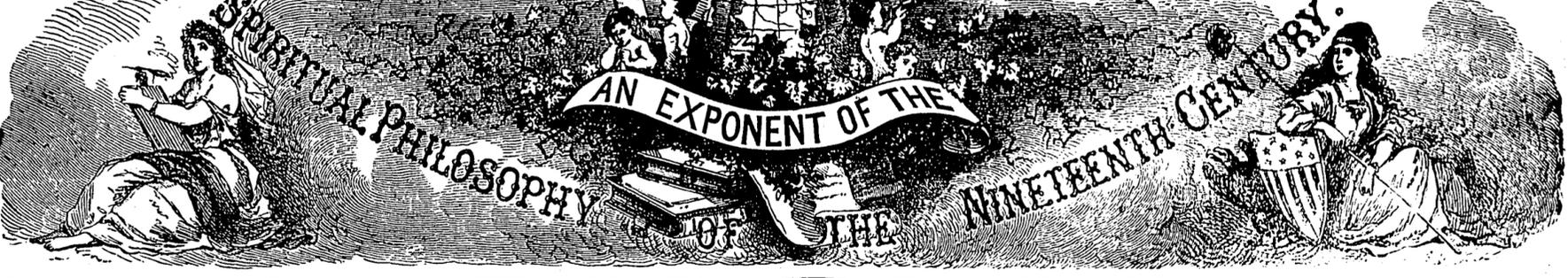


# BANNER OF LIGHT.



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## Original Essay.

### Popular Science Monthly and Prof. Wundt's Open Letter.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

Molecule and Atom are very intelligent friends of mine. Molecule is expertly scientific, and Atom is of the same turn of mind; both are materialists. The former wants no future life, prefers the quiet rest of annihilation, and is sure he will get it; the latter has no choice, but thinks there is no evidence of any future. The former thinks the manifestations of Modern Spiritualism are wholly delusion; the latter thinks some of them are true, and are very strange phenomena, but thinks there is no reason for attributing them to spirits; do not think there are any spirits. This introduction to my friends seems to be necessary as a setting to what I further have to say. These wise men (and I mean wise in its literal sense) seem even to have the same tender consideration for me in my infatuation of endorsing Modern Spiritualism that Prof. Wundt seems to have for Prof. Ulrich in his late open letter, and meeting them the other day, Molecule said to me, "Have you read that remarkable and fair article in the Popular Science Monthly? See how the scientific method dissipates the facts when the subject is touched in the right spirit by a master hand." "No," said I, "I have not, but I see that the secular press and respectable dailies quote it, or from it, approvingly, and seem to consider it a squalor; but I have seen this great light put out so often by men in the name of science, and the press as now echoing the extinguishment to suit the popular ear, and the light still continuing to burn as brightly as before, that I expect it will survive this very remarkable article. I am apt to look, friend Molecule, at the quality or ability of these successive extinguishing agents, and I see every time at a glance that the distinguished extinguisher who has stooped to touch our lofty thought has not reached it, and on the point is an ignoramus; but by virtue of his eminent scientific point of view he assumes to know it all by inference and testimony, or perhaps has spent an hour or an evening investigating some of its phases, perhaps on occasions that would not have converted anybody, and that satisfies him; he knows it all, and is capable of teaching all the lay-seekers after this truth who have investigated the subject with business and common sense eyes from five to twenty-five years; and I presume Prof. Wundt's open letter is but one more of the same kind."

When will scientific men learn that because they may know the structure and habits of an animal by seeing one of its bones astray, or because they may know from education the constituent elements of some material substance, that it does not necessarily follow that their knowledge gives them prestige and authority over all the universe of mind and matter? and when will they learn that the average common man, who may not know Saturn from Sirius, or which, on observation, is the nearer of the two, can tell three beans in a man's hand from three peas, as correctly as a member of the Royal Society can?

"No," says I to Molecule, "I have not read the open letter, but I suppose I must do so, just to see how little the man knows of the subject; but it is a bore to read learned essays with nothing in them to learn except bad manners." Says Molecule, "I am not very wasteful of money, but here is half a dollar, Bro. 'Shadows,' (as he very naturally calls me) I want you to buy a copy of the Monthly with it and carefully read the article; don't read it in your office, but take it home and read it thoughtfully, and see how a truly scientific investigator completely demolishes your spirit theory." "I will do so, Molecule," says I, pocketing the coin, not that I needed it exactly, but being perfectly willing that science should help me at its own expense with superfluous knowledge. I think, also, my sense of duty on such an acceptance made me careful, so that my friend, if possible, should not have wasted his silver.

Molecule and Atom made running comments on the subject of spirits in this connection, so I got some drift of the paper before perusal. Afterwards, when I had read it, I would have been glad to have criticized it for the Science Monthly, if the adverse side of that open letter had been admissible; but none are so blind as those

who will not see, and I am not disposed to waste much ink for that kind of blindness. Dr. A. L. Child, in the same number, writes a letter to the editor, deploring the fact that so valued a periodical presents only one side of this subject, to which Prof. Youmans replies: "Yes, we (the P. S. M.) are partisans; partisans of the multiplication table, partisans of the law of gravity, partisans of science generally, and we have no right to publish the other side, that is, anti-scientific papers; it would be a breach of contract with our subscribers." Well, there is just the point: where do scientific papers leave off, and anti-scientific ones begin? According to Prof. Youmans's language, it begins just where his horizon of truth ends. All truth outside of this field of vision is error, anti-scientific. Such bigotry will come to grief, as it ever has, as the field of truth widens out. To show the ignorance of this savant on this subject, we will quote his words: "The Spiritualist denies his order of nature as being unalterable, and says he knows of that which is above nature; that is, greater than nature, that interferes with it. To this the man of science must logically reply: I cannot waste time in listening to you. I am limited, to nature, you take your stand outside of it. You come to me denying that which I find demonstrated everywhere. Between your Spiritualism and my Naturalism there is a fundamental antagonism; your position is radically anti-scientific, and so let us keep clear of each other. That such is the attitude of the honest Spiritualist is undeniable." Now if there is one thing everywhere admitted in Modern Spiritualism, it is the firm belief in the stability of nature and its laws; it is about the only body of a religious character, resting on nature and knowing nothing supernatural. I never met a Spiritualist, or read of one who thought the manifestations were anything but natural, and in harmony with the laws of nature, not one of them in violation. The ignorance of this eminent scientific editor on the subject is patent to every one who ever had a smooch of Modern Spiritualism, and yet he will be violating his contract to publish anti-scientific papers; his reply to Dr. A. L. Child is certainly as unscientific a paper as was ever penned by a scientific man, but "where ignorance is bliss, 'tis folly to be wise."

