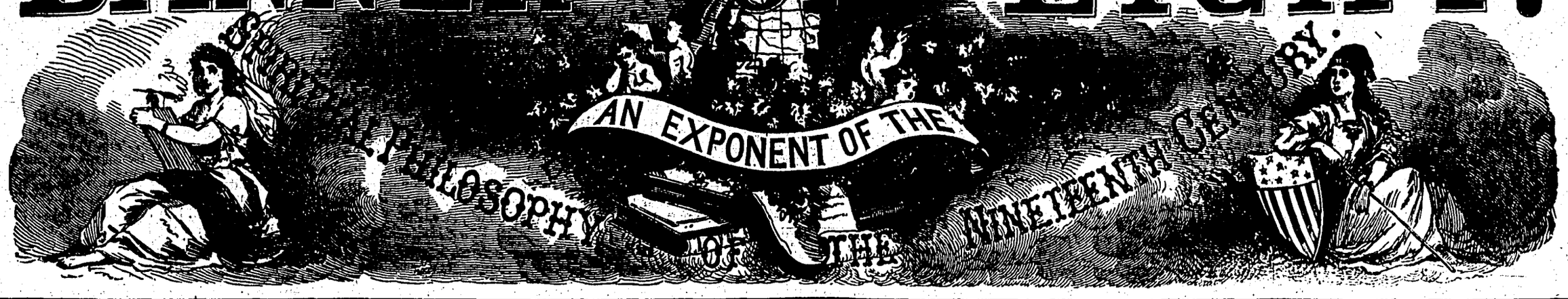
BANNER OF LIGHT.



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The Rostrum.

Inspiration: What is it, and Whence its Source?

A Discourse by

MRS. CORA L. V. RICHMOND,

Delivered in Berkeley Hall, Boston, Sunday Morning, Jan. 25th, 1880, under the Control of Spirit William Ellery Channing.

[Reported for the Banner of Light.]

INVOCATION.

Infinite Spirit, Light Divine, thou ineffable source of blessing; thou supreme eternal soul! From the finite unto the infinite we know there is but one law, one abiding presence, one palpable power. From the finite to the infinite we know there is but one love, the divine, the perfect, the unspeakable. May that love permeate our hearts and minds with divine truth—exalt and uplift us forever. Grown strong in the light of thy love, may each spirit unfold more and more toward thee. Grown bright in the radiance of thy truth, may every mind become crystalline with the pure rays emanating from thy light. We praise thee for the abundance of thy love; for the bounty of thy knowledge; for the immeasurable glory of thy truth. We praise thee for whatever impulse is given to the life that tends to the unfoldment and expression of spirit. The outward body, born of the dust, is but the mechanism through which the spirit expresses its being. May that unfoldment spiritually so pervade the external world that sorrow and pain and doubt shall cease in the midst of its light. May the power of thy spirit, beaming ever upon the soul, reveal itself through manifold changes until all are aware of thy presence.

Oh, God, in the light of thy supernal power, through messengers and interpreters of truth, we praise thee that thou hast given the knowledge of inspiration to men. The voice upon Sinai, the sweet tones on Olivet, the words of seer and prophet adown the ages, the interpretation of the oracles, the mystic tablets and records of the past—these reveal to the present hour thy previous inspiration. But not alone upon Sinai, nor Olivet, nor yet in the wilderness, nor by the cool stream, nor yet alone by Galilee, but here in the midst of these hearts, drawn nearer together and unto thee by ties unspeakable, thy presence and power are forever made manifest; not in dim ways and devious windings, not in mysterious processes unfathomable to men, but in direct and positive answer to aspiration, in the form and voice of ministering spirits, in the power of guardian angels, speaking thy word and interpreting thy truth to the heart; in the ever-living fountain that flows from thee forevermore, thrilling the world with its divine harmony, and peopling the void of matter with immortal prophecies.

Oh, God, may this hour be full of inspiration! May the hearts of thy children be kindled with fervor and aspiration! May the thought of immortal life so thrill and pervade the soul that every mind shall burn and every spirit shall grow scintillant beneath its rays. Be thy presence as an abiding voice, as a palpable shrine, as a living altar, whose name is Truth and Love, and whose divine power angels and mortals shall praise forevermore!

DISCOURSE.

The universe is aware of but one breath—the breath of God, the life of Inspiration. Whatever be the name given by the human mind to this absolute Divinity, be it "the natural law" of science, the "over-soul" of the philosopher, the "God, Jehovah, Jove, or Lord," be it Brahma, or the Innermost Soul of the Orient, there is but one absolute breath. Life is the expiration of that breath; the germination of life is the inspiration. Unfolding in leaf and flower and tree, magical in the working of atoms and in the creation of geologic formations, peopling space with worlds, and filling the universe of matter with the thrilling power of an infinite law and purpose, the power of life is the same everywhere. Inspiration is its source. There can be no space, no atom, no condition without it. It is not possible to conceive of any portion of immensity not pervaded by this presence. Chaos itself, the most ancient of all conditions, was but a form of life, and the most ancient terrors, Night and Death, were pervaded by this being. Far away in the depths of most ancient ages, when time was peopled with but few images of thought, when the world was barren, save here and there a verdant slope that seemed to go out toward eternity, even then the voice of this presence made the old world glad, and the new ages were prophesied in the very beginning. What life, what power, what purpose is here implied! The materialist will have us believe that matter, endowed in its atomic and organic sense with this intrinsic life, evolves new forms of being, and shapes the thought of man mockingly *toward* eternal life—the very *ignis fatuus* of being! The materialist will have it that life is greater than its source, and that expression is more potent than the cause of it. The materialist will declare that expression is greater than inspiration, and that matter can produce things not intrinsically in matter; that from the mortal, the material, the changeful, the decaying, the transient—from the law of nature, man's mind springs into being, freighted with immortal hopes destined to be crushed; with prophecies that shall have no fulfillment; with aspirations that have no answering; with longings destined to be buried at the very verge of life's being.

Materialism will have it that the universe, beginning with nothing save matter and law, and winding through the labyrinth of being, expresses the very purpose and plan that the dome of the universe is a failure, the crowning point is annihilation, and man, trembling and thrilling with immortal hopes and possibilities, derives these from nothing: These are but expirations; the feeble flutterings of that breath that human intellect mistakes for life; pictured upon the tablets of the outward universe, and fading away beneath the touch of time, change and decay.

Far otherwise is the soul of man; far otherwise the origin of life, of being, of form, of law, of order. The adjustment of the universe is unspeakably harmonious, the expressions of life are unspeakably beautiful; but they are not all of life. Because the visible suggests the invisible, and the expiration betokens the inspiration, you are glad of the expiration; but without inspiration every form of being would be a mockery, and the transient changes of material life would be the infinite and eternal sarcasm of the universe.

From spirit all things must proceed, so far as the purpose and inspiration of them are concerned. From matter, only the form or atoms that give shape to the form. The fruition of the atoms, the organic processes of life, the method and purpose of those processes, everything that enfolds the intention and law and method—this is spirit. Consequently, no blade of grass upsprings, no bird quivers its pulsing wings in the air of earth, or breathes its song of delight in Southern grove, without the inspiration of life. Nor is that life organic merely, nor is it merely the result of enfolding atoms covering chaos again; but of intention controlling the atoms with conscious purpose, and pervading the universe with the power of expiration that belongs to the one inspiration of divinity.

The soul of man is allied to the inspirations of the universe. That is why they are vocal to him; that is why he may interpret them; that is why matter is not a dumb and sealed book to him. Science were not, no system of philosophy could have a being, but for the inspiration of the soul that belongs to the utter inspiration of the universe. The soul of man, allied to the Infinite Soul, interprets therefore the signs and tokens of that Infinite Presence, wherever man finds matter giving evidence of a connecting link, in the absolute sense, between the soul of man and the ultimate or Infinite Divinity. Inspiration of thought, flowing toward man, is but the natural breath of man's spiritual being, as essential to spiritual and mental existence as the breath that is inhaled and expelled from the material organism. Without atmosphere you would exist but a few moments; death would commence immediately in this room. Without spiritual atmosphere there would be spiritual death. The soul cannot live alone in the universe. There is no possibility of mental activity or spiritual growth without inspiration, for as the vital air is to the physical and organic growth, so is the spiritual atmosphere to the expiration of the life of the soul. You cannot imagine a condition of mind without inspiration. You cannot imagine a condition of expiration that has not previously been inhaled, inspired, or in some manner received through the methods of spiritual and soul-growth. The belongings of the soul are its sources of inspiration. The supreme source is the Divine Omnipresence. The direct source is whatever angelic power is nearest to you, whatever spiritual presence can best answer your need. As in the physical universe God's presence moves through what you call organic law, so in the spiritual universe his presence moves through the law of spiritual interpretation.

There is no inspiration without intelligence. Remember this. Inspiration is not a reservoir; it is not a condition; it is not a substance that is devoid of thought; nor is it an atmosphere without identity. Many persons believe themselves to be inspired by climbing to certain heights and altitudes where they suppose ideas remain in solution, waiting for them to grasp. Every pulsation of thought in the universe emanates from the mind. There can no more be expiration without the idea that mind is its direct source and soul is its ultimate source, than there can be a flower without a germ, or other manifestation of material life without the source of material life. If you climb to any altitude you find souls there. If you attain any height, intelligence is there to meet you. If you penetrate to spheres of spiritual life, there are intelligences belonging to, shaping and creating those spheres. There is no unemployed spiritual intelligence in the universe. Every mind is active; every soul is sentient. There is consciousness of expiration and power. The absolute may not reach you save through interpreters. Those interpreters are the methods of inspiration to man. In ancient time God's voice spoke through angels called "the angels of the Lord." Those were the interpreters or relators of spiritual truth to man, betokening the greater and higher truths. In past time there is no record of inspiration without a personal intelligence as the interpreter between the God and the man, between the outward and the inner, between the esoteric and the exoteric nature of man, as expressed by his consciousness outwardly and his intuitions inwardly. As the body is in constant derivation of life from surrounding physical substances, so the soul is in constant communion with spiritual intelligences that form its spiritual life. You cannot imagine a universe of matter without light, atmosphere, motion. You cannot imagine a universe of souls without intelligence, activity, expiration. Whatever man calls inspiration is the natural atmosphere of the soul. Whatever comes to you as from a superior or far-off source comes simply in that manner because of the dust that enshrouds you or the clay tenement which you inhabit. The truths may be familiar to the soul; are old-time truths, ancient as God and as permanent as eternity, but not comprehensible to man, because of man's possession of outward life. You are less than inspiration in your physical being; therefore inspiration must pervade and exalt you; must do so intelligently through your own mental and spiritual life; must do so comprehensively, through the intelligences of spiritual life, or whatever beings inhabit the supernal realm.

There can be no inspiration, therefore, without a direct source of it. That source is your interpreter. Coming whether in the form of a dove, which was the ancient symbol for messenger, whether in the form of the ark of the covenant, which was the ancient symbol for Divine expression and promise. Whatever be the symbol of the inspiration, the soul of it is the intelligence that is best qualified to reach your condition, your state, your mind. Men and angels walking the earth in ancient times together, gods conversing with men in the ages of Grecian and Roman civilization, are but the same as to-day, spirits holding converse with men, and angels keeping watch and ward by the gateways of human life. To the future reader, the history of your civilization will be as incomprehensible, probably, as is the civilization of Greece or of Rome, that gave birth to the wonderful gods of history; and make, perhaps, mysterious the intercommunion between spirits and man—as incomprehensible as the history of past time, that, read without inspiration, gives no meaning. The sacred bibles of history—the bible of the Hebrew nation, which strangely intermingles the life of the angel with the life of the man, and yet reveals the constant intercommunion of spiritual beings with earthly minds; the angel of the Lord appearing in the vision, in the dream; the angel of the Lord leading prophets and seers; the angel of the Lord walking the earth as a man; the angel of the Lord materialized to partake of human food; the angels of the Lord ministering, through the various gifts of the spirit, to the Hebrew nation, waiting for the Messiah, as prophesied by those angels; the signs and tokens of spirit, whereby the advent of Christ as the Messiah was made known in the Messianic period; the tokens on earth of the conquests of the angels and the power and victory of spiritual gifts, as revealed through Christ's life and work; the wonders of those gifts as conferred upon his apostles; the ministration of healing and of prophecy; the interpretation of visions—all these betoken an intelligent source of inspiration. The angel appearing upon Patmos, not as God but as angel; the spoken utterances of the soul to John, revealing the kinship of that angel with his own spirit, not God, Jehovah, or Lord, but one of his brethren, the prophets, indicate an intelligent source of inspiration, and symbolize the coming of spiritual agencies to earth. How feeble the interpretation, how short-sighted the vision that would relegate this conception of the Godhead to the domain of superstition.

Every inspiration of past time bears its own stamp and evidence, and is clothed with just such methods and forms of speech as the age has required for understanding, but beneath which there is evidence of individual activity of spiritual beings toward the earth; of individual activity of spirits and angels as the interpreters of spiritual truth; of direct contact between the embodied human spirit and these disembodied human spirits; of direct contact between disembodied spirits and angelic beings, who may or may not have inhabited the material sphere of earth; of direct or indirect contact between these angels and the more surpassing powers who comprehend not only the life of earth, but the life of the planets and interstellar life, and of inspiration flowing continually from the unseen and unfelt sources that are too remote from human consciousness to be interpreted, but still are revealed to the innermost soul. A consciousness that is utterly devoid of inspiration is impossible. A materialist, in the absolute sense of the term, does not exist. There may be a mistake in terms, but life makes no mistake, and the universe is not inhabited with intelligent beings devoid of sources of intelligence. It is not given to the finite mind to *be* the Infinite, but it is given to the finite mind to know there is an Infinite.

The difference is plain. It is difficult for you to comprehend a large city; you comprehend it by streets, squares, sections. It is even more difficult for you to comprehend a series of constellations; you comprehend them by comparison, and comparison fails; yet you declare, on the strength of what you see, what the unseen must be.

The finite is the indication of the Infinite. The inspirations flowing naturally through the sources of spiritual being to man are the perpetual voices and interpreters of that infinite life. To every age, to every order of man, to every nation and time, this voice of inspiration has come according to divine method and human understanding, infinite purpose and finite interpretation. To the Brahmins came a voice of three-fold inspiration, broken to the understanding of man as the ray of light is broken to your gaze, but full of the evidence of an utter inspiration that was beyond the power of unfoldment, and of which the three-fold divinity was the absolute expression. To the Egyptian the voice of inspiration was revealed also in a three-fold divinity or expression—Osiris, Isis and their child; the interpretation of the dual deities of ancient time, the great God-Goddess of the Orient, revealing not the form but the spirit of inspiration, in such a manner as to be interpreted by seer and prophet to the people; the dual form of spiritual life pervading the entire fabric of the Orient, and peopling its poems and its sacred legends with infinite promises and possibilities to the soul of man. The voice of Jove, the interpretation of Minerva, the quenchless love of Maia—these are all names, behind which the divinities themselves are enshrined and revealed to man. No God of ancient time could ever be imaged that has not its spiritual sources in some divine angel guarding the earth; no type of wisdom or of love, no power of Nemesis or Mars, could be revealed to the comprehension of man that exists not somewhere in the spiritual or angelic state, peopling the space between that mind and yours with evidences of its presence. No gigantic thought, teeming with prophecy and flowering out on Parnassus with song or anthem, can possibly reveal the greatness of the soul or song enshrined in an Apollo, veiled in Orpheus, in the sweet pipings of Pan, and revealed in the more mystical and godlike form of the Soul of Harmony abiding over some angelic sphere. What! must man have thought transcending the sources of thought? and can the sweet pipings of earthly music or the compositions of an earthly mind transcend the angelic sphere of harmony whence that thought must come? Oh no, Olympus itself were but as a broken altar whereon gods and angels reveal to man the mysteries of the kingdoms beyond the earth, and Sinai were but a mockery if beyond the tablets of the law the spirit or angel of truth did not hold sway; and Olivet were but as a mystical dream if the soul of Christ were not a reality in the heavens.

