C. M. Brown's notice, in another column, of the one fare round trip to the Rts. Me. Camp-Meeting.

Booksellers and others should bear in mind that we send our catalogue to any address, on application, free.

ALL SORTS OF PARAGRAPHS.

When Washington was President, As cold as any icicle, He never on a railroad went, And never rode a bicycle. He read by an electric lamp, Nor bled about the Yellowstone, He never licked a postage stamp, And never saw a telephone. His trousers ended at his knees, By wire he could not snatch dispatch, He filled his lamp with whale oil grease, And never had a match to scratch. But in these days 't is come to pass— All work is done with such dispatch— We've all those things; but, then, alas! We seem to have no Washington. —Burdette, in Brooklyn Eagle.

To those who question the beneficial influence of Spiritualism, we commend the reading of an article on page second of this paper, under the heading, "The Consolation of Spiritualism"; and that records but one of almost countless instances of a similar kind that are constantly occurring.

A FAITHFUL AND BUSY CLEANER.—The well-known form of Reporter Young of Haverhill, who for two or three years has been giving camp-meetings for the benighted Press and other papers, is seen daily at the grove listening intently to the exercises. He is writing the BANNER OF LIGHT letters this year, and the spiritiveness and eagerness are appreciated by the campers, who feel that "Cephas's" mantle of scribe has fallen upon worthy shoulders. We congratulate Bro. Young on his excellent work, and trust his enjoyment of camp-life may be commensurate with the fidelity with which he attends to his reportorial duties. His family are with him, and are located on the Highlands.—Lake Pleasant Sittings.

A Sunday school teacher in Litchfield told his pupils to ask any questions they had in their minds, and a little one asked, "When is the circus coming?"

There is a New England tradition that when Dr. Franklin was a boy the long-winded blessings asked by his father at table seemed to him exceedingly tedious. In order to avoid wasting time and yet secure the divine benediction, he begged his father, at the time pork was sitting down for the winter's use, to say grace over the whole supply once for all.

It is in better form now to say to a man who is boring you, "Oh I bring me a chair," than to remark bluntly, "You make me tired."

The navigators of Old Theology steer their craft by faith alone. It is simply "dead reckoning"—foggy all the time. Those who take passage in that craft on the sea of life are awfully disappointed when they get into port—as they find out, too late, that it is a desert shore—to them. Whereas if they had boarded the good staunch ship, Spiritualism, whose navigator is Knowledge, they would have arrived "on the other side of Jordan" all right.

A lady lately said to us: "My mother opposed Spiritualism and condemned me for accepting it; but on her death-bed she said to me: 'Spiritualism is true; I see and hear the spirits.' Such a comforting revelation at the last earthly moment, to the beloved mother, must be sweeter to the daughter than any faith aroused by recorded events of apostolic days.—Light for Thinkers.

It is said that the green turtle can live six weeks without food. This is nothing to talk about, however. The mock turtle never has to be fed.—Lowell Citizen.

"Papa," said Bobby, sleepily, "can I ask you one more question if it ain't foolish?" "Ya-as, one more." "How much older is a ripe old age than a green old age?"

This is a world of disappointment anyway. Some people are disappointed in love, and a good many more are disappointed in marriage.

A little city maiden on a visit to her uncle's farm saw a thrashing-machine in operation for the first time. "Oh, mamma!" cried she, rushing into the house all out of breath, "there's something out in Uncle Joe's barn with two-horses in it, and they keep going and going and never get any where."

We learn that Mr. Charles Houghton has associated with him in the practice of law his son, Mr. Frederick L. Houghton, graduate of the Law School of Boston University, and member of the Suffolk Bar, under the firm name of C. & F. L. Houghton. They practice before the State and United States Courts, and in the Patent Office.

Tommy Tittlebat (who will always say such pretty things to ladies): "Ah! Miss Smith! I did not think when I came out in search of the beauties of nature that I should meet one of the most finished works of art!"—Fun.

During the last two years defalcations aggregating more than \$3,000,000 have occurred in Philadelphia alone. And yet there are many poor people in Montreal.

"Why not tax cats as well as dogs, and kill all who have no owner?" is a suggestive question.—Boston Journal.

A professional beggar who died lately in Rio Janeiro left a fortune of \$200,000.

The practice of cremation is spreading rapidly in Europe. The authorities of Paris are now erecting four immense furnaces in which the bodies of those who desire it may be reduced to ashes at a small cost, probably about three dollars.

The goddess in us wrings our nobler deeds From our reluctant selves.—Daniel Deronda.

"Patent inside" papers are a general thing dreadfully flabby concerns.

Too much self-esteem is what often plays havoc with very many otherwise clever people. It clips their wings.

FIRE I.—A wood-working factory on 184th street, New York, was burned Aug. 7th—loss \$100,000.—A \$20,000 brewery at Ridgewood, L. I., was also burned on the same date.—Forest fires in Wisconsin and Michigan have spread over large sections of those States, and an immense amount of damage has been done.

A school for training nurses is to be established in Japan under charge of a lady from Boston.

The women suffragists propose to hold a grand festival and bazar in Music Hall and Buxtoned Hall, Boston on December 13th-15th. Mrs. Mary A. Livermore is President, and the Vice-Presidents number all the best-known suffragists of the State.

Ex-Governor Samuel J. Tilden died at his residence, on the Hudson, New York, Wednesday, Aug. 4th, at the age of 72 years and 4 months. His funeral was in keeping with the life and character of the man—a quiet, yet imposing event. The President and his cabinet, the Governor of New York and his staff, and a strong representation of the eminent men of the nation testified by their presence to the high place which the departed statesman held among the foremost of his countrymen.

The Vatican has issued a formal decree forbidding Catholics from affiliating with cremation societies, or having anything to do with incineration—which shows that that Church cares nothing for the health of the living.

Congress adjourned Thursday, Aug. 5th, after a session of nearly eight months. The copy of the sermon by John Knox, preached three hundred and twenty-one years ago this month, for the which he was lauded preaching for a season, has been sold in England for \$2075.

It is reported from Portland, Me., that Prof. O. Bruner has discovered a method of producing from water-gas a substance that promises to develop into an anesthetic of great power. The gas is condensed into a solid material of intensely cold properties.

More rioting in Belfast, Ireland. Twelve persons were killed there last Sunday.

It may not be generally known that a son of Capt. Standish in course of time married a daughter of Priscilla Alden, from which were said to be descended many prominent men, including two Presidents of the United States. Rev. Timothy Alden, a direct descendant of John Alden, was for nearly sixty years pastor of the Congregational Church in this place.—Farmouth Lecter in Portland Transcript.

Horsford's Acid Phosphate in Debility From Overwork.

Dr. G. W. COLLINS, Tipton, Ind., says: "I used it in nervous debility, brought on by overwork in warm weather, with good results."

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H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

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SEE J. D. STILES'S PICTURE in July number of FACTS. Au1

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DR. DEAN CLARKE REPLIES TO MR. COLVILLE in July FACTS. Au1

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