He is a partizan of the multiplication-table and the law of gravity. The multiplication-table has got sometimes beyond scientific reach, has been wonderfully handled by some young specimen of humanity of the Zera Colburn order; these prodigious mental and instantaneous products are perfectly correct; the method is beyond the reach of science. Now, according to Youmans's logic, any attempted abnormal elucidation of these unfathomable phenomena would be unscientific. Some play of words on the mysteries of mind might be, in scientific order, learned nonsense that would dazzle but not explain—would be admissible; but if an outside spiritual world was proposed to be proved, by which the senses may be extended, or a realm of Nature attempted to be proved, that would unlock some of the mysteries of mind and matter—that would be anti-scientific; anti-Youmanic would be better. Facts are always of scientific value. "Yes," says this savant, "facts that do not contradict the order of Nature." But we say again, Modern Spiritualism knows no facts that contradict Nature. Not only is this its standpoint, but it offers its light to science that knows no miracles—a light that will enable it to believe in biblical statements and still be scientific, for Modern Spiritualism rationalizes the bible, for its "miracles" are being repeated to-day as natural phenomena, and science, if it chooses, can be warmed with religion without biting its head off.

Molecule said, in this colloquy, that we must not believe in facts which violate the order of Nature; the senses are at fault, not Nature. Said he, "Do you see that portrait of my father hanging up there? Now I know that is a portrait. I know my father sat for it, and you and I both know it looks like him. Now suppose," said he, "for some unaccountable reason, while looking at it, I see those eyes of the portrait actually wink, am I to consider that a fact because the eyes on that canvas appear to wink?" I said, "No, Molecule, your liver is out of order, and your optics misinform you." "Yes," said he, "that is so, for canvas cannot move in that way; I am dizzy or cracked." Says I in reply, "Suppose I see it wink, too, and so others, also; does it not become a fact then?" "No," says Molecule, "not if ten thousand or a million see it; it is an impossibility. A million mathematicians can never make twice two five." "I do not think your portrait illustration a parallel case to the manifestations of Modern Spiritualism. Put it in this form: The portrait is hanging on the wall; we look at it and, no one touching it, it visibly moves. We ask it to move again and it does so; we ask it to move twice, and it moves twice. Now the question is, did that picture move or did it only seem to? The fact that several were present makes it an objective fact; that it moved twice or more times, as we requested, makes it an intelligent fact; it hears our wish and responds. Does that violate the laws of Nature? It is something unusual; there is a cause for that movement; it does not move itself, that is apparent. So, seeking after truth, we interrogate it. We learn from the portrait itself moving intelligently in response to the letters of the alphabet, that it is a spirit, and perhaps obtain his name, &c. Now, because that picture moves, I do not see how the order of Nature is interfered with by being moved by an invisible intelligence, any more than if moved by a visible intelligence. Some may say this is not a supposable case. I state positively, from my own knowledge that it is not only a supposable case, but I have been witness to an actual one." This of course did not convince Molecule, and there he is right; I

would not have been convinced on testimony. Spiritualism comes by experience. I mention the fact to show where I stand, and, admitting I am stating an actual fact, I maintain that there is nothing less anti-scientific in the whole realm of knowledge than the investigation of it; being a fact, it will some day sit on these wise men of science, but it will never be "sat on" by science.

It was my intention, when I took my pen, to have reviewed Prof. Wundt's open letter, but I have jotted down the Molecule and Atom colloquy, with its suggestions, instead, and as I am not writing for the readers of the Popular Science Monthly, but to let the Banner of Light readers know that I do not see the merit in the article that our opponents do, perhaps it will make no difference. If said opponents are happy, and enjoy the wisdom of that letter, I certainly am, but I prefer to be open to truth from any source, believing that truth is never outside of nature, and is ever scientific. I will not, however, wholly neglect the "Open Letter," as it is in the caption of this communication, but I must be very brief.

Prof. Wundt says, very truthfully, that Sir Isaac Newton's reputation as the discoverer of gravitation, did not save his apocalyptic studies from forgetfulness, and from that says, the prestige of Prof. Ulrich, from his years of logical and philosophical study, does not make him an authority when investigating matters more in the line of Herr Bellachini, the prestidigitator of Berlin. This is all a very true, but allow me to say that every scientific man who has tried to write down Modern Spiritualism has presumed to do so on the strength of his scientific reputation, not on his knowledge of the subject. Can Prof. Youmans apply this logic which he endorses to his own treatment of this subject?

Prof. Wundt discovers no trick, but is very sure that there is a trick to be discovered—so he reasons from that. Suppose he knew otherwise—though that is not a supposable case—if he did, the bad effects of such a truth would be all there was left of his argument. I have an idea that we must take truth with its consequences, be they good or bad. What would the learned Professor say if he had this experience of mine? I go to a store, and buy two new slates, put a bit of pencil between them, and fasten them together, never part with them out of my own hand, but go to the medium's room with them, the bright sun shining into it. I lay the slates flat on the table, the medium sitting in front of me vis-a-vis. I keep my two hands flat on the slates, neither the medium nor any one else but me touching them. Soon I hear the pencil between the two slates scratching; when it stops, I open the slates, and find one of the sides filled with an intelligent communication signed by the name of a deceased friend. I know of no single thing in my life's experience that I can swear to more positively than I can to this statement. I presume Prof. Ulrich has just as positive knowledge as I have. To the Professor, and to myself, as well as to thousands of others who know what they are talking about, how trifling and how silly seem the arguments of the Wundts and the Youmans, who have not had the experience, and "know such things cannot be." As I have often said, Modern Spiritualism is a matter of experience, not of argument.

The tender consideration that Prof. Wundt has for the reputation of Ulrich, and the dreadful state of things liable to us if the order of nature is to be theoretically interfered with, is both melancholy and amusing. There is no danger of any great set-back if Spiritualism be without foundation, as Prof. Wundt and my friend Molecule think; but if it be a truth, as millions know it is, then, whether for good or bad, we have got to take the consequences; and who wishes otherwise? The truth is powerful, and will prevail. So let it be! I do not think in the long run we need fear the truth.