Let us not relegate to the region of fables that which can by no means fill the highest imaginings of the mind. Let us remember that reality is greater than fiction; that spirit is higher than dust; that the gods of antiquity cannot transcend the divinities of the sky, and that no image has ever been worshiped by man that had not a larger spirit behind the former. I have great patience with those who cherish symbols. Are not the flowers the images of a thought that one may bow down and worship as expressions of life and love? Who are the idolaters? Not those who worship at the shrine of the Cross, seeing there the great master passion of earth, the conquest of death and of self; not those who worship at the shrine of the light of the Sun, who see there not the Sun's rays merely, but the image of the God of Light; not those who bow down when the evening vapors reveal that the sun has passed from sight as an image of that divine life, that even in the night peoples the atmosphere of heaven with an infinite splendor transcending the sun's rays. There are no idolaters, save worshipers at the shrine of dust; there are no idolaters save those who bow down to clay and say "This is all." Let us call things by their right names. If we believe in the images of spirit, we shall not call that idolatry that expresses to us a Spirit, a God, but whosoever believes not in the images of the soul, worships only the clay. Is this speech that I make to you idolatry? Are these words in which I couch my highest thought the worship of a graven image? And yet I have no other form of expression. You will not listen to my spirit when I call. The voice of the soul may be dumb, but I speak through the graven images, the carved forms of speech. You do not worship my words, but if the thought comes to you who are clothed with this mortal estate, shall I not have the gift of language in which to express it? Who shall deprive me of this gift, which is the interpretation between your soul and mine? Let us do justice to the ancient images that, compared with these, are but an expression of the idea. If we have not the idea, that is our misfortune, but those who made the images had. The words found engraven on ancient tablets; the wonderful records of the Sanscrit; the ancient periods of time enrolled in the splendor of mystical symbols bore to the interpreter the image of that divinity that to you comes clothed in the form of speech that to-day I give utterance to.

See you a dove over the ark of the Covenant? That is God's messenger to earth. See you the ark of the Covenant itself? That is God's promise of abiding with man in the very heart, which is his ark. Witness you the wonderful symbols over the ancient shrines of Egypt—the winged world, time and eternity in one symbol? Discover you the sacred Ibis revealing the mystic power of immortal life? See you the Apis, clothed in the grandeur of a God? This is the power of creation and material life. What is the symbol without the interpretation? Language is but a form of idolatry, if we have nothing but words, words, words; but if we speak for thought's sake, and use words for the utterance or interpretation of signs that come from soul-life, then the language is the means of conveying that inspiration, and the language is sacred to that end. Life itself is but an idolatry if we cling to clay; but, forgetting the outward form, friend answers to friend, and we worship the soul, and not the body. I have known of those who bowed down to the dust, worshiped the clay tenement, and made a graven image of a waxen face that had no soul nor affection to answer; bitterness and ashes and repentance came of this. He who enshrines his thought in an idol of clay reaps the dust and reveals the bitterness; but when soul answers to soul, then when the clay form is removed, when the outward bond is broken, spirit cleaves to spirit, and you will have your friend.

I know of no mother who, when the broken casket lies at her feet, considers that her love is ended. She would dare to follow the soul to the very height of heaven, gaining admittance there by the mother-love. I know of no soul in heaven, no spirit disembodied, that is not so full of love as to dare the very gates of death and hell to gain admittance to the loved one.

Such being the potency of love, and such the breath of inspiration, let us be careful not to mar its images nor use them lightly. Words are potent as arrows, and probe as the winged arrow of the Arabian. But let us be careful that they be not poisoned, also, by outward strife or venom; let us understand the sources of inspiration—that these belong to our spiritual life. There it is breathed through the ever-presence of the Infinite, and words mean nothing unless we interpret the soul. Prophet to prophet; seer to seer; Saviour to Saviour; but inspiration to the heart of man that forever flows and kindles with murmuring sound the music of immortal thought within; and from man to spirit, from spirit to ministering angel, from ministering angel to attendant angel of love, from terrestrial to celestial, from these to demigods, and from these to those higher beings that have no name on earth, the life of inspiration must ever flow, while the Ever-present, the All-conscious, the Abiding Soul is in your midst each hour.

Original Essay.

EVOLUTION AND THE ORIGIN OF MAN.

An Essay Read Before the Brunonian Society, Norway, Me.

BY H. A. BRADBURY.

I start with Soul as the primal cause in the universe; as the great First Cause or Divine Source and Centre from which all else has sprung; which is possessed of many attributes—among them, Intelligence, Love and Wisdom—and in man as that which is equivalent, he being the offspring of the Divine Source, and an epitome of the universe.

Soul and man are synonymous terms. The corporeal structure is not the man. The man is something that sense can neither feel, see, hear, taste, smell nor apprehend. It is something that is known only by its manifestations, therefore must exist independent of sense and independent of a sensuous body; thus I cannot trace the soul to that "lowly origin," through the process of evolution, where some think they trace it; neither can I find its origin in the human animal, much less a product of the human brain. Evolution may have produced the human organism, the earthly house and present tenement of the soul, but it has no power to produce the kingly occupant of the house. How can the prime mover, that which originates and controls, be the thing that is produced? For an effect in anything there must be an acting cause, and a something acted upon. Is the body the acting cause, which, when the spirit is withdrawn, is but a lump of lifeless clay? or is the soul, the intelligence, the acting cause? Which is the greater? We all know it is that which thinks, knows, reasons and understands.

Does my body think, any part of it? Perhaps you say my brain thinks, but I say it does not think; it is the soul, the ME, that thinks. The brain, with its many organs, is but the channel through which the thought is manifested; its musical instrument, if you please, with its various notes, upon which it plays the tunes of life. Those organs are as varied in their functions as are our thoughts from day to day; yet they are all composed of the same kind of matter.

The thought flowing through the organ of Veneration is quite unlike that flowing through Benevolence. Through benevolence comes the thought of the poor and needy; through veneration, the thought of God. Veneration never looks after the poor and needy, nor benevolence after God; yet they occupy positions in the brain in close proximity. Why are their functions so different? Function must exist before organ. Veneration and benevolence as factors of mind, or as faculties of the soul, must exist previous to their manifestations. For the function and the thought produced in the cases cited to be the result of brain matter, the matter composing them would be as unlike as their manifestations are.

It would be a much greater wonder to see the same kind of matter producing such opposite results than to see the action of the soul, were we able, upon and through any of the organs of the brain. The latter would be natural and in obedience to functional law; the former contrary to every known law of cause and effect. Does their position in the brain give them their peculiar traits? Then an intelligent power organized them, that possesses an intelligence, latent or otherwise, which is superior to the intelligence produced; for that certainly cannot give any reason why the position of an organ in the brain should of itself produce different results, the matter being the same. Thus we have to acknowledge a pre-intelligence, an all-knowing power back of the effects, which is adequate to arrange and manage the wonderful productions of mind.

The human soul sustains the same relation to the physical body as the Infinite Soul does to the physical universe. Does any one claim that the Infinite Soul is the product of the organized universe? No, this is too palpable an absurdity; but it is no more absurd than the theory that organized brain matter, unassisted, produced the soul or intelligence of man.

I wish here to state the difference between the soul and mind as I understand them. By what I said at the onset you know what I mean by soul: It is the *innermost*, the *moving* power Mind is not this, but the outcome of it—its attributes and faculties unfolded. All the manifestations of mind, as expressed in the human brain, are soul-faculties unfolded and actualized. Mind, we may say, is the soul's vehicle, in which its thought rides on the nerves of the brain, conducted by spirit, to the external world, and in which it catches its knowledge, inspiration and truth. Truly a wonderful thing is mind, but a far more wonderful thing is soul, that living, eternal fire that burns within.

As the materialist has it, *matter* is the all-important factor of existence. Matter is the cause, matter the something acted upon, and the wonderful mind its most *wonderful* effect. They know of nothing except matter and mind; they know nothing of spirit, that subtle substance which permeates matter and gives animation to all; and nothing of that intelligence back of all, which is the cause of all there is of mind, spirit and matter.

Therefore I will yield a point to the Materialists, and further define mind, so that I hope they can understand that something enters into its production and composition beside matter. This will make it plain: MIND IS THE PRODUCT OF THE UNION OF THE SOUL WITH MATTER. Matter is certainly an important factor as the something acted upon to produce mind, but it is not the acting cause, nor any of the forces acting in nature.

To illustrate: An acorn lying upon the shelf cannot produce an oak-tree, and the soul unassociated with matter cannot produce mind. Matter of itself cannot produce mind, any more than the earth of itself can produce an oak-tree. But give the soul an organized human brain, and the acorn its proper element, and mind and the oak-tree are veritable realities. As the future oak is contained within the acorn, so the future man and angel is contained within the soul. This should not be very objectionable to the Materialists, because it concedes to them that part of their theory which makes mind an effect, or product, and declares to them something higher, more superior and God-like than matter as its origin. Therefore, as far as the Materialist loses that part of his theory which makes matter do it all, and adopts that which I have enunciated, he rises heavenward. He has found the "pearl of great price." Theories founded in matter must terminate in matter, but theories founded on the eternity of the soul are as enduring as the Infinite. I will further say of mind that it is the seat of consciousness and human individuality. It is not always pure or perfect, but must partake of conditions, and be changed by circumstances; whereas the soul, in a moral sense, is always pure and perfect. In its manifestations, however, it must depend upon the capacity of the brain. On the capacity of the brain, also, the mind must depend for its consciousness in any given direction. For instance, no one deficient in the organ of spirituality is conscious of a spiritual existence, or of anything pertaining thereto. On the contrary, one with that organ largely developed is marvelously conscious of such an existence; he *knows* as really that there is a spiritual existence, and a spirit-world, as any man with eyes knows that the sun shines when he beholds its light.

Will our Materialistic friends remember this? Thus it is with the manifestations of mind and consciousness in every other faculty of the soul: "*Organ gives power.*"

The manifestations are intelligent, moral, and perfect in proportion to cranial capacity. Here is a point where the materialists become befogged. Viewing this fact in the darkness of material science with deficient spirituality, they have formed the conclusion that the soul, with all its grand possibilities, is the product of the organized brain, and when the brain is disorganized the mind, the intelligence, the man, all the grand possibilities, cease to exist.

Now the premises cannot be disputed, but the conclusions are false. It does not follow because the manifestations of intelligence depend upon brain capacity that the intelligence is produced by the brain, and must go to dust also. View these premises from a higher and a spiritual standpoint, with something of a knowledge of spiritual science, and quite different conclusions are arrived at.

This intelligence, or soul, is found to be an eternal entity which always existed, and always will. It was not formed, made or created, does not derive its existence from matter, hence was not born upon the mundane sphere, and has a higher source than animal organisms through the process of evolution.

The human body, as admitted by the other side, is an animal organism, perhaps of a little higher type, yet as an organic structure it is strictly animal, and nothing higher. But man, the occupant of that organism, is something higher and vastly superior to the animal. All grades of animal life, from the lowest to the highest, propagate their species for thousands of years, and no improvement is made. They are all, each grade, known to us, to-day exactly as they were thousands of years ago. The highest types, so called, have made no more improve-

ment than the lowest. They *do not* and *cannot* change. Instinct is the highest function of animal life, and sense its ruling law; beyond this they know nothing.

But how is it with the man? Behold the babe of to-day! Who, looking into those bright eyes, but feels the presence of something angelic and divine? yes, really an angel. I always feel to bow and worship, for there is the most holy thing on earth, and may be in heaven. There is the bud, of which man is the blossom; from this bud, this puny babe, behold what giant intellects: philosophers, philanthropists, poets and seers have been unfolded. What mighty possibilities are there in embryo! From the cradle to the grave it is a continuous improvement and unfoldment.

Its watchword is onward and upward: to-day a puny babe, to-morrow, as it were, it clasps hands with the Infinite. Does any one dissent from the position here given to man, thinking it may apply only to civilized man, and aver that man in his first advent upon the planet was not so quick of improvement; was but a step in advance of the animal, ignorant, crude and barbarous, and has made his way to his present position by gradual improvement? This I will not deny. *Let this stand as a fact;* and you will not deny that the first types, the original pair, were susceptible of improvement. *Let this also stand as a fact.*

Where, then, is the link between the highest type of animal life which is *not* susceptible of improvement, and the man which *is?* Here is a great gulf which has not yet been bridged. Evolution does not bridge it, for it cannot furnish the something added, and must stop. This quality of improvement, this something in man which the animal does not possess, which evolution cannot furnish, and which I call soul, it *cannot* furnish because *evolution* being a process of formation carried on by the forces of nature, purely from natural causes, *cannot produce that which is superior to those forces themselves.*

Then there is something on this terrestrial globe that evolution does not "account for." There is something here that the forces of nature cannot produce. It is that little though mighty atom of Intelligence; that bright-eyed angel that came forth from the bosom of the Infinite Soul in the power and potency of the Parent Cause; and in the dim distance of the past, at the time when organic life had reached its apex on our earth, then and there took up its abode in fœtal life, and behold a higher form was born; behold intelligence, sparkling from eyes where dumb instinct had reigned; thought, flashing along the nerves of the brain; self-consciousness awakened; improvement made; progress commenced!

You who are anxious to know the origin of man, behold the mystery solved; the lost link found; accept it, apply it, see if it does not fill every exigency of the case.

Wait no longer for science. It has done most wonderful things in our world; it has overthrown the Mosaic account of the creation of man by demonstrating his advent on earth to have been many thousand years previous to the fabled Adam and Eve; but it has not solved the mystery of his origin. Nor can it, for man is purely a spiritual being, and science deals only with that which is material. As a being of eternity, man, the soul, takes on or makes use of matter, perhaps many times, for the purpose of unfolding and perfecting his being. We know but little of the capacity of the soul in that direction by its manifestations. We can get hardly a glimpse of what it is capable of becoming.

We know by the beacon-lights that have shone so brilliantly along life's pathway in the persons of Jesus, Confucius, Buddha, Plato, Socrates, Humboldt, Mahomet, Bonaparte, and others, what some have become, even here, and all partaking of the same great heritage. The highest goal is ours to possess. That we do not all attain it here proves another existence where we may. Does not capacity prove destiny? And that destiny not being reached here, *it must and will be reached somewhere else.*

What a glorious thought! In contrast with the materialistic view that man grows into existence from matter, lives a few short years, sickens, suffers, dies and is *dead*, it is surprisingly beautiful!

Then let us all seek the inspiration of this great and glorious truth: that we are bound to a never-ending existence, and destined to reach that high altitude of being for which we crave, and to which the soul's capacity takes us.

Written for the Banner of Light.

THE WHITE-ROBED ANGEL.

BY T. K. PECK.

The white-robed angel is no foe,
As we were taught so long ago;
She gives us back the friends we knew,
Our old companions, kind and true.

She gives us strength for weariness;
She gives us bliss for keen distress;
She gives us joy for dark dismay,
Immortal youth for old decay.

She gives us summer's fairest bloom
For the sere garlands of the tomb,
And purest rainbow-tinted skies
For sombre clouds that here arise.

She strikes the shackles from the soul,
And fairer visions o'er us roll;
She opes for us the pearly door,
We walk upon a brighter shore.

We need not fear this white-robed friend,
Who doth in love our steps attend;
She takes us from our trials here
When ripe for the immortal sphere.

She touches us with loving hand:
Our inner faculties expand;
The newness of a quickened life
Awakes us to a nobler strife.

Hanover, Conn.

THE PRINCIPLES OF NATURE is the name of a work, the first volume of which, communicated through the mediumship of Mrs. Maria M. King, was stereotyped and printed at the Davison printing-office in this village in 1866. It has been much read and commented upon by Spiritualists of a turn for scientific investigation, who have noted occasional discoveries heralded by scientists who scoff at Spiritualism, which they had found recorded in the pages of this volume. During the years that have passed since the first volume was issued, Mrs. King has, under the direction of her guides, been gradually preparing additional matter for this work. Two additional volumes have now been completed. We have no doubt this work [in its entirety,] will be eagerly welcomed by many who have had volume one. Mrs. King has resided with her husband, A. J. King, in New Jersey, for several years past.—*The Saratoga (N. Y.) Sentinel.*

Iowa is well represented in the San Francisco Bar by an Iowa lady lawyer, Mrs. Clara S. Foltz, formerly Miss Clara Shortridge, of Mt. Pleasant, and a sister of Mr. Shortridge, of Des Moines. She was educated in Mt. Pleasant, at Howe's Academy, and recently passed examination in the Supreme Court of California, being now a practitioner in the city of San Francisco, with a good degree of success.

Spiritual Phenomena.

PERSONAL EXPERIENCE UNDER SPIRIT-CONTROL.

BY MRS. A. M. STONE.