## LIBERTY.

What man is there so bold that he should say  
"This and thus only would I have the sea?"  
For whether lying calm and beautiful,  
Clasping the earth in love, and throwing back  
The smile of heaven from waves of amethyst;  
Or whether, freshened by the busy winds,  
It bears the trade and waves of the world  
To ends of sea or stern activity;  
Or whether, lashed by tempests, it gives way  
To elemental fury, howls and roars  
At all its rocky barriers in wild rout,  
Of rain, drink the blood of living things,  
And strews its wrecks o'er beaches of desolate shore—  
Always it is the sea, and all bow down  
Before its vast and varied majesty.

And so in vain will thimorous men essay  
To set the metes and bounds of Liberty.  
For Freedom is its own eternal law,  
It makes its own conditions, and in storm  
Or calm alike fulfills the meaning Will.  
Let us not then despise it when it lies  
Still as a sleeping lion, while a swarm  
Of gnat-like evils hover round its head;  
Nor doubt it when in mad, disjointed times  
It shakes the torch of terror, and its cry  
Shrills o'er the quaking earth, and in the flame  
Of riot and war we see its awful form  
Rise by the scaffold, where the crimson ax  
Rings down its grooves the knell of shuddering kings.  
For always in thine eyes, oh Liberty!  
Shines that high light whereby the world is saved;  
And though thou slay us, we will trust in thee.

—John Hay.

The London Times prints some statistics relating to the population of this country, which "exhibit a picture of progress that cannot fail to gladden the patriotic hearts of sanguine citizens of the North American republic." "The citizens of the United States," it adds, "will doubtless have ample reason to congratulate each other as the figures of each succeeding census are made public. They are certain to become as numerous as the most exacting among them might desire. We witness their progress with satisfaction. As they widen the circle of their nationality they at the same time enlarge the bounds of our common race and of our mother tongue." The population in this country in 1870 was 38,553,983. Seventy years before it was about 5,308,000.

## Free Thought.

### IS ANYTHING SETTLED?

EXCEPT AS TO THE SINGLE FACT OF SPIRIT COMMUNION, HARDLY ANYTHING.—A REPLY TO A. E. NEWTON.

BY FREDERICK E. COOK.

(Continued from our last issue.)

"JESUITICAL."

Finally, on this point, that the seeming evil is good in disguise, I wish to quote from a lecture through the organism of Mrs. Eichmond on "The Spiritual Outlook of the Coming Year," published in the Banner of Light, February 1st, 1879. There is matter here well worth pondering:

Spiritualism has passed through the stages of persecution and indifference; it is now on the verge of acceptance, a perilous as well as a most interesting time. The period of human life is not marked imperilled by persecutions. There is resistance to truth that brings forth all the innate powers of mind and body to sustain it. Neither is it impelled by indifference, for it will spring up in accustomed times and places and demand recognition. The period of acceptance is an *epoch with itself*. The thoughtless, the uneducated, the money-seeking will pursue it. Popularly conveys an element of instability, and with the rushing tide of acceptance, spiritual truth would be more in danger than in the midst of all the opposition of the past. Fortunately, however, it is not in human hands. Fortunately, truth has its divine sources in far other regions, and such checks as are needed to hold back the popular clamor of acceptance will be *always applied* in suitable times and places, checks that seem to the minds of spiritual truth unfortunates; checks that call, perhaps, for momentary sadness from the devotees at the eternal shrine, who value so much the truth that they do not desire even the external semblance of *check* in its progress. But remember that, as the earth with its volcanoes and earthquakes requires these *safety-valves* for its perpetual existence; as the motor power of the world requires that there shall be safety-valves checking the too great accumulation of force, and as the history of mankind presents ways and means, *the safety-valves for higher progress*, so whatever has seemed to impede spiritual truth in the manifestation of it, in modern times, is but another evidence of that wise power in nature, the compensating force that brings for every too great advancement a suitable *resistance*.

To the general question,

"IS ANYTHING SETTLED?"

I would present for answer another quotation from the same address:

You are to-day in the midst, therefore, of this fruitage of spiritual growth. The first harvest has ripened rapidly. The lighter fruitage is already garnered and gathered, and many consider that this is the full harvest. Let them be careful lest in gathering these fruits about they neglect the *larger harvest* that is to come. Let them beware lest in limiting their *sheaves* of spiritual truth they bind into their sheaves only the lighter results of the first summer, and forget that the later autumn brings the fruitage that is to last for the winter months. Let them beware lest in summing up truth, according to their standard, and narrowing it down to the present comprehension of the race, they shall make another creed, which will take thousands of years to overcome and obliterate. This is not the time for crystallization. The time of fusion is not the time of cooling; the time of gradually installing spiritual truth is not the time of increasing the full power of it, and those who gather out a small portion of a handful of this truth, and say, "This is the truth," will find that in the end they have omitted the *larger and more impressive part* and have taken out one of the small dominions of truth for their own.

To-day, according to your need, you are sustained and fed: a small amount of food to the babe, a larger amount to the one whose mind is ready to receive it. This represents the different degrees of human progress, and the *partiality of spiritual truth*.

ABOUT SPIRIT "FORMS."

Now a word as to spirit form. Is it a counterpart of the earth body, as to members and organs, or something it will believe us not to dogmatize about? I am not yet prepared to place myself among thorough-going reincarnationists. Neither am I opposed to the doctrine. At present I may say I favor it—as an intellectual solution of the problems of life.

However, while I occupy a position of "benevolent neutrality" toward re-embodiment, I am a firm believer in the supremacy of spirit over matter, and the persistence and unchangeableness of life in whatsoever form.

If I am not mistaken, Bro. Newton and I are in agreement as to the supremacy of spirit over matter. This assumed, what follows? If spirit is first—by spirit I mean all the elements that constitute existence in spirit-life—is it an entity before conception? I believe it is.

My reviewer takes me to task for holding that a spirit in essence is without what we call physical members and organs, such as arms and legs, eyes and ears. That a spirit has some form I have never denied, although Bro. Newton seems to infer the contrary. I am furthermore willing to admit that "as they have use for them," they have arms, legs, and twenty heads, if you like. All this agrees with my ideas of the potentiality of spirit. But the question is, is there a *fixed spirit form*, the exact counterpart, as to members and organs, of the human form?