To the Editor of the Banner of Light:

Upon taking a retrospective view of my life I discover so much hidden treasure that is proof upon proof to Spiritualists of the truth of their blessed philosophy, that I feel it would be a wrong to withhold it. There are many persons who investigate the Spiritual Philosophy, gain a perfect knowledge of its truths, and hold them closely to their souls as though they were given exclusively to themselves as curious phenomena only. Others drink it in with greediness, seek for more, and are never satisfied, but put it to *no purpose;* it is a mere pastime to them. Again, a seeker will come forward who will study deeply the power producing such wonders, believe it to be superhuman, and, although great tests are given of the presence of their departed, they close their mouths on the subject and question its use with the interrogatory, "What good does Spiritualism do?" We find a few who, convinced of the truth, think that to believe is all that is necessary, never employing it to benefit themselves, or considering for a moment that it is given to guide their footsteps into paths of duty to their fellow-men, and elevate their souls to a higher and happier plane. There are many different grades of society who live in fear of public opinion—*cowards* of the meanest stamp. All to whom I have alluded I deem unworthy to be ranked as true Spiritualists. There will, possibly, be one deep thinker among many who will understand the purpose of this New Dispensation to be a revelation given to blind humanity, showing us the immortality of the soul by the returning of angels, and teaching us of the continuation of this life and the correct manner of living to insure our happiness over there. One of that character is of inestimable value to our cause, and can truly be called an apostle of the Gospel of Spiritualism. I have ever held that hiding this glorious light from humanity was a crime, although I was often obliged to suppress opinions and chain my tongue, during the first few years of my investigations, on account of family feelings. I consider that I am now at an age to dare to present my thoughts to the world, having yielded to others on this subject, for the sake of harmony, many years; and as I draw near my seventy-second birthday I feel that I can throw Spiritualism broadcast, caring naught for public opinion, the losing of caste, or for condemnation. I possess God's truth and I shall not fear to speak it. In the *Banner of Light* of January 24th I have given to the public an account of the mediumship of my daughter, and shall now, as briefly as possible, present an account of spirit-power over myself—strange and mysterious but positively true.

After the full development of my daughter, I had a desire to become a medium, that I could give Spiritualism public utterance; having a competency to support me, I felt that I could give it freely without price. On questioning my spirit-friends, through my daughter, whether I possessed the requisite power that might be brought to action, they replied "that I held a positive magnetic fluid, with a strong will-power, suitable for healing, and repellant to the approach of spirits; that I was a developer of mediums, but could never become one; that as my desire was so great to help humanity, they would endeavor to give me a *mission;* but it required great patience, and *that* was an attribute I did not possess." I told them I would like to try my patience. They then bade me take a pencil and paper and sit one hour each day with my lady-friend (who was an inspirational writer), and they would endeavor to use my hand to write mechanically; that it would be a tedious process, but in time it would be accomplished. I commenced with a child's copy-book, and for the first four sittings my hand was perfectly stationary. Each trial following, my hand moved nervously and made scratches. After several such movements it settled down into stright marks, and those marks were the order of the day. Page after page was filled, to my utter dissatisfaction. At length they took the form of a hook, and after many pages, wrote the letter S, and each letter of the alphabet was taken separately and passed through the same ordeal. The last letter written was Z, and in such manner that the poorest child-writer could surpass. My friend and I had many a good laugh over the attempts to make the letter Z. I believe the spirits *were trying* my patience, for that letter seemed never-ending, until at length a word was written, the word *own*, and my courage rose to 150° Fahrenheit! Had not I shown some degree of patience? Other words followed, and then this sentence: "Patience and perseverance will accomplish wonders." I think I earned what I received.

For five months I held to my resolution faithfully, without the least volition on my part. My questions were then innumerable, for was I not conversing directly with the *"dead"?* Answers came promptly, and I was happy to possess such a gift. I desired to know who controlled my hand, and the reply was, "Your husband." I thought it strange that my partner should be so backward in his chirography; but as a lawyer's handwriting is generally illegible, I made proper allowance. His colloquial phrases always commenced with "Stone says," speaking his own name. It was not long before he wrote very rapidly, and all my friends came to receive some communication from their departed ones. To amuse me, when alone, he would write an account of the entrance into the spirit-world of both good and evil spirits (our mutual friends), describing the sinful ones as animals, characteristic of their earth-lives. It reminded me of Swedenborg's description of certain spirits who possessed the attributes of the lower animals, and appeared as such to other spirits.

After filling a book with these writings (mostly commonplace conversations) I took a trip to Boston as an investigator of the phenomena, expecting to remain two weeks in that city and continue my journey to Vermont State with my sister (our native place—having been absent forty years), but we did not go. We seemed to be led and guided by spirit power, and became located in the family of a gentleman whose wife was a medium for physical manifestations. We were detained there seven weeks, writing constantly, receiving directions from higher powers concerning a mission which I was called upon to fulfill, little thought of by us, which is now known by many people of Boston. Had I received those instructions by any other means than through my own hand, I should most certainly have declined them; but as it was I fulfilled every injunction with the utmost precision, although I scarcely felt the ability to do so.

My writing continued while I remained in Boston. This mission was to prepare the way for one still greater, as was afterwards proven. I will refer to this hereafter. Upon my return home I ceased to write, and it was withheld from me until I again arrived in Boston, "The Magnetic City," (as our invisibles called it) where the second *mission* was awaiting me, and we were held there two months and lost our second attempt to visit our native State. I now believe the writing was given to me for the performance of these *missions*, for only when called upon by them as an earth-worker can I have the power of writing. It has now left me. I was satisfied that the powers that controlled me were my three loving friends when upon earth. They gave me to understand that bands of spirits were engaged in this work, and under their jurisdiction, and the mission must be completed while the "Spiritual Congress" was in session in Boston, and would adjourn on the *one* of August (an expression I should not have used).

I will not go into the particulars of this great work, running through two years, nor enter into the details of the manner of direction, persuasion, argument and entreaty on their part, while I objected, brought forward my inability, and at length contended against them, but all to no purpose; they had the power to explain away all my excuses and show me the open way in their kind, persuasive method. My brother and sister had perfect knowledge of all that was written and had transpired, satisfied that there was an intelligence controlling me. Suffice it to say the mission was one of mercy to the afflicted from birth (obsessed by foreign spirits), crushed and neglected for their helpless condition, not having the power of speech, but intelligent and sensitive to the remarks and obloquy cast upon them (as their organs of hearing were acute), suffering from being cast aside by all relatives and friends who did not understand them. I was called upon by the all-seeing powers to lift them from their unhappy and abused condition by tenderness, love and affection, and giving material aid to call forth respect and sympathy from those more fortunate, that all God's children have a *right to claim.* These persons were boys of a small stature, appearing to be about twelve and fourteen years of age, but were respectively eighteen and twenty. They possessed good common-sense, but could not be taught from books; would do your bidding, but were as useless and helpless as babes. Some advised an asylum for them, but *red tape* so prevailed there were none to suit their case. Our invisibles called them their "shorn lambs," and remarked "that they were not to be left on the desert earth to be destroyed by wild beasts." The first mission (as alluded to above) was to separate the boys from their mother, by boarding them in the country in a harmonious family. Board for two such boys was a difficult thing to find, but after many attempts we found *the* place, as was acknowledged by my hand. The lady hostess, being a medium, received them with open arms, saying that she now understood why many spirit physicians had been in her house that day: it was to influence her to take the boys, and as it was a work of the Lord she would do so. The boys were placed in her hands, and I sent money monthly for their board until the spirits recalled them to their mother, and then requested me to still continue their board-money for one year in their behalf. I complied.

The second year I visited Boston (second mission), I was requested to purchase a house for them in the suburbs—a new house, and situated near a pine grove. This was a point where I contended against them most peremptorily, but all to no purpose. The way was to be made open, every obstacle removed, and plenty of time given for payments. Their father, though in humble circumstances, would not accept unless he was allowed to contribute to the purchase. They told the price of the house and the sum to be paid down, followed by monthly installments. We were perfectly in the dark as to any such house. They proved themselves to be first-class lawyers, waiving every objection on my part and reasoning most logically to suit my condition. Had I been acting in secret I should have received the opprobrium of my friends and been called "crazy"; but my brother and sister were cognizant of the whole affair, assisted me in my search for a house, and believed the commands were from the higher powers. When I asked where the house was located they invariably replied, "The house is not yet finished; 'seek, and ye shall find.'" My brother, sister and myself sought every day for three weeks for such a house near a pine grove. At length I received a sun-stroke, became indignant, and told them if they wanted the house to find it themselves. I think they were fearful that I would back out, as they had once said to me that I was a good earth-worker unless I battled against them. So my hand was seized and wrote, "Go to the master builders who erect houses to be sold by rented payments." We obeyed, and found a house just finished, exactly as they had described to us, the price, first-payment, and the remainder in monthly installments, and a pine grove within twenty yards of the house, as they had declared we should. I purchased the house, and gave the boys a life interest.

There is one circumstance I wish to relate, so biblical that it is worthy of note. The first year of this mission I was requested to take the boys home to Cincinnati with me. I felt that it was perfectly preposterous and impossible for me to do so, but with their usual strategy they insisted, explained and plead, until I at last yielded with a sinking heart. No sooner had I consented than they gave me to understand that they were testing my willingness to work for the Lord, and as I had proven myself worthy they would withdraw the request; and referred me to the Bible, where Abraham, being willing to offer his son Isaac for sacrifice, a ram was placed in his stead. To give the minutiæ of these missions would fill a volume. I have fulfilled my original intention, *to give my experience under spirit-power*, though not half told. For all I have done for humanity I take no praise or vain-glory to myself. I concede all to the powers that rule.

Cincinnati, O.

A MEDIUM FROM CHICAGO.

To the Editor of the Banner of Light:

We have had the pleasure of a two weeks' visit here of the medium and good woman, Mrs. Ella M. Dole, of Chicago. She sojourned at the residence of Dr. H. H. Jackson and his excellent medium wife, on Fourth street in this city, and while there gave some sittings of remarkable efficacy, productive of excellent results. She is peculiar in her clairvoyant mediumship, giving us what she sees about her guests in symbols which are generally so particular and characteristic that they are well understood by the sitter. She is plain, simple and honest in her demonstrations, and having once a séance with her, you want to go again for attractive gratification and edification. Some of our best people visited her and were more than satisfied with her and her mediumship. We hope she will visit Cincinnati again.

By the way, I must not forget to mention that Dr. Jackson and his gifted lady will visit Boston soon on a recreative tour, and we trust that you will see them at the *Banner of Light* office. They have recently removed here from Chicago, and they got at once into remunerative business, and so busy have they been that they feel the need of a pleasure tour to the East. Their healing rooms are at 231 West Fourth street, and, after staying away awhile, they will return to them and resume their practice. Yours truly, A. G. W. CARTER.

Cincinnati, O., July 9th, 1880.

PHENOMENA THROUGH KEELER AND ROTHERMEL.

To the Editor of the Banner of Light:

If not asking too much for you to give it space, a brief account of one of Keeler and Rothermel's séances will not be out of place. They are exciting wide attention in this vicinity, and during their public career have so conducted themselves as to gain the confidence of the people in their straightforwardness as mediums. Recently a circle of thirty persons, including ourselves, attended one of their dark and light séances at 439 Fulton street, Brooklyn. In the dark we sat around an extension-table, and the mediums allowed two of us to firmly hold each of their hands. While thus sitting, guitars, violins, bells, harmonica and other instruments were played on, many of them at one time. By some power these were conveyed to different parts of the room, and a triangle, suspended a foot from the high ceiling, gave forth its tones. A cornet was blown upon also. Messages were written on slates, the movements of the pencil being plainly audible, while the sitters were repeatedly touched by spirit-hands. A heavy centre-table was rolled across the floor and lifted up on the one around which we sat. Forms could be heard walking about the room, and members of the circle were permitted to walk with them, arm-in-arm.

The light circle was formed by hanging a small curtain, four feet high, across a corner of the room, and the mediums, with two persons beside them to take their hands, sitting outside of the curtain. Back of the same, and in a good light, musical instruments were played on, and a guitar was raised so high above the curtain that two fingers could be seen grasping it by its tip-most end. Materialized hands, large and small, right and left, light and dark, were thrust above and through apertures in the curtain, and with a pencil wrote significant communications to parties present. We do not remember ever having seen a materialized hand remain so long at one time in the light, without returning to the darkness to regain strength, as on this occasion. The writings have been psychometrized by Mrs. C. Decker, and important facts connected therewith revealed.

Messrs. Keeler and Rothermel have gone on our public platforms and had similar manifestations given.

(Signed) CHAS. R. MILLER,
Pres. Brooklyn Spiritual Society.
D. S. BAKER, M. D.
E. S. WETMORE.
CHAS. W. LOWNDES.
JAS. H. BERRY.
ARTHUR B. SHEDD.
CHAS. E. CATE.
MRS. H. A. CATE.
MRS. M. E. ESTES.
MRS. M. E. ERVIN.
MRS. L. LOBDELL.
MRS. L. DOUNAN.

Brooklyn, July, 1880.

Mr. Stebbins's New Book.

To the Editor of the Banner of Light:

"AFTER DOGMATIC THEOLOGY, WHAT?" is the very suggestive title of a timely and thoughtful little volume recently issued from the press of Colby & Rich. That the systems of theology which have so long held sway in Christendom, founded chiefly on dogmas resting on personal authority, are rapidly losing their power over the popular mind, as they have already done over the minds of independent thinkers and investigators everywhere, is apparent to the most casual observer. This decadence is frankly admitted by the more disingenuous of the devotees of the old faiths, of which ample instances are cited in the opening chapter of the book.

That these old faiths have subserved a useful purpose—nay, have been in a measure indispensable in the development of humanity—may be freely conceded by the broad-minded thinker. It is not necessary to denounce and deplore their existence as an unmitigated evil. And they are still useful, no doubt, to many. The child must be guided and restrained by parental and pedagogical authority until it has gained sufficient mental power and growth in wisdom to think for and govern itself. So humanity as a whole has not yet emerged from that infantile stage of mental development and spiritual unfolding in which authoritative teaching and guidance are a necessity. Yet so soon and so fast as this stage is outgrown by individuals, authority becomes an evil, and should be done away.

What is to follow? Shall it be a blank negation—a cold and soulless Materialism—or a rational Spiritual Philosophy and religion, centred in the idea of a Supreme Indwelling Spirit, established by demonstrated facts and the higher intuitions of the human spirit, and made vital by living inspirations from superior realms? The latter is Mr. Stebbins's idea, and he has most clearly and cogently set it forth. It is refreshing to find that he is not of that class of materio-Spiritualists who attempt to derive all things, even the immortal spirit of man, with all its emotions and aspirations, *from matter*, and who build their systems of ethics and religion (if any they have) literally on the mud and slime of "sea-ooze"—a foundation even less substantial than the traditional "sand" of the "foolish man." On the contrary, Mr. S. regards the conception of an Indwelling and Ruling Mind in the universe as not only the central idea of a Spiritual Philosophy, but a necessity of logical thought, without which the scientific theory of evolution is impossible, and the human spirit but an evanescent shadow. He even does not stumble, as do many superficial thinkers, at the idea of the personality of the Infinite Spirit. "We are far too narrow," he remarks, "in our conception of personality, human or divine." The power of thought he considers to be a proof of our personal being. "The plan and purpose manifest in the universe prove an eternal and infinite thought—a Being, personal yet infinite."

Very properly, Mr. Stebbins devotes a large chapter to the facts of spirit-presence as observed by himself and other credible witnesses. These furnish an impregnable objective foundation for a system of spiritual philosophy which shall take the place of the old dogmas. He also sets forth the power and value of intuition—so generally ignored or belittled by both scientists and the slaves of dogma—as a vital and important factor in the discovery of truth.

As to the church of the future he well observes:

"This coming religion can have no limiting dogmas or dwarfing creeds, used as finalities. As it lives they will die. The church of the future will be a free assemblage of spiritual thinkers—of men and women meeting for growth and progress and culture, aiming *to do* and *to be* more and more truly, day by day."