If the spirit ante-lates the body, it must have had existence somewhere before its sojourn on earth. If an entity, it must have had form. If form, *what can you say what it was like?* Now note the conclusion! We predicate of spirit that it controls matter, and then turn about and claim that matter gives form to spirit! A man builds a house, and ever afterwards it resembles that house. He destroys it, but the likeness still pursues him!

The physical body molds the spirit body! Let us meet the argument with a fact. A few years ago I saw exhibited in this city a monstrously called a double-headed girl. It, she or they, had two heads, and each was endowed with a bright, separate intellect. But it, she or they, had only *one body*. From the shoulders down to the lower limbs there was but a single trunk. It was not an instance of two bodies joined by a ligament, as in the case of the Siamese twins, but a single, homogeneous organism.

Now if the theory is true that the earth-body is the mold of the spirit-body, are we to assume that these two spiritual entities—two minds—are forever linked because of a freak of physical nature? Their separation cannot be effected by a surgical operation. That would not give them separate parts. If separated, each must be supplied with a *complete new body—interdependent of mind*.

HERE IS A "FACT"

I would not only have Bro. Newton contemplate, but especially those physical Spiritualists, who, having absorbed a smattering of scientific terms, are nothing if not scientific, and are determined to make Spiritualism scientific according to the formulas of scientific materialism. Tyndall beholds in matter all the potency of *visible life*. Beyond this he wisely abstains from going. But his Spiritualist followers boldly carry the logic into the spiritual realm, and, matter having created spirit, (God or previous existence are unrecognized factors with them) matter continues to give it power, and, in fact, keeps it in existence.

The day is not far distant when Spiritualists will recognize the untenableness of their position—that a physical body is the prototype of the spirit, in essence. It

is a question that goes to the root of our whole philosophy. The materialist denies spirit existence altogether. The Christian has his miracle scheme to fall back upon, and when we put to him the problem of two souls in one body, he triumphantly answers that God will see to it that that little matter is properly straightened out. But what is there for spiritualists to say? We must meet the question with all its logical consequences. If two spirits occupy but one physical body on earth, how do they acquire the necessary two, if the human body is the type of the spirit form, and spirit exists by virtue of the *earth mold* in which it was cast?

If it be answered that the potentialities of the spirit-world equal all energies, and that it can elude body or spirit to soul where there is none, then, at all events, let us do away with the argument that earth-existence is necessary to give soul either body or separate existence.

Bro. Newton does not understand how we can be thought. Does he understand what he now is? If he does, he understands more than any other mortal has yet succeeded in doing regarding himself. What is thought? he asks, and then answers, that some hold it to be only a mode of motion. Man is *Thought*, and nothing else. What he is clothed about with is not man. When we give expression to our thoughts we express ourselves. Even in the physical casket, Thought gives *expression* to form. In the spirit-life it will express itself untrammelled. You wish to be recognized as you are recognized, because you will express to perfection all the distinctive peculiarities by which magnetism is established. You are a child to the mother just passed to spirit life, so long as she requires the child form as a mode of recognition. When she shall come to understand spiritual laws, spiritual recognitions, the child form will disappear, and by degrees the spirit will be recognized by its attributes and activities. In other words by its thoughts, as it is. In the spirit-world, so long as a thing is necessary to us we shall have it. Let none fear that if these views are true, they will be robbed of their spirit-darlings. As they do so, so will your loved ones there, adapt themselves to you and your understanding.

In the course of his strictures my reviewer makes some decidedly

DANGEROUS ADMISSIONS.

Among other things he says that "in some way the scenery, etc., of that world appears to be largely subjective—at least its inhabitants seem to perceive and enjoy what they are morally or spiritually fitted to apprehend and appreciate, and that only."

What does this mean? Plainly this: That *thought is visible* to them; that it is *substance*, and not "nothing."

I proceed to read, and to my astonishment find that my reviewer has completely destroyed his own objections. He even goes so far as to say we may imagine a process of attenuation "until at length all form or body disappears"—which is nothing more than I have ever dreamed of going—"and nothing remains but the *pure forces* which constitute the finest spirit."

Further on he makes organs and members to order, which would seem to imply that spirits do not carry them about. Thus, "if, again, a spirit desires to move itself from one locality to another, its will-force may project itself in the form of legs and feet formed of attenuated substances, and these organs may act as poles of repulsion through or upon which the spirit passes."

I assure Bro. Newton I am entirely satisfied with his description of the spirit-body. It meets my views exactly. I said, "Therefore to assume that the spirit-body has any form that we can comprehend with our finite perceptions, is to dogmatize from premises from the use of which even the commonest of common sense should feel repelled." I can assure Bro. Newton that his notion of a spirit-body as he endows it, and yet fashioned after the human body, is utterly incomprehensible to me, and this is precisely what I maintain spirit-body in essence is to all finite minds. I am afraid my reviewer has been fighting a man of straw. As I read him between the lines I find there is no essential disagreement. He is held to the human form only by tradition; when he cuts loose from this, he recognizes spiritual possibilities and necessities as freely as I do.

Would space permit, there are several other points brought up by my reviewer I should like to touch upon, but must reserve for a future occasion.

No. 13 Van Buren Street, Chicago, Ill.

Numerous Spiritualist camp-meetings are being held throughout many of the Northern States, during the summer months. They are attracting much attention and becoming very popular among the people. They extend over a period varying from two to four weeks, and from three to five thousand persons attend to "hear the glad tidings of great joy" of Spiritualism proclaimed by our inspired speakers. The first Society of Spiritualists of Philadelphia held their first camp-meeting extending through four weeks this summer at Neshaminy Falls, and during the whole time there were from four to five thousand on the ground. Dr. Watson, who was thirty-three years a Methodist minister, and was one of the speakers at this meeting, said in his closing speech, August 10th, that in all his great experience of camp-meetings he had never seen such an audience the number being over five thousand, never such order and good management as for the last ten days at Neshaminy Falls. This does not indicate such a rapid dissolution as Dr. Beard would have the world believe. Every succeeding year Spiritual camp-meetings become more numerous, and the interest and attendance ever greater. We shall hope to see Texas Spiritualists in the field by next year with a camp-meeting that will be something more enjoyable than the usual orthodox affair of that name. There is nothing to prevent it, and we mention the subject now that it may be considered by the Spiritualists and Liberals of the State, and particularly we hope to have the matter considered by the convention that is expected to meet in this place this fall. What say you, brethren and sisters?—*The Texas Spiritualist for September.*

The first chapter of my spirit-life runs thus: I have learned there is no death; I have learned that the grave holds not the spirit; I have learned that this is a life of continuous and gradual unfolding; I have learned that I have power to come back; see, know, and hearken to the voices of those whom I have ever loved; I have learned that the spirit-life is a world of progression, onward and upward forever, no going backward. The more we learn the more we wish to know. The higher we go still higher is our desire.—*Spirit Daniel Steele.*

The editor of *Zion's Herald* compliments one of the lay speakers at a recent camp-meeting by remarking that his "clear, metallic, sonorous voice, as he talks with God or appeals to the people, has in it the ring of the quarter-deck and the tone of one used to command." The next improvement over the "still small voice" will be a speaking trumpet, we suppose.—*Boston Herald.*

Children's Department.

SING-SONGS

My mother and father were both good men and women... I was born in a poor family...

MISERY'S DEATH

Misery was a poor, old man who had lived a life of suffering... He was always complaining of his aches and pains...

The Campers.

Selkirk Lake N. Y. Camp-Meeting.

LETTER FROM ONE OF THE CAMPERS. The wind is still in the south-west, and all about it has done to tell our spirits...

Grand Spiritual and Liberal Camp-Meeting at Bismarck Grove, Lawrence, Kansas.

BY WILLIAM EMMETTE COLEMAN, Secretary of the Camp-Meeting. The first grand Spiritual and Liberal Camp-Meeting of Kansas was a decided success in numbers, influence, ability and character of its speakers and workers...

Sunapee Lake Spiritualist Camp-Meeting.

Reported for the Banner of Light. Now that Sunapee Lake, N. H., Camp-Meeting has been brought to a successful termination, it may be well for me to record some of the leading features of the meeting...

General Notes.

Mrs. Mary Eddy Hunt, of Chittenden, Vt., held very successful and well-attended sances during the last week of the meeting. Mrs. L. W. Litch, of Boston, Mass., was kept constantly busy, and gave universal satisfaction.

The creature immediately set hold of him, and held him in its grasp. He struggled, but he was held to the company with Death.

He was held to the company with Death. He was held to the company with Death. He was held to the company with Death.

He was held to the company with Death. He was held to the company with Death. He was held to the company with Death.

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Written for the Banner of Light.

HOW SWEET!

BY EDWIN LEACH.

How sweet is life when love is meekly near To slumber upon our sky serenely clear, And angel loved ones to our hearts so dear Throw rainbow-arches o'er each falling tear.

How sweet is rest when, from the folds of earth, Its sorrows and its cares, to higher birth, We soar away where ever blooming towers Invite repose amid their fragrant flowers.

How sweet the greeting, when our loved and lost, Who have in bygone years the "River" crossed, Shall press us to their throbbing hearts once more, Amid the glories of "The Golden Shore."

How sweet the song, when, with the angel-choir, And voices all attuned to Heaven's lyre, The soul of music fills the arch above, And every beating heart is filled with love.

Oh, happy land! Beneath thine azure skies No burning heat or chilling vapors rise, But Nature's harmony reveals the plan—"God's Fatherhood—the Brotherhood of Man."

Banner Correspondence.

New York.

BROOKLYN.—Mrs. E. D. Ruggles, 288 Sackett street, writes:—"Mrs. R. Shepard has just completed her September engagement with the Brooklyn Spiritualists. She will speak in Springfield, Mass., during October, and will also visit New York during the same month. She is a noble woman, truly harmonious and intelligent, and has made a host of friends in Brooklyn. Mr. Colville also remained with us during his brief sojourn in Brooklyn last August. His recollections here were highly interesting, and he expressed the pleasure of attending. We should be pleased to have Spiritualists visit us when they come to New York or Brooklyn.

I am exceedingly pleased with the replies to questions in the Banner of Sept. 27th. I think there is no medium in our ranks who could give those answers more satisfactorily than Mr. Colville. I am in full sympathy with the Banner in all respects, and especially the noble spirit it manifests toward our specialty. Mr. Charles W. H. Gardner, who was at the meeting, said at our Brooklyn Conference, "we owe all to mediums, that Spiritualism has done for us, as all our knowledge of the spirit-world comes from them."

GEORGETOWN.—W. W. writes, Sept. 23d: "We have just closed one of the most successful meetings ever held here. Brown's Hall has been well filled with an attentive audience through every session. The meeting opened Saturday afternoon, 20th, with conference. Mr. Ives, of Peterboro, presiding. Saturday evening, Mr. Warren Woolson, of Concord, speaker, made his discourse with his usual power and comprehensiveness, clearly proving the great truths of our philosophy. He was followed by Mrs. Cornelia Gardner, of Rochester, who gave an excellent discourse on the subject of the "Progress of the Human Race." The close attendance of the audience, Sunday morning, Mr. J. H. Hartner, of Auburn, delivered one of his strong, telling and characteristic discourses. In the afternoon Mrs. Hartner read a fine liberal poem, and Mr. Williams, of Peterboro, gave an excellent speech, from his standpoint, on the religious thought of the day. Mrs. Gardner occupied the evening session. Her subject was "Modern Spiritualism; Is It Proven to be the same phenomenon that is recorded in the Bible, and narrated by the ancients as well as substantiated by all subsequent history?" Her remarks covered a long period of history. The large audience listened attentively throughout. Mr. Woolson pronounced a poetical benediction. The entire conference was favored by the fine singing of Mr. and Mrs. Bowen, of Clyde. Our beautiful progressive hymns were rendered most effectively.

Mrs. Gardner, by request, delivered a temperance lecture in Brown's Hall, Wednesday evening, 24th. To an audience largely composed of orthodox people, she blended the spirit of Spiritualism, as well as temperance, in her discourse. She also related many personal experiences among those supposed to be insane or monomaniacal, who were subsequently shown to be obsessed, and in some cases, to have been broken or exercised. On Friday evening she delivered a lecture in the Methodist Church at Earlville, subject, "The Law of Kindness; or, Resist not Evil, but Overcome Evil with Good." She is an effective speaker, and gains the respect of all who hear her."