Yet he does not, like too many nominal Spiritualists, repudiate the importance of true and correct convictions, nor fail to see the peril of indifference in this matter. These are his pregnant words:

"One danger of to-day is an indifference in regard to true thinking and religious ideas. This is a transition time. The old dogmas are dying, and many fear or are careless of affirming larger views. This indifference cannot last without disaster, for it deadens inspiration, and so, at last, undermines morals and conduct. We do not want a philosophy of sensuous and selfish pleasure; we cannot rest with no philosophy, for a mental and moral vacuum starves and chills; we cannot long make the body king, the soul and mind transient dependents, and all human hopes and capacities cramped into a few brief years. We need a recognition of the supremacy of the spiritual element in man that shall give us more than the martyr-courage of the old confessors at the stake and in the fire, more than the grand strength which gave Puritanism its glory; and we would leave behind the narrow bigotry that made the martyr a persecutor, and marred the glory of the Puritan."

These sentences have the true ring, and while the work presents scarce a statement which invites criticism, yet it would have seemed more complete had the clear-headed author gone a little further and given us a somewhat formulated synopsis of the more important principles, in ethics and religion, to which "spiritual thinking" leads, and which must form the foundation-stones of the "church of the future"—that is, a platform for practical, local, working associations of those who are earnestly seeking spiritual growth and culture. The time approaches—it is already here—when such associations must be formed. The Builder, the Organizer, must appear on the scene. Who will undertake the work?

In the meantime this book indicates an important step in the right direction. Let it be read and studied by all thoughtful Spiritualists, and they will be the better qualified for the work of the near future. A. E. N.

Ancora, N. J.

Sunapee Lake.

The Spiritualists of New Hampshire and Vermont will hold their third annual Camp-Meeting at Blodgett's Landing, Newbury, N. H., commencing Tuesday, Aug. 31st, and ending Sept. 12th, 1880.

The grove is situated on the eastern shore of Lake Sunapee, in the town of Newbury, about five miles from the railroad station on the Concord and Claremont Railroad. The steamer "Lady Woodsum" makes connections with all trains on this road at Newbury Station.

Cottages and hotels have been erected along the shores of the lake, and others are in process of erection. At Blodgett's Landing there has been erected a commodious dining hall. A fine pavilion has been located near the centre of the grounds, and overlooking the lake and grove. The dancing assemblies held here last year were very popular. A bowling alley will be ready for use when the meeting commences. The speakers' stand will be removed about six rods to the north, where is located a fine natural auditorium, capable of seating three thousand persons. A new wharf at the steamboat landing and a covered waiting-room will be erected. New streets will be laid out, and the grounds will be graded where necessary, and many minor improvements made which will add greatly to the comfort of the campers. Excellent pure mountain water is furnished by a spring within a few rods of the restaurant building. An excellent croquet-ground for the children has been made. Order will be maintained by a competent police force.

The picnic days will be Sept. 2d, 7th and 10th. On these days services will be held in the morning at 10 o'clock, and dancing at 2 and 7 o'clock P. M.

The following speakers have already been engaged for the present season: Mrs. E. L. M. Paul, of Stowe, Vt.; Mrs. Lizzie Manchester, of West Randolph, Vt.; Dr. I. P. Greenleaf, of Boston, Mass.; Mr. George A. Fuller, of Dover, Mass.; Mrs. George Pratt, of West Braintree, Vt.

The Duxbury Glee Club, of Vermont, well and favorably known in their own State, will furnish music for the meeting. A good orchestra will be engaged to furnish music for the dancing at the Pavilion.

The following mediums have promised to attend the meetings: Henry B. Allen, of Amherst, Mass., musical and physical medium; Dr. A. Hodges, of Boston, test, business and medical clairvoyant; Mrs. L. W. Litch, of Boston, Mass., test and business medium; Miss Jennie Rhind, of New York, typical medium. Dr. Myron P. Brewster, of Huntington, Vt., medical clairvoyant and magnetic physician; Dr. S. M. Furbush, of Lynn, Mass., magnetic physician.

Further particulars may be gained by addressing any of the Board of Officers, which comprises Geo. A. Fuller, Dover, Mass., President; Henry B. Allen, Amherst, Mass., Secretary; Dr. S. N. Gould, West Randolph, Vt., Treasurer; Geo. W. Blodgett, Newbury, N. H., Committee on Management of the Grounds.

Cleveland (O.) Notes.

To the Editor of the Banner of Light:

In my last items sent you of spiritual matters in Cleveland, I forgot to mention the fact that, for the past four or five weeks, Miss E. Anne Hinman of Connecticut has been speaking before the West Side Society with success. The audiences were lighter than they would have been had Miss H. arrived here any other time but midsummer, but she has favorably paved the road for future work when this way again.

Spiritual Wedding.—On a recent Wednesday eve, at the residence of the bride's mother, (49 Orange St.,) Frederick George Parker was united in marriage to Miss Lottie Martha Wetting, (your humble servant officiating.) The service was followed by Mrs. Jane Standen, one of our resident mediums, improvising a beautiful poem just fitting the happy occasion, and the numerous happy friends assembled to witness the novel ceremony adjourned after discussing a bountiful repast and a huge wedding cake. "What love has joined together, may discord never rend asunder."

Ho! for England.—Miss Tillie H. Lees, Secretary of the First Society here, and one of the faithful workers in the Lyceum, sets sail for "The White Cliffs of Albion," on the *Victoria* of the Anchor Line, on Saturday, July 24th, sailing directly to London. Miss L. expects to be gone three or four months. *Bon voyage* to the heroic little worker in the spiritual vineyard.

In the absence of Camp-Meetings in this region, a lull is expected for the next two months.

THOS. LEES.

Bro. Herman Snow has placed upon our table "THE MODERN BETHESDA, or the Gift of Healing Restored." The name of the editor of this book, A. E. Newton, is nearly as widely known in our literature as the wondrous healing power of Dr. J. R. Newton, to whose life-experiences and labor the volume is devoted. The work is specially interesting, as we are familiar with the doctor's work in the East, and know whereof we speak. In addition to many interesting evidences of cures performed by him, it contains observations on the nature and source of the healing power, and the conditions of its exercise, notes of valuable auxiliary remedies, health maxims, etc. It is well worthy a place in the library of every Spiritualist and liberal thinker in the country. The book is for sale by Herman Snow, San Francisco, Cal.* Price, $2,00.—*Light for All.*

* Also for sale by Colby & Rich at the *Banner of Light* Bookstore, No. 9 Montgomery Place, Boston.

Banner Correspondence.

Maryland.

BALTIMORE.—Charles E. Brooks writes as follows confirmatory of the truth of a message that was published in the *Banner of Light* for March 6th: "While at the house of a friend, and conversing on the ever dearest theme of our hearts, he suddenly exclaimed: 'Did you know we have received a message from Alice?' ('Alice' is his sister, who passed to spirit-life in the early part of last winter in Kingston, Ontario, Canada. I knew her well; she was a devout Spiritualist, and mediumistic.) 'No,' I replied; 'have you it in writing?' 'It was published in the *Banner*,' he said. 'I will get it for you.' Well, he got it, and I read it and re-read it; and although I am too firmly convinced of Spiritualism to feel much surprise or wonder at any new revelation, yet I must confess I felt both gratified and astonished at the correctness of the message. Every word of it I personally knew to be true. Mrs. Danskin, of this city, was the medium through whom ALICE BINGHAM delivered the message, and I understand that she and the spirit (when in the flesh) were total strangers to each other. The only error in the whole message is the name Joseph, her father's first name being George—George W. Swan, residing in Richmond, Va. I have long looked for a message in the *Banner* from either some friend or relative, to enable me to say, conscientiously and knowingly, to all skeptical friends or others on this point, that the Message Department is not a failure. I now *know* whereof I speak when I say it has brought comfort to the heart of my esteemed old friend and to his good wife, the parents of Alice Bingham. And doubtless hundreds of other hearts have been similarly blessed by the Message Department of the angels. Never let it go down, Mr. Editor; it gives life to the dear old *Banner*.

I have the *Banner of Light* pretty regularly now, and several Orthodox weeklies reach me every week through the mails (one of them particularly I am connected with—not religiously, however); but of them all the *Banner* ranks first in my estimation. Its reading matter is always a *solid substance* and very edifying: sorry I cannot say the same of my other papers.

I had a good test of spirit strength, recently, at a private circle. An ordinary round pine table not only resisted my own strenuous efforts to lift and carry it into a corner, but it also resisted as easily a larger and more powerful man than myself. At last it broke away from me and dashed me into a corner. Only the tips of the medium's fingers touched it.

During the past winter the Spiritualists of this city have been pleasingly energetic in the cause. Meetings were held every Sunday morning and night, and the attendance was usually quite large; our speakers being made up of both home and 'foreign' talent. The services finally suspended for the summer—till next September—with the conclusion of Mrs. C. Fannie Allyn's second engagement in May.

The angel of change, erroneously called 'death,' has also paid us two visits lately, taking from our midst two aged Spiritualists, whose going was as the dawn: Dr. Geo. E. Morrill, and Mr. Smoot. The former was the husband of Madame Morrill, who many will recall was a noted medium. He practiced dentistry here, and was highly respected by all who knew him. A short time previous to his decease, so a friend informs me, his wife appeared to him at one of the séances of the Holmeses, who were holding forth here, and in leaving him she pointed upward significantly."

Nebraska.

MADISON.—J. K. P. McCallum writes in regard to Mrs. Britten's Nebraska lectures in this place as follows:

"Upon our urgent invitation Mrs. Emma Hardinge Britten stopped over with us on her journey East, and lectured to our people four days, giving two lectures Sunday, May 30th. Her subjects were: 'Where are the Dead?' 'Ancient and Modern Miracles,' 'Origin, Progress and Destiny of the Soul,' 'Is the End of the World Coming?' And Monday night, May 31st, was devoted to answering questions propounded by the audience.

To say that Mrs. Britten pleased our people would be putting it entirely too mild. She gratified our longing desires beyond our most sanguine expectation. Our Orthodox friends did not turn out in numbers to hear her, and one clergyman who did not hear at all, has, since her departure, tried to answer some of her arguments. Yes, Mr. Editor, he has *tried* with all his might, poor soul! and that was not much, to destroy the impetus given to liberal thought by Mrs. Britten, but without success.

The lectures of that celebrated lady were better than 'bread cast upon the waters'; their results are being felt every day. Her five lectures in Madison were five glittering points driven by a bold hand into the carcass of superstition and dogmatic theology. They were five forward steps into the vanguard of the enemy of free thought, from which Mrs. Britten's friends in Madison *never* will retreat. The ignorant may sneer, the press may criticise, and the clergy may howl 'devil,' or fold themselves in their self-righteous robes, and anathematize, but the little band that rallied around the great expounder of the New Philosophy will hold their ground, and gathering new strength from the noble words of their teacher, cultivate the seeds of true Spiritualism which Mrs. Britten came here to sow, and *did sow* on soil which in the hands of Orthodoxy has grown nothing but weeds. We have never heard Mrs. Britten's equal upon the rostrum. Her rhetoric is unexceptionable, her diction perfect, and her oratory is simply inspiring.

Of her religion enough perhaps has been said. Her morality is as good, as the world knows, and much better than is in common use. Her knowledge of men and things, of the peoples of the world ancient and modern, and their religions, and her wonderful scientific resources, make her so much superior to any preacher or teacher that we have heard, that there is no ground left for comparison between them.

Mrs. Britten came among us a stranger, but she went away admired and loved by many of our people. Her accomplished and genial husband, Dr. Britten, made for himself many warm friends during his short stay with us.

We shall never forget Mrs. Britten; and her kind and loving words of counsel and encouragement will cheer us on through the storms of life until we are ready to cross over to the other beautiful shore."

Massachusetts.

BRAINTREE.—Information reaches us that some months since the people of this town became much interested in the subject of temperance, and a society was organized for the purpose of conducting a course of lectures on that topic. The parties composing this organization were mainly uncompromising church-members; but it chanced that the gentleman chosen to act as President was liberal in his opinions; indeed to such an extent did his feelings go that, having the right to select one speaker (this privilege having been accorded to each of the other officers), he chose for the last lecture of the season Mrs. N. J. Willis, of Cambridgeport, Mass.—whose name is well known to the *Banner of Light* readers as that of one of the veterans among the trance speakers connected with the advocacy of Spiritualism. This fact was *not*, however, known to the clergymen and laymen who came in full ranks to hear her, and so when her discourse was done, they hastened to congratulate Mrs. Willis on her success, complimenting her both as to her manner of speaking and the matter enunciated, and (some of them) declaring it to be one of the best addresses which had been delivered during the entire course. When, however, it came to be known—as it did subsequently—that the lady speaker was a "spirit-medium," this approbation was at once changed to condemnation, and the worthy President himself also came in for his share of abuse for having surreptitiously introduced a trance speaker among the "true blue" bigots of Braintree. The correspondent (H.), who gives us the points embodied in this statement, closes with the following tribute: "Mrs. Willis has done a fine work in Braintree and vicinity with her mediumistic gifts, and doubtless her lecture will be the means of many of the church people seeking the aid of her spirit-guides in secret, as is said to have been done in the past ages."

Connecticut.

NORWICH.—A correspondent writing over the signature, "A Friend to Humanity," quotes the expression, "Children are the music of the world," and remarks that, strange to say, there are many parents even who have no fondness for that kind of music. The simple, innocent questions of childhood are met and answered as though it was of no importance what was told them. She inquires whether it is possible that those who thus turn coldly upon the little ones could have ever been children themselves; is it not the more likely they came into the world full grown?

"In children we see the future wives and mothers, husbands and fathers, orators and statesmen. It is really pleasing to hear children talk and try to use 'big' words, such as were never found in any dictionary; and then to see their little smiling faces, and hear them ask questions which lawyers and even ministers cannot answer! How important it is, then, that parents should take good care of these little instruments and keep them well tuned; then they may expect good music—that which will comfort them through the evening of life, and cheer them on their passage when they cross the beautiful river."

Kansas.

LEAVENWORTH.—A reader of the *Banner of Light* says: "It is some eight years since I commenced to investigate Spiritualism, and I have had the usual experience of others. Latterly I visited Mr. Mott, at Memphis, and came away satisfied, knowing that life was made up of great realities. During the last two months a new phase of development has come to me. I sit with my wife at an ordinary table, and in about ten minutes a cloud envelopes the table, and forms appear. The cloud assumes a pinkish whiteness, and the form of a spirit calling himself Dr. Mercer is as plain to my sight as if he was in the flesh. There are others who manifest in this and other ways, but none as plain as he."

California.

COLUMBIA.—B. Shrafl writes: "Permit me to express my admiration for the manner in which you carry out the desires of the spirit-world, for the defence of mediums, and the promotion of every interest looking toward human advancement. The dear old *Banner of Light* really grows more and more valuable with each succeeding issue."

The Anniversary.

ANNIVERSARY DAY IN AUSTRALIA.

[Specially reported for the Banner of Light by L. E. Harcus.]

That the cause of Spiritualism is progressing in far-off countries is evidenced from the fact that for the first time in the history of the movement our friends in Sydney, New South Wales, celebrated the Anniversary of Modern Spiritualism by a literary and musical entertainment, which was presided over by that stanch old friend to the cause, the Hon. J. Bowie Wilson, who opened the proceedings in an interesting speech, in which he reviewed the history of the movement from the moment the first faint raps were heard at Hydesville to the present day. His speech was loudly applauded by all present. The programme of exercises was as follows: The Chairman's Address, Hon. J. B. Wilson; Part Song, "Morn of Freedom," Choir; Address, Mr. J. Tyerman; Song, Mrs. Burns; Selection, Band; Recitation, Mr. Leslie; Song, "Forget-Me-Not," Mr. Minchin; Pianoforte Solo, Lady Amateur; Part Song, "Transfiguration," Choir; Address, Mr. Chas. Bright; Song, "Village Blacksmith," Mr. Garforth; Address, Mr. G. Garton, Lyceum Conductor; Part Song, "Hold our Flag," Choir; Selection, Band.

This programme was gone through with in excellent style, and the crowded hall evidenced the fact that although at a distance from the home of Spiritualism, the good friends in Australia are as earnest in the work as any of their brethren and sisters in other parts of the world.

MR. TYERMAN'S SPEECH.