SARATOGA.—T. Thompson, Esq., writes, Sept. 23d: "In renewing my subscription to the Banner of Light, please allow me to add a few words about matters of a spiritual, as well as local interest: Passing so quickly from the bustle and confusion of a summer season, we feel almost a depressing sense of stillness, the storm after the storm, and yet to most of us it is a relief. Our great hotels are quiet, their doors are closed, their lights gone out, their gardens dead, their fields, and slumbering in the quietude of the night. The streets, so recently crowded with backs and elegant turnouts, are deserted, and dull seems hardly to express our sense of loneliness. We have, however, much to look back upon with pleasurable thought. The spiritual outlook for the future is quite as good as ever before, we having been favored the past summer with the visit of some of the best mediums. Dr. J. V. Mansfield spent some time with us, and gave extraordinary satisfaction. In addition to his regular business as a writing medium, he has been successful in his private life, attended by about seventy of our best citizens, or the most of them were citizens, some were visitors, including Mrs. Mansfield, and some others. The veteran and much-worn E. V. Wilson was also present, and gave some very fine readings. He presented a spirit, and gave his name, said he had just passed away, and very suddenly. The next day we found it corroborated in full by learning that such a man had spent the summer here, and died suddenly on reaching his home in Philadelphia. Dr. J. V. Mansfield is a man of great heart, and takes the hand of each one, and gives the names and relationship of spirit-friends. He gave at that time over thirty-six names, spelling out long names, and without a single mistake. Dr. Mansfield's powers are truly wonderful, and his heart is as true as steel. He is hearty, it gives a relief to those who claim that mediumship is caused by a diseased or inharmonious physical structure. Not a word on these occasions is written, to preserve names for future reference by him, and all is perfectly clear that no collusion is possible."

Vermont.

NORTHFIELD.—A correspondent writes: "A short time since a communication appeared in our local paper, The News, under the signature of 'Townsend,' in relation to the much talked but rapidly spreading belief in the Spiritual Philosophy. It is gratifying to know that the editor was independent and liberal enough to admit the article into the columns of his paper. The following is a portion of it: "Editor of The News: I was surprised, and not less pleased than surprised, to notice that the local Watchman and Journal placed before me a copy of the well-known fact that Wm. Lloyd Garrison was a Spiritualist. For years those of that faith have been proud to reckon Mr. Garrison among their fast-growing number. It is a pleasure to see a paper of his character, and an editor of his name, as given by the religious and secular press, of this man of earnest purpose and indomitable will—whose fame is as wide as the boundaries of the world, and will be as enduring as that of any man that ever lived in the history of the race. It is a pleasure to see a paper of his character, and an editor of his name, as given by the religious and secular press, of this man of earnest purpose and indomitable will—whose fame is as wide as the boundaries of the world, and will be as enduring as that of any man that ever lived in the history of the race."

Eye. In its teachings, as thus far stated, is anything discovered that is objectionable? On the contrary it seems to me they are more than necessary to all who are honest and upright. It really seems as if their tendency must be to make their endorses better men and women; make them live better lives; make them strive to be more like their great Exemplar, who went through all the trials of life for the welfare of God's children every day of his life."

Massachusetts.

BOSTON.—Taylor Duzzell, 256 Main street, Charlestown District, writes as follows:—"In a brief communication by L. Hakes, in the Banner of Light of the 27th September, that brother says he 'read with much interest Bro. Newton's comments on Dr. Child's theory of "Whatever is, is light," and have been somewhat amused in reading the attempted review of that article by Taylor Duzzell.

I thank Bro. Hakes for his free public expression of what is truth to him at the present time. He has been, as we all are, making record for future reference, by which only can we know that we are traveling on and up to the realization of a better and more perfect life."

Bro. H. says, "I admit that whatever is is Nature is right." No lover of truth can ask anything more, for in that one line he inadvertently admits the truth of my whole argument. He should not say, "I am not sure," for he so liberally attempts to criticize what he so evidently does not understand. I will quote a line more. He says, "But I don't believe that Nature ever created a man for the express purpose of killing another, or committing any other so-called crime." To which I ask, if Nature's laws do not create all that is created, what does? Light is wanted. But to quote again: "It is right for one man to kill another, he should not be punished for it." That is where my brother is in his reasoning. He says, "I have learned through and by all the manifestations of life, worlds and the inhabitants thereof develop and progress, from the crude to the beautiful, from a state of war to that of peace. If all is right, why talk about error?"

Now, presuming that my good Bro. Hakes is anxious to pursue the subject of the human mind, and the liberty of calling his attention to Judge Carter's able contributions to Mind and Matter, it may be found in numbers dated Sept. 13th and 20th, on "Criminal Law in the Light of Spiritualism." I particularly would I call his attention to the last mentioned number."

Arkansas.

VAN BUREN, CRAWFORD COUNTY.—L. J. Cross writes: "There has been quite an excitement here for the last two or three weeks, occasioned by some wonderful spiritual manifestations. Members of some of the best families here are deeply interested in the cause; others are firm believers, and many others are anxious to be convinced of the great truths revealed by Spiritualism. I have had the honor to attend several of these manifestations, and was invited to assist in organizing a circle. I did so, and was surprised at the good results. At the first sitting we obtained table-tipping and levitation, and in the second sitting we would rise clear off the floor, and intelligent communications were received. The circles were composed of some of the most intelligent people of the place. Doctors, lawyers, and many others are investigators; and long sessions in the evening are held, and all of us are very professional, which seems to suit them better, and give general satisfaction, as they can prepare the room to suit themselves. I think several mediums will be developed here. This is the first time for about five years that I have had any success in organizing circles. I am quite a strong physical medium, and have had good success in developing mediums. There are many good Spiritualists in Arkansas; I find them in every town. All that is wanted are good mediums and teachers. It is a splendid field for the work, and there never has been any in the State, and such could do a wonderful amount of good, (and I think make it pay), as every one seems desirous of learning something about the Spiritual Philosophy. I would be glad to correspond with you on the subject, and will do all I can to assist either a good lecturer or a good teacher. Orthodox preaching is getting stale here; the people want something different. This town has a population of about 1,000, and there is a meeting in two churches—the Methodist Episcopal church, and the Episcopal church—and the attendance is very slim. I have attended one every Sunday, and the attendance ranged all the way between twenty and forty persons each Sunday. The meetings were well attended. Out of about three hundred children less than forty attend. And I find it so in every town in the State. Preachers for the last four or five years have had a hard time to make a living in the State."