Mr. Tyerman, on rising, was received with great applause. He said: It is customary to celebrate the birth of illustrious men, and the establishment of certain great movements. Christians celebrate the birth and death of Christ, and I do not blame them; and why should not the advent of Spiritualism be celebrated by those who have received its joyous truths? Our American friends have done this for years past, and I am glad that we are beginning to do the same here. I often wish I were clairvoyant; for I should then doubtless behold here a host of spirit friends, looking down upon us with deepest interest and sharing the joys we feel. I know no movement whose inauguration is more worthy of celebration than that of Spiritualism, when we contemplate its real character, its wide-spread influence, and the grand mission that awaits it in the world. It is still much opposed, because not yet generally understood; but it is spreading rapidly, and never had brighter prospects than it has to-day. Like another great movement—Christianity—it had a very humble origin, and was greeted with torrents of abuse instead of being welcomed with general thanksgiving, for it came to demonstrate immortality, and kindle the hope of eternal life to all mankind irrespective of creed and country; and I can faintly fancy the joy that would thrill the angel-bands when they realized that they had succeeded in opening up regular communication with this world, in place of the occasional instances of former times.

The opposition it had to encounter from the Church and the general public signally failed to arrest its progress. The more it was persecuted the more it seemed to prosper; nor had the many alleged exposures of it that had taken place put it down or permanently tarnished its fair name. Having facts for its foundation, truth and liberty and justice for its guiding principles, the highest welfare of mankind for its object, and the spirit-world to back its efforts, it is bound to spread and conquer its foes. It now numbers several millions of believers, and can boast a literature of no mean order. Nor must we overlook its indirect influence in estimating its progress. It has exercised a liberalizing and humanizing influence upon the general public, and the very churches themselves have been beneficially affected by it, even while they are denouncing it as everything that is bad. Many of them are now ashamed to teach the doctrines formerly held; and the great work of transformation thus commenced among them will go on until more rational doctrines are taught, and until a better spirit is universally manifested. I have seen a great change in Australia in regard to the movement since I embraced it; and present appearances, if they do not justify a spirit of boasting, are at least of such a character as to inspire me with a high degree of confidence in its future triumphs amongst us.

These remarks by Mr. Tyerman were loudly cheered by all present; and these cheers were renewed when Mr. Charles Bright came forward.

MR. BRIGHT'S ADDRESS.

There has come to us a legend of a great Pacha, living in the prolific story-land of the East, who was haunted by a phantom which he took to be a demon. Bent upon ridding himself of this unwelcome companion, he consulted a famous magician as to the proper means to adopt next. The magician told him to take a silken cord which had been soaked in bullock's blood, and bind the demon round and round with it, and fling him into the sea, when, unless he were a spirit of very great potency, he would be seen again on earth no more. The Pacha followed these directions to the letter, and returned, rejoicing, to his palace, when lo! the first thing he beheld, swinging away gaily in the swing in his garden, was the object of his detestation. Again he consulted the magician, and, acting on the advice now given him, he procured a chest made of sandal-wood, closing with a spring-lock, placed the demon in that, and burnt it in a fire made of cypress and yew shavings. When all was consumed he scattered the ashes against an easterly wind, and with renewed hope, though mingled with some doubts, wended his way home. There, sitting on the door-step as if nothing had happened, was the abhorred afrit. He went to the magician once more, who told him he had but one spell left; if that failed nothing could be done to exorcise the demon. He was to shoot the monster through the heart with a silver-tipped arrow and bury him nineteen feet deep in a chalk-pit, with his feet pointing to the East. All this was done, and the perplexed Pacha came back in much anxiety of mind to his domicile. No sign of the demon in the garden; none in the doorway; but inside his divan, sitting at the head of his couch, there was the invincible spirit. Thereupon the Pacha accepted him as an inevitable companion, and immediately he was transformed into an angel of light and became the guardian geni of the household.

As it was with that supposed demon, so has it been with Modern Spiritualism, the Thirty-Second Anniversary of which we are here to celebrate. The world has fought against it, and has over and over again believed it to be crushed, but it has grown more powerful after every defeat, after every "exposure," and the world is beginning to see that, for good or for evil, it must be accepted. It has been denounced as a demon by the Orthodox, but to those who come to know it aright, it proves itself a very angel of light. Scarcely a year passes without its being "exposed" and declared to be exploded—consumed in the fire of ridicule—but it rises like a phœnix from its ashes and seems to revel in its own destruction. Why is this? Because an invisible world of unspeakable majesty and potency supports it; because it is grounded in eternal truth.

All the real greatness of Christianity has dwelt in the Spiritualism which ushered it into being and directed its primitive course. The pomp and circumstance of the churches are but a part of the universal worldliness—a theatrical incident in the career of spiritual unfoldment—nothing more. Modern Spiritualism, in thirty-two years, has achieved greater marvels of progress than Christianity in three centuries.

All over the noblest parts of the world those who have been emancipated by it from the thralldom of the outworn creeds are to be counted by the million. Article after article and paragraph after paragraph appear against it in the press, but even the most superficial Spiritualist is enabled to discern that they are written by people without knowledge, who have but to study the subject a little more deeply materially to alter the opinions they express. These diatribes are looked upon by Spiritualists as "idle wind which they regard not." Men can afford to laugh at denunciations of facts which they *know* to be true.

That which is true makes rapid headway in these days, and I venture to predict that when the first century of Modern Spiritualism comes to be celebrated the world-wide festival will be on a scale of grandeur as yet unknown on earth. Music, and art, and combination, and harmony, at their highest and best, will result in such demonstrations as can scarcely now be imagined. We then, probably, nearly all of us, shall be at the other side of the veil, but still aiding and inspiring the various *fêtes*, and above all things made happy by the consciousness that we, in our earth-career, did what was in our power to spread abroad a knowledge of the blessed gospel of Spiritualism, and to help forward the era of human emancipation.

RAKING HAY.

BY THOMAS E. GARRETT.

'T was in the days of mowing
With honest arm and scythe;
When neighbors helped in neighbors' fields,
And harvest hands were blithe.
For me, I grew a stripling—
They called me half a hand—
Among the stalwart, sun-browned men
Who tilled the clover-land.

The rhythmic swing of sinews
Was regular and strong:
The even-measured mowing stroke
First set my soul to song.
Sweet music of the whetstones,
Like morning bells in chime,
Toned soothingly life's harsher sounds—
My heart still beating time.

Right bravely marched the mowers,
Knee-deep in flowering grass;
They ranged according to their skill,
Like school-boys in a class.
And strength was brought to trial,
And strove with wrestler's wroth,
Who could the smoothest stubble cut,
And who the widest swath!

How profoundly strove the leader—
The swiftest and the best;
He held his place a cut or two
Ahead of all the rest;
Allowed no one to lead him
The breadth of brawny hand:
A master of the mowing-craft,
He ruled the clover-land.

The morning beams came glancing
The fluttering tree-tops through,
Like golden bills of birds that bent
To sip the sparkling dew.
And then, in soft mid-morning,
Began the harvest day,
And all hands—girls and boys and men—
Were merry making hay.

Then came a choice of partners
Who could the best agree,
And lots were drawn by glances quick—
Kate always fell to me!
Now turn thy glass, oh Mem'ry,
Upon that harvest day,
Which poured its sunshine over me
And Katie making hay.

The morning call to luncheon
On grassy table laid,
Assembled all the haymakers
Beneath a lone tree's shade;
A bliss of rest and breathing
By leafy fingers fanned—
And then another haying-heat
Raced o'er the clover-land.

We spread the swaths commingling
In beds of rustling brown,
And rich field-odors floated up
On winds of feathery down.
Then rolled the ridgy windrows—
The triumphs of the day;
I dreamed o'er triumphs of a life
With Katie raking hay.

She looked all-over bonnet
Of gingham—blue and white—
Her face's roses in the shade
Glanced out their own sweet light.
Her rake *would* get entangled
Sometimes by locking mine,
And when she said: "Provoking thing!"
E'en quarreling was divine!

A spring of bubbling waters
Welled up in woodside cool,
And ever at the field's-end hedge
Both thirsted for the pool.
She drank from out a goblet
I made her of my hands,
And, kneeling at her feet, I quaffed
From cup of golden sands.

The last load in the twilight
Dragged slowly toward the stack—
So like a great brown burly beast
With children on its back;
And flecky clouds hung over,
Of softest creamy hue,
Like handfuls plucked from cotton-bales
And dashed against the blue.

I'm dreaming now of hay-time,
The fields and skies are bright;
I see among the harvesters
A bonnet—blue and white—
And Katie's face is in it,
A shade it may be tanned,
But 't is the fairest face of all
That grace the clover-land.

The clover-crop was gathered
In harvests long ago;
Another partner Katie chose
For life's up-hill windrow.
But oh, of all the sunshine
That ever blest a day—
The crown still shimmers over me
And Katie raking hay.

New Publications.

BACK TO THE FATHER'S HOUSE. A Parabolic Inspiration. Milton's Mediumistic Control. London: J. Burns. 15 Southampton Row, W. C.

This work, of which we have received specimen Parts I. and II., is said to have been written by a band of eminent spirits, under the leadership of Milton. The mediums through whom it is given to the world are a lady and gentleman, the former furnishing the letter-press and the latter the drawings illustrating it. The aim of the work is to demonstrate a three-fold side of truth: to show that death, which men dread so much, is but a shifting of scene, a change overspreading the inner consciousness; that Earth will receive back what she had to provide, but no power can reclothe the departed spirit with flesh, and make it subject to decay. The parable style adopted in this production is one that in all past ages has been a favorite for conveying truths to the human mind, the most extended work of the kind, and doubtless the most popular, being Bunyan's Pilgrim's Progress. The present work strongly reminds the reader of that book, which it closely resembles in its plan though differing radically in its teachings. We wish we might have as good an opinion of the illustrations as we have of the text, but truth impels us to say that they are deficient in many particulars essential to good drawings.

AN ITALIAN POEM ON SPIRITUALISM.—We are indebted to the kindness and courtesy of the author, Sebastiano Fenzo, of Florence, Italy, for a copy, printed in English and Italian, of a poem entitled: "SPIRITUALISM: Its Mission and Ultimate Triumph." The circumstances attending the writing of this poem were as follows: One night, while lying sleeplessly in bed, the author felt an irresistible desire to arise and write. He did so, and when the pen was released from his grasp it was half past six o'clock in the morning. The result of this long period of writing, without his being aware of the lapse of time, was this poem, written in English, and subsequently by himself, in a normal state, transcribed into Italian.

THE ASSOCIATION OF SPIRITUALISTS AT MANTUA, O., have published a very neat little book of 80 pages, containing an account of its organization, together with its Platform of Principles and a large amount of valuable reading not usually found in a work of its kind. It is dedicated to the Spiritualists of Northern Ohio, with the remark that should there be anything in its pages that will aid a fellow being in climbing the mountain steeps to reach those beautiful Table Lands where the terrestrial and celestial blend in one, the object of its authors will be accomplished. It is a timely, useful and instructive publication, and worthy of general circulation.

THE GODS AND RELIGIONS OF ANCIENT AND MODERN TIMES.—D. M. Bennett, Editor of *The Truth Seeker*, Author of "The Champions of the Church," "The World's Sages, Thinkers and Reformers," etc., has brought out this work from his office of publication, 141 Eighth street, New York City.

The volume, which the writer states to be more of a compilation than an original production, opens with an introduction of nearly fifty pages, in which the antiquity of the earth and man's primitive condition upon it are discussed, followed by accounts of early superstitions; origin of priests and their rule; ancient forms of worship, and brief sketches of Hindu, Norse, Greek and Roman Mythology. The main body of the work consists of historical descriptions of numerous gods, demi and semi-gods, with outlines of the teachings supposed to have emanated from them. These divinities include those worshiped by the Hindus, Persians, Chaldeans, Egyptians, Chinese, Greeks, Romans, Norsemen, the African tribes, and other Savages, and the Semitic Races, numbering in all about two hundred. The latter portion of the book is devoted to a history and criticism of the Bible, given in that thoroughly radical style that characterizes all of the writings of Mr. Bennett. There will be found in the 835 pages of this volume a great amount of information, a large proportion of which is not in any other form accessible to a majority of the people. The book is dedicated "To Mrs. Margaret McEwen and Mrs. Martha Van Allen (mother and daughter), two noble women, who have shown marked kindness, not only to the writer, but to the many sick and dying in the prison hospital (where these pages were written), and who by their continued kindness have caused many rays of cheerful sunshine to fall upon the sick and hapless prisoners, though differing in religious views from the author." Women who merit such a dedication are certainly worthy of all praise.

REPORT OF THE INDIAN COMMISSIONERS.—A good healthy tone pervades the "Eleventh Annual Report of the Board of Indian Commissioners for the year 1879," just issued by the Government at Washington. A desire to have justice done the Indians is happily its leading feature. In all the important and substantial elements of Indian civilization the past year has demonstrated the wisdom of the present humane Indian policy. The increase in the area of land cultivated by the Indians has been 30,000 acres. Education has been stimulated; the number of those attending school has been largely increased, gratifying progress made in the common branches of knowledge, and a firm adherence to the policy that has produced such beneficial results is strongly recommended.

The Report advocates the consolidation of Indian Reservations, and reviews various bills presented to Congress upon the subject, making such suggestions as the experience of the Commissioners leads them to think desirable. It strenuously opposes a transfer of the Indian Bureau to the War Department. Visits have been made to various and remote sections of the country for the purpose of obtaining information that would lead to wise and just conclusions upon a subject of such vast importance, and it was found that the Indians and the civilians, with a few exceptions among the latter, object to the change. The Committee could discover no reason why it should be made, and believed that harm rather than good to the red man would result therefrom. The sentiment of the Country sustained the views of the Commissioners upon this question, and Congress refused to indorse a measure so fraught with evil and so subversive of the good results of the last ten years of humane policy adopted by the Government. The Report says:

"The question may be settled for the present, but the experience of the past admonishes us that there are speculators and land-robbers whose insatiate appetite for gain recognizes no governmental obligations of contract, however sacred, and no personal right of the Indian, however dear, not even the right of existence, much less of property and the pursuit of happiness. The covetous eyes of these men are on the lands occupied by the Indians, and they will never cease their denunciations of a policy which offers no encouragement for gratifying their avarice and adding to their possessions. But our faith that the virtue and intelligence of this nation will never sanction so unjust and inhuman a measure remains firm and unshaken. An enlightened public sentiment will never permit so foul a wrong to be added to the catalogue of crimes that have already been inflicted upon this feeble and dependent race."

The Report closes with the following recommendations: I. Legislation to confer titles in severalty, with limitation as to alienation. II. Legislation for protection of rights of Indians as between themselves and others. III. Liberal appropriations for educational and industrial schools. IV. Appropriation for employing competent farmers and matrons, with adequate compensation, upon each reservation. V. A stringent enforcement of the law prohibiting the sale of liquors to Indians.

A large amount of valuable information is contained in reports of individuals, committees, conferences and societies appended to the Commissioners' Report, an impression received from a perusal of which leads us to conclude that increased attention is being directed to the amelioration of the condition of the Indians, and that a growing feeling exists in the public mind that their wants should be provided for, their rights recognized, justice done, and protection afforded against the desolating hand of adventurers and outlaws who would ruthlessly exterminate them.

THE SECOND COMING OF CHRIST, an Argument respectfully submitted to the Clergy of the United States, comes to us as No. 1 of a new series of liberal tracts, published by S. B. McCracken, Detroit, Mich., and supplied by him at $1,00 per hundred.

From the Honorary Secretary of the Victoria Institute, or Philosophical Society of Great Britain, we have received the address of Bishop Cotterill, read by him at its annual meeting, June 8th. The Society has now 850 members.

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"The idea of introducing into a healthy organism the virus of an inflammatory and gangrenous malady, in order to keep it from a disease which does not exist, is revolting to common sense."—*J. Emery Coderre, M. D., Professor of "Materia Medica," Victoria University, and for thirty years Physician at Hotel Dieu, Montreal.*

SPIRITUALIST MEETINGS.

BROOKLYN, N. Y.—*The Brooklyn Spiritual Conference* meets at Everett Hall, 398 Fulton street, Saturday evenings, at 7½ o'clock.

Conference Meetings are held in Fraternity Hall, corner Fulton street and Gallatin Place, every Friday evening, at 7½ o'clock. Seats free, and everybody welcomed.

BEVERLY, MASS.—The Spiritualists hold meetings every Sunday at Bell's Hall, at 2½ and 7½ P. M. Gustavus Ober, President; B. Lascom, Vice-President; Mrs. Ella W. Staples, Secretary and Treasurer. Circles every Wednesday evening in the same hall at 7½ o'clock. Mrs. Ella Dole, medium.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets in Halle's Hall, 333 Superior street, at 10¾ A. M. and 7¼ P. M. Thomas Lees, President; M. H. Lees, Corresponding Secretary, 105 Cross st. The Children's Progressive Lyceum meets in the same hall at 12½ P. M. N. B. Dixon, Conductor; Sara A. Sage, Guardian. To all of which the public are cordially invited. [No meetings during July and August.]

CEDAR RAPIDS, IOWA.—Society of Spiritualists meets in Post-office Block every Sunday, at 7½ 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.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service at 80½ East Market street, every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary.

LYNN, MASS.—Spiritual meetings are held every Sunday afternoon and evening at Templars' Hall, Market street, under the direction of Mrs. A. E. Cunningham.

NEW YORK CITY.—The Society of Progressive Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10½ A. M. and 7½ P. M. J. A. Cozino, Secretary, 36 West 46th street. Children's Progressive Lyceum meets at 2 P. M. Charles Dawbarn, Conductor; William Hunt, Assistant Conductor; Mrs. M. A. Newton, Guardian; Mrs. S. E. Phillips, Assistant Guardian; Mr. —— Kirby, Recording Secretary and Treasurer; C. R. Perkins, Corresponding Secretary.

The Second Society of Spiritualists holds meetings every Sunday morning at 10½, and evening at 7¾, in the beautiful Masonic Temple, (seating capacity 1000,) corner 23d street and 6th avenue. Alfred Weldon, President; Alex. S. Davis, Secretary; E. P. Cooley, Treasurer, 256 West 16th street.

A Spiritualist Experience, Conference and Mediums' Meeting is held under the auspices of the Second Society of Spiritualists every Sunday afternoon, commencing at 2½ o'clock, at Masonic Temple. Free admission and free platform. Geo. F. Winch, Chairman, 47 Jane street.

The First Harmonial Association holds free public services every Sunday, at 11 A. M., in the Music Hall, No. 11 East 14th street, between Fifth Avenue and Union Square.

PORTLAND, ME.—The Spiritual Fraternity meets in Rossini Hall every Sunday for conference and lectures, at 2½ and 7½ P. M. W. E. Smith, President; H. C. Berry, Vice President; Miss L. M. Eaton, Secretary; F. W. Hatch, Treasurer. Trustees—J. C. Leighton, Mrs. A. W. Smith and W. H. Hoyt. Would be pleased to correspond with lecturers. Seats free to all.

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

ROCHESTER, N. Y.—Services are held every Sunday evening at 7½ o'clock at the residence of Mr. and Mrs. L. Gardner (Mrs. Cornelia Gardner), 68 Jones street.

SUTTON, N. H.—Society holds meetings once in two weeks. Chas. A. Fowler, President; James Knowlton, Secretary.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and séance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

SANTA BARBARA, CAL.—Spiritual Meetings are held every Sunday at Crane's Hall. Children's Progressive Lyceum meets every Sunday at same hall at 1½ P. M. Conductor, Mrs. H. F. M. Brown; Assistant Conductor, Mrs. Mary A. Ashley; Guardian, Mrs. Mary F. Hunt; Secretary, Mr. Geo. Childs; Musical Director, Mrs. Emma Searvens.

SALEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. John Gage, President; Mrs. Ellen Dickinson and Susan P. Fowler, Vice Presidents; Dr. D. W. Allen, Corresponding Secretary. Children's Progressive Lyceum meets at 12½ P. M. Dr. D. W. Allen, Conductor.

WORCESTER, MASS.—Meetings are held at St. George's Hall, 460 Main street, every Sunday at 2 and 7½ P. M.

New Books.

SPECIAL NOTICES.

☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

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

Banner of Light.

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SPIRITUALISM, like an enduring rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world.—*Prof. S. B. Brittan.*

Science, Orthodoxy and Spiritualism.

They think they have found out where the trouble is. By "they," we mean the self-styled "religious weeklies," that offer pistols and such things as premium inducements to subscribers. One of these journals asserts that "the cause of the prevailing unbelief in systems of theology and sectarian creeds is that the advanced intellect of the age craves a scientific basis for the faith in spiritual realities." That is to say, it is because religious dogmas cannot be scientifically demonstrated to be true that men care less for religion than formerly. We do not wonder that the sectaries are becoming anxious to explain their way out of their present trouble. But an explanation like the foregoing appeals rather to one's humor than to one's reason. How long ago was it, as men can readily remember, when Orthodoxy stood up and stoutly denied that there was any flaw whatever in a literal interpretation of the Bible? How long ago was it that we used to hear it asserted that outside of the record of creation by Moses there was and there could be no science of the subject whatever? Moses was declared to know all that God himself knew about it, and set it down accordingly.

But how is it now? Where is the intelligent minister or layman who pretends to hold that Moses was literally inspired to write the record of creation? Instead of adapting creation to Moses, Moses has been more and more adapted to creation. All that he narrates geologically, astronomically and biologically, is sought to be reconciled to science instead of science being reconciled to him. How does that look for the infallibility of literal inspiration and interpretation? What should have made Orthodoxy change front in this way, so that instead of asserting that the Bible is literally inspired and therefore literally true, it now acknowledges that the age declines to believe in it at all unless a "scientific basis" can be found for it? This is a radical change in affairs, to say the least; instead of denying and defying science, Orthodoxy feels obliged to confess its need of it as a flooring and foundation. It is a complete surrender by Orthodoxy, and science so considers it. The scientists are glad enough to have Orthodoxy fighting on their side; for then they are sure that Orthodoxy is subordinated, and in fact is losing strength and prestige all the time.

But it is time to reply to the "religious" press that there is no truth whatever in the statement that only a scientific basis for faith in spiritual realities is called for in order to remove the cause of unbelief in theological creeds from the advanced intellect of the age. We want to tell the Orthodox religionists that it is their own fault if they see any symptoms of decay in religious faith. They are the ones who have industriously set science at war with faith. They are the ones who have taken such pains to keep up the conflict with science, so that the more science advances the more faith necessarily recedes. This they cannot successfully deny if they would. Such a struggle is inexpressibly silly, and so it will be seen to be at some future day. There is no conflict in fact, however, and there is no reason why there should be thought to be.

The true religionist is unfortunately placed between two fires. If he turns to science or positivism for help, he is told that there is no beginning of life but protoplasm, and no end but death. If he turns to Orthodoxy he receives answers to his questions that are a maze of contradictions. This business of finding a scientific, that is, a material basis for spiritual belief, is something that is not so readily accomplished. Spirit can create matter, but out of matter spirit has never yet been known to come. The finite is unable to produce the infinite. The unknown is illimitably greater than the known. Science is only the formulating of what is known (and even that is subject to perpetual modifications and changes), and many disciples thereof—notably in England and Germany—have shown themselves grandly free from the cramping limitations which the would-be leaders of their various specialities have striven to enforce. But theology is not only ignorance itself, but an open confession of ignorance. The idea of subjecting the spiritual to the material, religion to science, is as preposterous as any that was ever broached in modern times. Let us pause, however, and note the extent of the submission to which old theology has had at length to subject itself.

If there is any such revelation, however, as Orthodoxy to-day calls for, it is offered by Spiritualism; but Orthodoxy turns and abuses Spiritualism, on which it will at the last be obliged to rely. It supplicates Science, while it reviles Spiritualism. But Science is bound to advance by the path it is traveling. It cannot do otherwise; and if it hurts Orthodoxy now, it is going to hurt it still more by-and-by; because, science being no more nor less than knowledge, it must keep on accumulating knowledge; and religion has got to do the same, if it is to secure for itself a "scientific basis." But if science is purely experimental, as history shows conclusively that it is, religion is to be experimental also, so far as it leans on Science for its support.

Spiritualism stands ready to reconcile this conflict by at once disarming the combatants. Religion is man's necessity. He may come short in knowledge, but he must be religious in order to exist. Every nation has, and has had, its religion. Religion is a belief in Superior Beings who are capable of influencing human destiny: It inspires with a belief in immortality, which nothing else can. Strictly materialistic science contests, scouts and tramples upon every belief, hope and aspiration of this description; and Orthodoxy nevertheless stands and begs science of this kind (since that order of science which is enlightened, liberalized and progressive, naturally sets toward Spiritualism) to come to its help; while it abuses Spiritualism, which makes all things plain, and is the only solvent for science and Orthodoxy together.

Spiritualism Among the Chinese.

Christianity has not lessened in any perceptible degree the fear of death among mankind; on the contrary it has increased if not actually created it, as well it might with its "angry God," its "lake of fire," its "roaring lion," and its score of other frightful vicegerents. This is a natural supposition, for the reason that among nations and tribes denominated "heathen," a fear of passing from this to another life has been and is now unknown. The Chinese, for instance, one of the most populous and one of the oldest nations of earth, have so little fear of death, that the most welcome present to an aged person there is a handsome coffin. Think what a shudder would overcome with a fear and trembling a Christian family, professing a perfect trust in God, and assurance that death is brought to it by an all-merciful Father as a means of exit from a world of sin and sorrow, and entrance into a state of eternal felicity, upon receiving such a gift on Christmas eve, or as a birthday present. It is customary, however, in China, for young members of a family to give coffins to their parents on their sixtieth birthday with which to celebrate it, and they are received with rejoicing, and kept in the best rooms as conspicuous ornaments.

But then the Chinese are "heathen," and added to that, what some people might think to be still worse, they are Spiritualists, and have been so from time immemorial. They feel themselves to be living constantly under the immediate supervision and guardianship of those who are most dear to them and whom they most highly honor. In their acts they consider the feelings and wishes of their departed friends, and avoid all possibility of displeasing them, believing that good conduct on their part promotes the happiness of their guardian spirits.

The hour of death is to them an hour of rejoicing; they are going to join those who have preceded them, and participate with their friends in a continued existence in another and better world. As the hour of departure approaches the dying one is brought to the door of the house, in order that the spirit may the more conveniently leave its prison-house of clay. As soon as the body is tenantless the relatives and friends clothe themselves in white, and the name and the virtues of the departed are recorded on a tablet and placed with others already deposited in an apartment, one of which is in every dwelling, dedicated to the ancestors and kindred of the family.

The temple of Loi-Sun-Yaong at Canton is one of the many places to which the people resort to receive communications by means of mediumistic writing, and may be described as an illustration of all. In the temple is an altar at which a monk presides. The petitioner for a communication kneels with the monk in front of the altar, and both engage in earnest supplications. Beside the altar stands another monk, in front of whom is a large board covered with sand. There is another officiator near by with pen and paper, prepared to copy the message when it appears, and still another whose office it is to explain it. The writing is done with a stick made of white wood, about one foot long, resembling a large pen-holder, from the under side of which, when it is in position to use, projects a small piece of wood which writes on the sanded board. Mrs. Gray, the widow of Archdeacon Gray, for many years a missionary in China, states that on one occasion she visited the temple to witness the manner of proceeding, remarking that for many centuries spiritual manifestations have been known and believed in in that empire.

At the time Mrs. Gray and her husband visited the temple, they were informed that a devotee who was present was impatient to obtain a written message, and supposing they came for a similar purpose, the person in charge begged them to wait. After the prayers at the altar, the stick of white wood was taken by the chief officiator, balanced on his two fore-fingers, and thus held above the sanded board. In a few moments it began to move, tracing large characters in the sand. When the surface had been entirely covered, the writing was transcribed on paper. The sand was then shaken so that it presented an even surface, and the board was again placed ready for use. This was done three times. The fourth time, the lightly balanced wooden instrument refused to move, and the holder of it said the communicator had left.

All this time the English visitors stood near by greatly interested in the performance, and when the writing was read aloud by the monk whose duty it was to deliver and explain it, it was found to be addressed to the lookers-on, with not one word for the devotee. It was as follows: "The god is much pleased that the foreigners are present. He holds communication with their god, and he knows they have come to China on a good errand."

The devotee made another attempt. The performer held the stick as before, repeating a few words with great earnestness. For some time it did not move, but finally it did, though only to write a few words, and those were, "The god cannot speak to you to-day; he wishes you to come another time."

Though the word "god" is given in the above communications, it is quite as likely to have been spirit, or some synonymous term. E. T. Wakefield, in the London *Spiritualist*, says that the expression really employed in the writing might have been a purely arbitrary one, with no equivalent in Chinese, and that, assuming this to be so, the answer given by the intelligence, combined with the marked reticence in the presence of the Christian missionaries, is full of significance, and demonstrates a fact that so often confronts spiritual inquirers, namely, that spiritual intelligences are fully cognizant of all matters pertaining to the moral progress of mankind.

Table-moving has long been known and practiced in China. On one occasion, the missionaries had a medium in their own house. A large round table was brought and placed, feet upwards, on the floor. Four of their servants were called in, and each was told to place one of his hands on a foot of the table. The medium then began to walk around it with slow and measured steps, holding lighted joss sticks in his hands and invoking the presence of unseen powers. In a few moments, the table began to revolve slowly. Then the medium increased his speed, and the table turned more swiftly, until both table and medium ran round with great velocity. Of course the hands of the servants were not now upon it. They stood speechless in amazement. At length, exhausted, the man stood still, and the table ceased to move. He was asked how he accomplished the feat? In a low, subdued voice, he replied: "It is Joss that does it; I pray to him," It was doubtless a manifestation of some spirit, but the ascribing it to "Joss" was in keeping with the scriptural accounts of similar events, in which they were said to be performed by God.

These manifestations have existed among the Chinese for ages, probably to an extent greater than among us, for the reason that a belief in the possibility of their occurrence has formed the primitive or spontaneous faith of the people. And yet it is reasonable to suppose that the great influx of spiritual gifts now flooding the world falls on China as on other portions of the earth, and that whatever may have been the degree in which they have hitherto existed, they are now and will continue to be vastly increased.

These facts in relation to China may likewise be stated of other nations which the priesthood of what is denominated civilization has taught us to look upon as ignorant of all spiritual knowledge, and lacking in a proper faith in a higher power and a future life. But it is beginning to be quite evident that the ignorance of "the heathen world" may possibly be wiser than the boasted learning of the Christian. The people are beginning to look at these facts from a standpoint of reason, unshackled by theological fetters and with a freedom of thought hitherto unknown.

The Church in a Dilemma.

The Church is rapidly getting itself into an entanglement from which, like a fly in the meshes of a spider's web, the more it tries to extricate itself the more it will get involved. In denying the facts of Spiritualism it denies the truth of all the events recorded in the Bible, which it has held as indisputable evidences of the divine inspiration of that volume, of those who wrote it and those of whom it speaks—for it is evident to all who have honestly looked into and compared the two, that both the phenomena of the present and the so-called miracles of the past are identically the same in their nature and origin. There is not a single one of the latter that may not find its counterpart in the former; and if proofs of "inspiration" are to rest on these, Spiritualism can claim tenfold the inspiration that Christianity boasts of possessing, since the class of events which have been called "miraculous" are ten times as great in number and variety in its history, and are attested to by a million times as many witnesses.

In Australia lately a clergyman who holds a somewhat similar position to the public as Mr. Joseph Cook does in this country, preached a sermon in defence of the bodily resurrection of Christ shortly after his crucifixion, and felt called upon to allude in comparison to phenomena occurring in the presence of Mr. Home, saying that the testimony of those who saw Mr. Home floating in the air was "utterly insignificant" compared with the evidence supporting the faith in the resurrection of Christ. This aroused the disputant quality of those who, either from better information of facts or greater freedom from theological fetters, saw the fallacy of his argument. A writer signing himself "Skeptic" tilted his lance most effectually at the Doctor. He at the outset proclaimed himself an utter disbeliever of Spiritualism, but admitted that he had always found the narratives of those who have witnessed Home's manifestations characterized by three things: 1st, the quantity of attesting evidence; 2d, the painstaking effort to relate them exactly as they occurred; and 3d, the perfect unanimity and agreement which pervades the stories. He then proceeds to show that these characteristics are absent from the records of Christ's resurrection; which records he considers discrepant in the extreme. "If I cannot accept the one event," he argues, "in spite of the multiplicity of evidence, how am I to accept the other still more astounding phenomenon, when the evidence is by no means so plentiful or so accessible, and when its value is seriously weakened by the historical looseness of the details?" On the following day Dr. Moorhouse replied, but did not seek to disprove the discrepancies in the Biblical account urged by "Skeptic," contenting himself with referring to a work by Thomas Cooper, which professes to accomplish that result; a shuffling off of responsibility which, though it may be quite complimentary to Mr. Cooper, cannot be taken, under the circumstances, as being very creditable to Dr. M.