Pennsylvania.

WEST CHESTER.—Jona Trollden, in renewing his subscription, says: "The last number of the Banner of Light which I received is worth the subscription price for a year."

What "Bright Eye" Says.

LETTER FROM AN EDUCATED INDIAN GIRL AT OMAHA AGENCY. The following letter from "Bright Eye" (which is the English of her Indian name) will be read with interest. Miss La Fleche—this is the name she is known by—is an educated Indian girl living on the Omaha reservation. Some benevolent ladies, knowing her superior natural endowments, sent her to New Jersey to be educated. Having finished her education, she preferred to return to her own people and help them toward civilization and education. She has remarkable power upon the platform, is very winning in her manners, and is intensely interested in that which pertains to her own people. Omaha Agency, Neb., Sept. 13th, 1879. Mr. B. Williams, Secretary Foreign Indian Committee, Boston, Mass. Dear Sir: I have the honor to receive from you a copy of the Banner of Light, which has been sent to me by the East, where he has been at work for my race. When he went from us he carried with him the hopes and prayers of many of my people, and need I say that we have watched for the result with anxious hearts? Since he went away I have been thinking of you, and I am sure that you are still working for us? Do the people listen to his words? When the first Boston papers came, and I was translating an editorial for some of them, I met and with me that day to another happy home, where there are people among the whites who have kind hearts. Perhaps if they had only known, they would have helped us before this. On hearing of the attacks made on Mr. Tibbles by government officials, and his statements that he had seen the Omaha man who had several said to me, "The President has sent out many men to ask us our troubles and to help us, but they NEVER COME TO US. They went to the agents and white men around here, and asked them, and then took their reports to the President, who believed them. 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Free Spiritualist Meetings in Boston, AT PARKER MEMORIAL HALL, Sunday Afternoon, Oct. 12th.

Services commence at 2 1/2 o'clock. The speaker will be the well-known trance lecturer, MRS. JULIETTE YEAW.

The Need of Caution.

Why it is that people—even those who have been blessed with the immortal truths which Spiritualism has vouchsafed us—are so prone to condemn their fellows, is a mystery that will be only unveiled in the next life, for surely it never will be in this.

The Nursery. Read Mr. Shorey's advertisement in another column, advertising that most beautiful of juvenile magazines, "The Nursery." The subscription-price is only \$1.50 a year, postage included.

The Scotchlanders are still being imposed upon by "Petticoat" Bishop. The reports in the Aberdeen papers show how easily honest people can be deceived by the unblushing front of such a shrewd individual as W. I.

Cedar Rapids, Iowa.—Society of Spiritualists meets in Post Office Block every Sunday at 7:30 P. M. Inspirational speaking. Dr. W. N. Hambleton, President; Mrs. Nannie V. Warren, Vice President; Geo. H. Beck, Treasurer; Dr. Hamilton Warren, Secretary. All are cordially invited.

By reference to his card in another column, it will be seen that Dr. D. J. Stansbury of New York will continue the business founded by his recently translated companion. He has good recommendations, and deserves a share of the public patronage.

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Movements of Lecturers and Mediums.

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Mrs. R. Shepard speaks in Springfield, Mass., during October. Augustia Dwinells, the clairvoyant and medium, has removed to Manchester, N. H. Office, No. 107 1/2 Elm street, opposite City Hotel.

C. B. Lynn will lecture in Orange, Mass., during October; in Troy, N. Y., during November; in Springfield, Mass., during December. Mr. Lynn is ready to engage for January, February and March, 1880, in any part of the country. Address per appointments, or care Banner of Light Office.

Mrs. Abby N. Burnham spoke in C. B. Marsh's course of meetings in Abbot'sford Hall, Charlestown District, Sunday, Oct. 5th; Oct. 12th she will be at Allou, Oct. 20th she will speak in Rockland, Mass. Would like to make other engagements. Address her, 20 Porter street, Boston.

M. C. Vandercook sang at Pine Grove, Mich., Oct. 2d, also at M. E. Church, Kendall; goes to North Michigan the last of October. Will answer calls to give evenings of music in halls, churches, etc. or will travel with a lecturer. Write for terms, dates, etc. Address, Allegan, Mich.

Geo. A. Fuller, of Dover, Mass., and Henry B. Allen, of Amherst, Mass., visited Gloucester, Mass., Oct. 6th, 7th and 8th; will be in Beverly Oct. 9th, and in Norway, Me., Oct. 10th, 11th and 12th. Mr. Fuller will lecture at Norway, Me., Oct. 12th. Would like to make further engagements. Parties in Maine desiring sances or lectures, please address either party immediately at Norway, Me.

The well-known medium, Mrs. Franche Dillingham, of Lynn, whose severe illness kept her at Lake Pleasant for some time after the Camp-meeting closed, has so far recovered as to be able to return home. Her many friends among our readers will rejoice to learn that she is now out of danger, and will soon be well again.

Robert Cooper will speak in Rockland, Mass., Sunday, Oct. 12th. Mr. W. S. Bell, the talented lecturer, is at present stopping in Chicago.

A. J. Fishback is to lecture in St. Louis, Mo., soon. Thomas Gates Forster and wife are visiting friends in Chillicothe, Ohio.

Capt. H. H. Brown is at his home for a short rest after his tour in Vermont, and is ready to make engagements for fall and winter. A portion of the time is already engaged in New York, Vermont and Western Massachusetts. Will put in the rest in any part of the United States. Address him at 252 Steuben street, Brooklyn, N. Y.

Bishop A. Deas spoke in Whittier, Ill., the first Sunday of October; he will lecture there again Oct. 12th, after which he goes to Sheboygan Falls, Wis., for the last two Sundays of October and the two first Sundays of November.

Mrs. Mary A. Charter has returned from her vacation, and will be happy to meet her friends at No. 80 Green street, Boston.

F. H. G. Morse, Corresponding Secretary of the Worcester (Mass.) Society of Spiritualists, informs us that on "Sunday, Oct. 5th, Mrs. K. R. Stiles gave tests and communications to a crowded house in the evening, and of the twenty or more tests presented nearly every one was recognized."