He then admits the validity of the testimony to the floating of Mr. Home, but contends that it "was done under prepared conditions which admitted of trickery—an hypothesis not entertainable in the case of the Saviour, for *his* moral character and that of the apostles vindicated them from being parties to a fraud." Here he makes two assumptions with no proof of the truth of either.

In a subsequent letter Dr. Moorhouse makes a statement in regard to Home so in keeping with Joseph Cook's in regard to Watkins, that it would seem to indicate a method in the warfare which the materialistic Christianity of the times seeks to wage against Spiritualism. He says: "Either Home floated—in which case the rabid materialism of the age receives a severe shock—or he did not, but only imposed upon the beholders by a trick."

The result of the discussion was that Dr. Moorhouse maintained his position, presumably satisfactory to himself if to no one else, and that those who combated his statements gave freedom to some wholesome truths which would not otherwise have been so widely disseminated. It doubtless also led many to a consideration of the question whether, if the single manifestation of spirit-power given in the presence of Home produced an effect which the statement made of the resurrection of Christ had failed to do, namely, gave to "*the rabid materialism of the age a severe shock,*" it was not as beneficial to humanity for all purposes of good, if not more so.

Materializing Seances for Children.

Mrs. Esperance, the English materializing medium, accounts of whose remarkable powers we have already published, has instituted in England a series of "Children's Séances," the first of which was given on the 27th ult. To these séances all children between the ages of five and fourteen, whether the children of Spiritualists or not, are admitted free of charge. At the first gathering, thirty-one were present. An appropriate hymn was sung, an invocation was offered, then Mr. Hare addressed the little ones, dwelling chiefly on the character of Jesus and exhorting them to follow him as their example. Whilst speaking, a child-like form appeared at the opening of the cabinet, and stepped out into the circle, and as she stood there another child appeared and endeavored to emerge from the cabinet.

Mr. F. Orthwaite of Gateshead reports in the *Medium and Daybreak* what subsequently occurred, as follows:

"After the two forms had been seen for a short time, they gave place to 'Yolande,' who evidently enjoyed the opportunity of being amongst so many little children. A little boy handed her a spring top, and they together amused themselves for a few minutes spinning it. Then 'Yolande' took the cape and hat off Sarah A. Biltcliffe, a little girl of about seven years of age, who had previously at the séances made 'Yolande's' acquaintance. Sarah and the spirit 'Yolande' appeared to be quite familiar, and certainly no symptom of fear was apparent on the part of either. After 'Yolande' had taken off the cape and hat, she appeared to rapidly make a large piece of drapery, with which she dressed up and entirely covered her little friend Sarah, much to the merriment of the other little ones, who laughed heartily on thus seeing Sarah turned into a 'ghost.' 'Yolande' evidently had great satisfaction in what she had done, as she walked backwards and forwards, critically examining, making a slight alteration in the folds of the drapery, then stepping back to note the effect; finally she made some more drapery, and caused it to stand alongside the curtains of the cabinet, placed Sarah's cape and hat on it, and on the top of the hat a little white drapery, so that they appeared like three materialized forms. The three all moved into the cabinet together, much to the surprise of the medium, who called out, 'Where have they all come from?' as she had seen only one form go out. 'Yolande' took off the drapery she had dressed little Sarah with, and sent her to her seat.

The next form that appeared was that of 'Mr. Biltcliffe,' and his little daughter Sarah, recognizing him as soon as he appeared, immediately went up to him and received his kisses. As soon as Sarah had taken her seat, her sister Agnes was also kissed by him.

On 'Mr. Biltcliffe' retiring to the cabinet, the spirit-friends requested that the children should be dismissed properly, whereupon a prayer was offered up, a few words addressed to them in explanation, a hymn sung, and they left highly gratified, and without a single exception requesting to be admitted to the next séance."

A Fitting Rebuke.

We extract the following from the columns of the *Chicago Times*. The keen-edged and sarcastic language of this editorial tells the story that the clergy are being held sternly to account by the modern mind, and that the great Galilean's inculcation regarding the judging of a tree by its fruits is now being applied to its members in full measure:

"The Rev. Father Furniss, of Philadelphia, has full particulars concerning a place of eternal punishment called hell. He doesn't locate it with any precision, which is unfortunate, since it is clearly his opinion that most people are going to live there forever. And it is n't a good place to dwell, judging from Father Furniss's description, which is probably accurate, or it would not be given by a minister of the gospel. Of hell Father Furniss says:

'Down in this place is a horrible noise. Listen to the tremendous, the horrible uproar of millions and millions of tormented creatures, mad with the fury of hell! Oh, the screams of fear, the groans of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair, from millions on millions! There you hear them roaring like lions, hissing like serpents, howling like dogs, and wailing like dragons! There you hear the gnashing of teeth and the fearful blasphemies of the devils! Above all you hear the roar of the thunder of God's anger, which shakes hell to its foundations. The roof of hell is red-hot. The floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot iron floor stands a girl! She has neither shoes nor stockings on her feet. Listen! She speaks. She says: "I have been standing with my bare feet on this red-hot floor for years. Sleep never came on me for a moment. Look at my burnt feet! Let me go off this burning floor for one moment—only for a short moment! Oh, that in this endless eternity of years I might forget the pain only for one single moment!" The devil then gives her the following comforting assurance: "No, not for a single moment shall you ever leave this red-hot floor!"'

If this place is what Father Furniss describes it, and it is the mission of ministers of the gospel to save mankind from its horrors, *how can they dream of taking summer vacations* and of going through their parochial duties in merely perfunctory fashion? They should labor without ceasing to save the brethren from these torments. Who, whether a minister or not, would not sweat and tug, oblivious of all else, to rescue a fellow-being from a position imperiling his life? *And yet, believing in the possibilities of torment such as he describes, Furniss and his brethren go through life in nice, comfortable fashion, waiting for rich calls, and but gently admonishing the brethren whose feet are taking hold of this horrible place.*"

"Spiritual Harmonies."

The "Spiritual Songster and Teacher," given to the public some time since by Dr. J. M. Peebles, from the press of Colby & Rich, became such a general favorite—six large editions having been called for within a short period—that he felt urged to remodel, enlarge and otherwise improve it, and thus fit it for even a wider field of usefulness. He therefore added many songs, new and old, to which he appended some excellent and appropriate readings for funeral and other occasions; and, under the name of "SPIRITUAL HARMONIES," our friends may now obtain at a moderate cost, at the *Banner of Light* Bookstore, 9 Montgomery Place, Boston, a most acceptable collection, in which something can be found suitable for use in séances, social assemblies, Sunday gatherings, grove meetings, etc. It is prefaced with a concise and plain summary of the teachings of Spiritualism, which, though a statement of Dr. Peebles's own views respecting them, in all probability reflects the opinions of many individuals known as Spiritualists. The pages of this little work are radiant with words of cheer and comfort for times of sickness and the hour of transition. As a volume for instant reference—one that can be taken up at any moment of leisure, and, so taken, furnish thoughts that will touch a responsive chord in every soul—it is invaluable, and the price is so low that every man, woman and child can possess a copy.

☞ A London correspondent writes us under a recent date: "The current (July) number of the *Vaccination Inquirer* contains a *verbatim* report of Mr. P. A. Taylor's powerful indictment against Compulsory Vaccination delivered in the House of Commons on the 11th of June, which is being widely circulated. The movement is growing apace, and already the Liberal Government have promised to bring in a bill for mitigating the penalties for non-vaccination, preparatory, it is believed, to repealing the compulsory Acts altogether."

☞ The Questions and Answers Department on the sixth page, present issue, will bear attentive reading, particularly those paragraphs touching on the origin of ideas, the necessary conditions for success at séances, spirit prophecy, and the presence of animals in spirit-life.

Mrs. Maria M. King at Saratoga.

Mrs. Maria M. King, whose recently-published inspirational works, "The Principles of Nature," we gave some extracts from a short time since, has been passing a few weeks in the mountains north of Saratoga for her health. Being about to start for her home at Hammonton, N. J., a number of friends assembled at the residence of E. J. Huling on the 9th, to extend a parting hand. After an hour or more spent in social intercourse, Mrs. King was impressed to deliver a message to those in attendance, a report of which was published in the (Saratoga) *Sentinel*.

She addressed them as representatives of a faith despised by many because misunderstood, and of a religion which is preëminently one of good works. Quoting the words of Jesus, "where two or three are gathered together in my name, there am I in the midst of you," she recognized him as a representative of *The Spirit of Truth*, and stated that "in the order of the higher life it is appointed to every dependent mortal or spirit to be, in a manner, in subjection to a spirit that represents to it the 'Holy Spirit'—'Holy Ghost'—according to the language of the Church—that represents God as manifest in goodness, holiness, purity and truth."

She claimed that the difference between true Spiritualists and Christians in regard to the essentials of religion is *in the interpretation of terms and experiences which are shared by both*, and remarked that some Christian experiences, the experiences of mediums in the present day whose work is the revelation of the Divine principle of the Spiritual Philosophy, and those of prophets and seers, the mediums of ancient times, exemplify the influence of a superior spirit-guide upon the individual for spiritualizing and enlightening, and for uplifting the whole being.

Mrs. King then related some of her own experiences. In her youth she was seriously inclined, and believing there must be a reality in what was said about religion, she sought to learn what a "religious experience" was. She put herself in the condition, as she now sees, to receive a spiritual baptism, and she had it; it was what the church called "conversion." When Spiritualism came she investigated it, and in doing so discovered a foundation firmer than any she had before known. She stepped upon it, and from that time it has seemed to strengthen beneath her feet. The gift of mediumship was bestowed upon her unsought, but not undesired. Her development proceeded, until her guide obtained such power over her that he could sway her mind at his will; could arouse emotions of one kind or another, as pleased him, by his psychological power, or by bringing her *en rapport* with certain conditions.

On one occasion he, as it were, unveiled himself to her, and she bore witness to her hearers that "The glory then revealed left its halo around my spirit, that has been as a light on my pathway ever since. The dark places over which I have been compelled to travel have been enlightened by it, for I know that my Redeemer liveth, and is strong in God's strength. He stands by me in every time of pressing need as a helper indeed. Through him the Everlasting Arms are outstretched to embrace me, that I fall not or falter in what is laid upon me to do. This guide, teacher, friend, is one that 'can be touched with a feeling of my infirmities,' having once traveled the road through mortal life. He can be all to me that I need, under the supervision of those higher still than he, who are his inspirers and helpers, as he is mine."

Mrs. King's remarks were listened to with intense interest by all present.

Materializations in a Social Circle.

Mr. and Mrs. Herne, materializing mediums, have given séances in London, at which no cabinet or curtain is used. They sit in the circle in their normal state, and spirits appear, walk about the room and give messages to their friends. The circles are small and very harmonious, and it is in these essential features that the power enabling spirits thus to appear is developed. When mediums insist with one-fourth the persistence that the "investigators" do, that those who visit their séances shall give tests of *their* honesty equal to those they themselves are expected to furnish, we shall seldom hear of frauds and deceptions, and our spirit-friends will give us evidences of their presence and power that in strength and marvelousness will immeasurably exceed all that the denizens of earth have hitherto received.

Verification of a Spirit Message.

Mr. L. C. Clark, of this city, called upon us recently and assured us that the spirit-message from his sister, Emeline Whittier, (printed in the *Banner of Light* of May 15th,) was correct in all its details.

☞ A letter from Mr. John R. Pickering, dated at Laconia, N. H., July 19th, informs us that himself and wife are about leaving that place for their home in Rochester, N. H. Mrs. Pickering has not held any séances for materializations since leaving Boston, her health being hardly adequate to the task. She is, however, improving, and has enjoyed to the full the vacation she has given herself. She hopes with the renewal of the cool weather in autumn to return to Boston and again enter upon her mediumistic work.

☞ Tourists and excursionists looking for a pleasant spot wherein to bestow the hours of rest allotted them will find what they seek by a journey to the Glen Mountain House, Watkins Glen, Watkins, N. Y. Some of the most charming of American scenery will be encountered at this beautiful spot. Messrs. H. H. Van Meter & Co. are the managers of the hotel; and the pleasure-seeking public will ever find them in cheerful readiness to attend to the wants of their patrons.

☞ William Cull writes from Lockport, N. Y.: "W. H. Powell, the Philadelphia medium for slate-writing, has been with us of late, giving three séances. This peculiar form of slate-writing is wonderful indeed; the index fingers of all present were used to produce the writing, and it was satisfactorily proved that there could be no deception. Mr. Powell left us the 3d of July, for Buffalo, where the friends were anxiously waiting his arrival."

☞ Mr. Fred. Stinson, well and favorably known to the Boston public, in connection with his managerial services at the Howard Athenæum, the Dudley-Street Opera House, etc., passed on from this stage of human experience to the broader plane of the new life on the 18th of July, at Eastport, Me. His decease is reported to have been occasioned by rheumatism of the heart, to attacks of which he has been for some time subject.

☞ Harry Bastian, the excellent and reliable medium for materialization, will sail for England the 24th of July, on the steamship "Victoria," of the Anchor Line. His address, while in England, will be care of James Burns, 15 Southampton Row, London, W. C. It is expected that he will visit Paris, The Hague, etc., before his return to America.

☞ Mrs. L. E. Watson's poem, pronounced at the dedication of the Cassadaga Lake Spiritualist Camp-Ground, will appear in our next number.

BRIEF PARAGRAPHS.

After all sham sentiment is rubbed off of love and marriage, says the New York *Herald*, the truth remains that no man and woman can live happily together unless that mysterious attraction called love exists, and that in life-contracts formed upon any other basis the money that is gained by either partner from the other cannot purchase exemption from livelong misery.

The greatest scourge to society is he that urges another on to the commission of evil. He who avails himself of the weakness of others to procure their destruction is worse than a monster; he is the guilty one, and it is on his head that the sword of justice ought to fall.

IF WISHES WERE HORSES!

—Into the lives we cherish,
To brighten their clouded skies,
Bring smiles to the sweet, pale faces,
And light to the saddened eyes;
To bring them a message of comfort,
And whisper a word of cheer,
Oh, how we would gallop and gallop,
—"If wishes were horses," dear.
[*M. E. B., in July Wide Awake.*

If labor is well paid all classes prosper; if otherwise, the few become rich, and the masses are enslaved.

The old inquiry in England, "Who reads an American book?" is likely to find an easy answer if asked in our day. The British Museum contains 40,000 American books.

"RIGHT YOU ARE."—"The most vital element of the American character," says an English critic, "is that which prompts every American to say, 'I am as good as you.' And by this they mean, not that they are as good as you in birth, in fortune, or in education —such things they esteem mere external accidents, and therefore foreign to the argument—but they mean that you, whatever your rank and acquired advantages, have nothing morally and organically appertaining to you which gives you the right to put on airs in the presence of any other human being whatever."—*Boston Herald.*

The Bible has been newly translated since 1804 in 200 languages, and still the people are not happy.

"Medical Science is a republic, one and indivisible by landmarks, nationality, and language; and he is the good citizen of that republic who has labored well for its advancement."—*John Abernethy.*

A curate of South London Church has been snubbed for alluding to the heir-apparent as though his name was written "Awlbert" Edward. One of his parishioners asked him the other day why he so significantly excluded the Prince of Wales in his prayer for the royal family. "Exclude him?" the curate asked, quite surprised, "what do you mean?" "Why," she said, "you always pray for 'all but' Edward, Prince of Wales."

The cattle on a thousand hills
Contribute to the milkman's wealth;
So does the water from the rills
That 's slipped into the cans by stealth.

A Boston lawyer recently met his match in a witness who was giving evidence about an old lady's loss of mind. *Lawyer:* "Did she look as I am looking at you now, for instance?" *Witness:* "Well, yes, quite vacant-like!"

A PLEASANT MOUTH DISINFECTANT.—Hypermangate of potassa and hyperoxydate of barium of each 24 grains, to be rubbed up into a mass with sugar and glycerine, and divided into 144 lozenges. Every ill-smelling mouth will become by their use perfectly odorless.—*Medical Record.*

The lady at Hotel Pelican who in 1870 gave her age as 40 to the enumerator, reported herself to the census-taker this year as 37. She must be renewing her youth.

Can anything go, and not go anywhere? Where does a light go to when it goes out?

A Leadville deacon ran a man three miles up a hill and then rolled him back in a barrel, for the offence of calling a church a Joss-house. They 're bound to have religion respected in Leadville.—*Boston Post.*

"What is the worst thing about riches?" asked a Sabbath-school teacher. "Their scarcity," replied the boy, and he was immediately awarded a chromo.