The reception of the veteran E. V. Wilson, on Sunday, Oct. 5th, at Republican Hall, New York, by the Second Society of Spiritualists, amounted to a perfect ovation, the hall being filled to its utmost capacity in the evening. It continues there during the month of October.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—The first Society of Spiritualists holds meetings at this place on Sunday afternoons, at 2 1/2 o'clock. The public cordially invited. George A. Bacon, Manager.

WORSHIP HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 1/2 o'clock. The public cordially invited. D. N. Ford, Conductor.

IVANHOE HALL.—Children's Progressive Lyceum No. 2 meets in this hall, No. 10 Main street, Charlestown District, every Sunday at 10 1/2 A. M. J. B. Hatch, Conductor.

BERKELEY HALL.—Services every Sunday at 10 1/2 A. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville delivers an inspirational discourse, followed by an original poem.

KENNEDY HALL.—The Roxbury Society hold their meetings in this hall, Warren street, every Sunday at 7 1/2 P. M. W. J. Colville lectures and answers questions under the auspices of this Society's guides.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 66 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M., and 7 1/2 P. M. Excellent quartette singing provided.

PYTHIAN HALL.—"The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 29 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

ABBOTSFORD HALL.—Meetings are held in this hall, in Waverly Building, Charlestown District, every Sunday at 3 P. M.

AMORY HALL.—The many strangers in the audience, as well as the increased number of new faces in the groups, give us encouragement to hope that the good people of Boston are waking up to a spirit of true progression. Let all Spiritualists but feel their responsibility in this matter, and the duty we owe not only to the children but to the world in the matter of progressive development, and instead of two Lyceums in this city, we should have an increased number of them.

Nelle Thomas: "A Rose Bush Fair," Annie Russell; Little Feet Have Crossed the Great Waters; remembrance of the late Dr. Richardson; We were also favored by a visit from Mr. Frank T. Fegan and Walter Hunt of a New York Lyceum, one of whom made a few remarks; with movements, led by Mr. Ford, orchestral selection, singing and target marked closed the services.

WM. D. BUCKWOLD, Sec. Children's Progressive Lyceum No. 1, Boston, Oct. 5th, 1879.

IVANHOE HALL.—CHARLESTOWN DISTRICT.—What a pleasure it is, after a week's manual labor, to be allowed the privilege of attending our Lyceum. There we meet not only the smiling faces of the little ones, but we are heartily greeted by and the friendly clasp of hands is exchanged with the older portion of the audience.

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A. J. Fishback is to lecture in St. Louis, Mo., soon. Thomas Gates Forster and wife are visiting friends in Chillicothe, Ohio.

Capt. H. H. Brown is at his home for a short rest after his tour in Vermont, and is ready to make engagements for fall and winter. A portion of the time is already engaged in New York, Vermont and Western Massachusetts. Will put in the rest in any part of the United States. Address him at 252 Steuben street, Brooklyn, N. Y.

Bishop A. Deas spoke in Whittier, Ill., the first Sunday of October; he will lecture there again Oct. 12th, after which he goes to Sheboygan Falls, Wis., for the last two Sundays of October and the two first Sundays of November.

Mrs. Mary A. Charter has returned from her vacation, and will be happy to meet her friends at No. 80 Green street, Boston.

F. H. G. Morse, Corresponding Secretary of the Worcester (Mass.) Society of Spiritualists, informs us that on "Sunday, Oct. 5th, Mrs. K. R. Stiles gave tests and communications to a crowded house in the evening, and of the twenty or more tests presented nearly every one was recognized."

The reception of the veteran E. V. Wilson, on Sunday, Oct. 5th, at Republican Hall, New York, by the Second Society of Spiritualists, amounted to a perfect ovation, the hall being filled to its utmost capacity in the evening. It continues there during the month of October.

Spiritualist Meetings in Boston.

PARKER MEMORIAL HALL.—The first Society of Spiritualists holds meetings at this place on Sunday afternoons, at 2 1/2 o'clock. The public cordially invited. George A. Bacon, Manager.

WORSHIP HALL.—Children's Progressive Lyceum No. 1 holds its sessions every Sunday morning at this hall, corner West and Washington streets, commencing at 10 1/2 o'clock. The public cordially invited. D. N. Ford, Conductor.

IVANHOE HALL.—Children's Progressive Lyceum No. 2 meets in this hall, No. 10 Main street, Charlestown District, every Sunday at 10 1/2 A. M. J. B. Hatch, Conductor.

BERKELEY HALL.—Services every Sunday at 10 1/2 A. M. in this hall, 4 Berkeley street, corner of Tremont street. W. J. Colville delivers an inspirational discourse, followed by an original poem.

KENNEDY HALL.—The Roxbury Society hold their meetings in this hall, Warren street, every Sunday at 7 1/2 P. M. W. J. Colville lectures and answers questions under the auspices of this Society's guides.

EAGLE HALL.—Spiritual Meetings for tests and speaking by well-known speakers and mediums, are held at this hall, 66 Washington street, corner of Essex, every Sunday, at 10 1/2 A. M., and 7 1/2 P. M. Excellent quartette singing provided.

PYTHIAN HALL.—"The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 29 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

ABBOTSFORD HALL.—Meetings are held in this hall, in Waverly Building, Charlestown District, every Sunday at 3 P. M.

AMORY HALL.—The many strangers in the audience, as well as the increased number of new faces in the groups, give us encouragement to hope that the good people of Boston are waking up to a spirit of true progression. Let all Spiritualists but feel their responsibility in this matter, and the duty we owe not only to the children but to the world in the matter of progressive development, and instead of two Lyceums in this city, we should have an increased number of them.

For Sale at this Office: THE BANNER OF LIGHT, Published weekly in Chicago, Ill. Price 5 cents per copy. 42,000 copies. THE BANNER OF LIGHT, Published weekly in New York, N. Y. Price 5 cents per copy. 42,000 copies. THE BANNER OF LIGHT, Published weekly in Philadelphia, Pa. Price 5 cents per copy. 42,000 copies. THE BANNER OF LIGHT, Published weekly in London, Eng. Price 5 cents per copy. 42,000 copies.

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AUSTRALIAN BOOK DEPOT: And Agents for the BANNER OF LIGHT, W. H. TERRY, No. 31 Russell Street, Melbourne, Australia, has for sale the works on Spiritualism, LIBERAL AND REFORMATIVE WORKS published by Colby & Rich, Boston, U. S., may at all times be found there.

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