CHILDHOOD.

Out of my window I look,
And the boys go trooping by;
Voices as noisy as sugar is sweet,
Hands that are mischievous, hopes that are fleet;
And I know when the slivers glide into their feet,
By the sudden and clamorous cry.
I gaze at the pattering feet;
Red, like the cinnamon bear;
And I know, that as onward the summer rolls,
Stone bruises will cluster upon their soles,
And bee stings, in angry and roseate knolls,
Will ornately gleam, here and there.
—[*Burdette.*

Who will invent a fireproof steamboat, or at least furnish some practical mode of making these vessels something else than "tinder-boxes," like which, we are assured, they all burn? A greater name than Edison's awaits the man.

The English papers call him Professor Wardell Phillips. So much for fame. "The greatest can but blaze and pass away."—*Budget.*

Mr. Ferguson, in his "Pipe of Repose," says: "The necropolis of Thebes (Egypt) according to the calculations of Stephens, still contains millions of mummies, which on the lowest scale would represent about £200,000,000 for the cost of embalming alone.

"I have learned this profound truth," says Alderman Johnson, "from eating mock-turtle—that it shows a most depraved taste to mock anything for its greatness."

Either we must make the ocean wider or the steamships narrower. Something must be done to enable two ships to pass without going through each other. Society kind of demands it, and the comfort of the passengers seconds the demand.—*Burlington Hawkeye.*

"How many deaths?" asked the hospital physician [a Regular, of course, since none other are allowed in such positions], while going his rounds. "Nine." "Why, I ordered medicine for ten." "Yes, but one would n't take it."

Truth needs no color, with his color fixed;
Beauty no pencil, beauty's truth to lay;
But best is best, if never intermixed.
—[*Shakspeare.*

Beware of canned food. Poison lurks within its borders.

The *New York Sun* remarks upon Henry Ward Beecher's rejection of the doctrine of the Atonement that "the position of a man who finds himself obliged to preach with fervor a doctrine his soul rejects, is utterly unenviable, and the sooner such a one takes the manly course and quits being a hypocrite, the better for him and for all hands."

The new oath for the French soldiers contains no reference to the Deity or the republic. It is as follows: "In the name of the regiment, I swear on my honor to remain faithful to the Constitution and to defend this flag until death."

If, as the Talmudic proverb says, "The world is saved by the breath of the school-children," they are the true saviours of society who lead the children where they can breathe the air of moral freedom.

HINTS TO HOUSEKEEPERS.—When your favorite cats become too prolific, you must "pool their issues." —*Boston Traveller.*

It is now claimed that the first time the expression "Eureka" was used was when Socrates sat down on a tack for which he had been looking.

A MARINE SIESTA.

There is no type of indolence like this:
A ship in harbor, not a signal flying,
The waves unstirred, about her huge sides lying,
No breeze her drooping pennant-flag to kiss,
Or move the smallest rope that hangs aloft.
—[*Park Benjamin.*

The Boston fund for the poor children's excursions now amounts to $3,360.

Two boys, going home one day, found a box in the road, and disputed who was the finder. They fought a whole afternoon without coming to a decision. At last they agreed to divide the contents equally; but, on opening the box, lo and behold! it was empty. Few wars have been more profitable than this to the parties concerned.

Mrs. E. L. Watson—Closing Lecture.

At Titusville, Pa., on Sunday evening, the 11th, Mrs. E. L. Watson delivered an eloquent and instructive address, the subject being "Woman's World and Work." A large audience gave her a most attentive hearing, and it is doubtful if a more eloquent and truthful plea for the equality of women in all the affairs of life has been presented to the public; we are assured that there never has been one delivered with a greater degree of sincerity and earnestness.

It being known that this was Mrs. Watson's last public appearance prior to her leaving for the Pacific coast, her health imperatively demanding a change of locality, the members of the Titusville Spiritualist Society took occasion to tender her, through their presiding officer, Mr. C. M. Hayes, their warmest thanks for her services, to congratulate her upon the great good her inspired utterances had effected, and to express regrets at her withdrawal. Mrs. Watson replied in a feeling manner. She referred to her long experience in their midst, to the sorrows she had undergone and the happiness she had enjoyed while with them, and assured them that she should bear to her new home pleasant and enduring memories of Titusville and its people.

Materialization—A Few Hard Nuts for Skeptics.

We hear of a circle in England at which a spirit appears who at times, not wishing to use his hands, does not materialize them, his arms being seen to terminate in "stumps," ending in nothingness where the hands would naturally appear. This fact, together with that of a full grown person diminishing in size to that of a small child, then vanishing entirely, or sinking into the floor until only the head is seen, and that head speaking and finally disappearing, must be very hard to explain by those who deny that these manifestations are genuine spirit-phenomena and claim that the form thus appearing is that of the medium, a made-up dummy or a confederate employed for the purpose.

☞ Charles R. Miller writes: "Mr. W. J. Colville will lecture in Everett Hall, 398 Fulton street, Brooklyn, N. Y., Sunday, July 25th, afternoon 3 o'clock, evening 8. In the afternoon questions from the audience will be answered; evening lecture, subject, "Ministry of Angels." Seats free, and public cordially invited. Mr. Colville has been requested, and will doubtless accept the invitation of the Everett Hall Conference, to deliver the opening address Saturday evening, 24th, at 8 o'clock."

☞ Ellen M. Couch writes from Contoocook, N. H., as follows, concerning one of the gift pictures which Messrs. Colby and Rich are sending out to yearly subscribers to the *Banner of Light* (see announcement, seventh page):

"My picture, 'THE DAWNING LIGHT,' came in perfect order. Please accept many thanks for it. We think it a beautiful picture, and shall prize it very highly.

☞ Thomas Walker, the trance speaker, has commenced the publication of a four-page paper, entitled *The Reflector*, in Cape Town, South Africa. We have received No. 1 of the new journal, (dated May 30th,) and find its contents well sustain its claim that it is devoted to the interests of Spiritualism and free thought. We wish the experiment every success.

☞ The Mediums' Meetings at Dr. Wm. Wiggin's rooms, 508 West Madison street, Chicago, Ill., are increasing in attendance and interest. They are held each Sunday at 3 P. M.

☞ The Spiritualist meetings heretofore held in the public hall at Cedar Rapids, Iowa, have been adjourned until September.

☞ Dr. J. B. Braun, of Chicago, Ill., called at our office last week. He is *en route* for Germany.

☞ Read the call for the Oswego (N. Y.) Valley grove meeting—eighth page.

Movements of Lecturers and Mediums.

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

Mr. Thomas Street, having returned from the West, offers his services as lecturer or medium. He may be addressed, with stamp for reply, at Rochester, N. Y. His home address is Lockland, O.

Mrs. Lizzie S. Manchester, of Randolph, Vt., is to lecture in the Town Hall at Unity, N. H., Aug. 8th.

Frank T. Ripley is now ready for engagements to lecture and give tests publicly, in Michigan, Illinois and Ohio, for the months of August, September and October. Address him at Dayton, Ohio.

Dr. L. K. Coonley gave two lectures in Landgrove, July 11th. The meetings were held in the parlors of Mr. J. Crapo. A new hall is to be opened there, (Clarksville,) and it will be dedicated Sunday, Aug. 15th, with two lectures by Dr. Coonley. He spoke in Proctorsville on Sunday, 18th. He is to give two lectures in Hammond's Hall, Ludlow, July 25th, 11 A. M. and 2 P. M. He expects to lecture Aug. 1st in Bartonsville; the 8th in Weston. Present address, care Mrs. C. P. Haywood, Ludlow, Vt.

Dr. H. P. Fairfield will be at the Lake Pleasant Camp-Meeting until the 1st of September, where he will hold himself in readiness to answer all calls to lecture and heal the sick. Address him till above mentioned date at Lake Pleasant, Montague, Mass.

Mrs. E. J. Sherman, of Haverhill, Mass., will spend the next five weeks at the Onset Bay Grove Camp-Meeting, at Cottage No. 9 Prospect Park, where she will hold herself in readiness to meet all calls for her professional services.

Dr. Dumont C. Dake is at present passing a portion of each week at the United States Hotel, Long Branch, which practice he will continue during "the heated term."

God's Poor Fund.

Received since our last acknowledgment:

From Henry J. Horn, Saratoga Springs, N. Y., $5,00; Mrs. C. M. Burritt, New Haven, Ct., $2,00; H. F. Bungardt, Kansas City, Mo., 65 cents; T. M. Ward, Derby, England, $2,00; Friend, $1,00; Friend, Corfu, N. Y., $1,00; Jennie Lord Webb, $5,00; received at the *Banner* Circle Room at different times in small amounts, $24,04. The above contributions have all been judiciously distributed to the suffering poor, and have in a measure relieved their distress. Friends, your kindness to those in need will surely avail you much in the future life.

Contributions

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

From Mrs. A. M. Stone, Avondale, Ohio, 80 cents; Mrs. M. H. Street, Lockland, Ohio, $1,00; H. A. Crosby, Newton, Mass., $1,00; James Ellis, Chicago, Ill., 25 cents; John R. Faber, Pawtucket, R. I., $2,00; P. Pollock, Virginia City, Nev., $2,00; Mrs. E. Heath, Daleville, Ct., $4,00. Thanks, friends.

VISIONS IN MIRRORS: Their Remote History. Dr. Dee's Discovery. Knowledge of them received from Egypt. Dupotet's, Leon's and Cahagnet's Faith in them. Cagliostro and the Marchioness. Cardinal de Richelieu Appears, Steps from the Mirror and Prophesies. Oriental Experiences with the Moslem, *Shayk'h, Yousouf il Mag'hrabee.* Incidents and Items respecting Mirrors. SENT FREE. Address Box 524, BOSTON, MASS. tf

W. J. Colville's Appointments.

Mr. Colville will lecture at Shawsheen River Grove, Ballard Vale, during the Camp-Meeting sessions on Thursday, July 29th, at 11 A. M., and 3:15 P. M. The attention of the public is respectfully called to this announcement, as this will be Mr. Colville's only appearance in the vicinity of Boston this summer.

On Sunday, Aug. 1st, and Tuesday, Aug. 3d, he is the lecturer at Onset Bay Grove.

All letters for him may still be addressed 8 Davis street, Boston.

Brooklyn Spiritual Society Conference Meetings

At Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock.

After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience is at liberty to speak *pro* or *con.*, under the ten-minute rule.

J. DAVID, *Chairman.*

The Brooklyn Spiritual Fraternity

Meets at Fraternity Hall, corner of Fulton street and Gallatin Place, Friday evenings at 7½ o'clock.

Thirty minutes allowed first speaker, followed by ten minutes' speeches by members of the Fraternity.

S. B. NICHOLS, *Pres.*

Parents, do not use vile drugs or nostrums in your families, but use pure Hop Bitters.

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THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price $3,00 per year, postage $1,00.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Spiritualism. Price $2,00 per year, postage 50 cents.

SPIRITUAL NOTES: A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Published in London, Eng. Per year, 75 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. $5,00 per annum.

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VOICE OF ANGELS. A Semi-Monthly Spiritualistic Journal. Published in North Weymouth, Mass. $1,65 per annum. Single copies 8 cents.

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The Wonderful Healer and Clairvoyant!—For Diagnosis send lock of hair and $1,00. Give name, age and sex. Address MRS. C. M. MORRISON, M. D., P. O. Box 2519, Boston, Mass. Residence No. 4 Euclid street. F.7.

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DR. F. L. H. WILLIS.—DR. WILLIS may be addressed until further notice at his summer residence, Glenora, Yates Co., N. Y. Jy.3.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 61 West 42d street, New York. Terms, $3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.3.

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NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the **Banner of Light** at fifteen shillings per year. Parties desiring to so subscribe can address Mr. Morse at his residence, 22 Palatine Road, Stoke Newington, N., London, England. Mr. Morse also keeps for sale the **Spiritual and Reformatory Works** published by us. COLBY & RICH.

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J. WM. FLETCHER, No. 22 Gordon street, Gordon Square, is our Special Agent for the sale of the **Banner of Light**, and also the **Spiritual, Liberal, and Reformatory Works** published by Colby & Rich. The *Banner* will be on sale at Steinway Hall, Lower Seymour street, every Sunday.

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Spiritualists and Reformers west of the Rocky Mountains can be promptly and reliably supplied with the publications of Colby & Rich, and other books and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 737 Mission street. Catalogues furnished free.

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ADVERTISEMENTS.

ONSET BAY GROVE

CAMP-MEETING,

July 15 to August 15.

THE public are cordially invited to avail themselves of this opportunity to visit this **Delightful Summer Resort**, where, in addition to the intellectual entertainment provided, they can enjoy the benefit of the sea breezes and the superior facilities for **Boating, Bathing and Fishing.**

SPEAKERS ENGAGED:

Sunday, July 25.—Morning—Lecture by Cephas B. Lynn. Afternoon—Singing, Address and Tests, by J. Frank Baxter.

Tuesday, July 27.—Morning—Conference. Afternoon —Lecture by Geo. A. Fuller; Address and Poem by Miss Hagan.

Thursday, July 29.—Morning—Conference opened by Geo. A. Fuller, followed by other speakers. Afternoon— Lecture by Dr. H. B. Storer; Public Tests by Mrs. Emma Weston.

Sunday, August 1.—Morning—Address by Miss Lizzie Doten; Public Tests by Mrs. Emma Weston. Afternoon— Lecture and Poem by W. J. Colville.

Tuesday, August 3.—Morning—Address by Geo. A. Fuller. Afternoon—Lecture and Poem by W. J. Colville.

Thursday, August 5.—Morning—Address by Mrs. A. P. Brown, and Conference. Afternoon—Lecture by Dr. I. P. Greenleaf.

Sunday, August 8.—Morning—Address by Dr. H. B. Storer. Afternoon—Lecture by Mrs. M. S. Townsend Wood.

Tuesday, August 10.—Morning—Conference. Afternoon—Lecture by Mrs. M. S. Townsend Wood.

Thursday, August 12.—Morning—Conference. Afternoon—Lecture by Dr. I. P. Greenleaf.

Sunday, August 15.—Morning—Address by Dr. J. M. Peebles. Afternoon—Address by Mrs. R. Shepard.

Fare from Boston to Grove and return, $2,15.

☞ CALL FOR EXCURSION TICKETS and check all baggage to **Onset Bay Grove**, or regular fares will be charged. For further particulars, see posters and small circulars.

For Tents and Cottages, address W. W. CURRIER, Haverhill.

WM. F. NYE, President.

July 17.

The Eleventh Annual Camp-Meeting

OF THE

SPIRITUALISTS AND LIBERALS

WILL be held at **Shawsheen River Grove, Ballard Vale, Mass.**, on Boston and Maine Railroad.

On **Friday**, July 23d, Mrs. Sarah A. Byrnes, the well-known inspirational speaker, will occupy the platform.

On **Sunday**, July 25th, HON. J. M. PEEBLES, THE SPIRITUAL PILGRIM, who has made two tours around the world, and who has interchanged views with the great minds conspicuous in Mohammedan, Buddhist and other forms of religious worship in the East, will lecture at 10½ and 2½ o'clock.

On **Tuesday**, July 27th, Mr. Henry C. Lull, the well-known lecturer and medium, of Boston, will occupy the platform. On Friday, July 30th, Dr. Samuel Grover, Mr. John Wetherbee and others, will make addresses.

On **Sunday**, Aug. 1st, DR. H. B. STORER, one of the ablest and best known lecturers on Spiritualism, and who always draws immense audiences, will give the closing lecture of the Camp-Meeting.

Tuesdays and **Fridays** are Picnic days, with good music for dancing.

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SUNDAY TRAINS.

Sunday trains from Boston and way stations leave Boston and Maine Dépôt at 8 A. M., 1 and 5 P. M. Leave Grove for Boston 8:38 A. M., 6 P. M.

Sunday trains from Lawrence and way stations, 7:48, 8:25 A. M., 1:35 P. M. Leave Grove for Lawrence at 6:15 P. M.

Sunday trains from Lowell at 8:35 A. M., 1 P. M. Leave Grove for Lowell at 5:45 P. M.

Sunday trains from Newburyport at 9 A. M., and Haverhill Bridge at 9:25 A. M. Leave Grove for Newburyport and Haverhill Bridge 5:30 P. M.

FARES: From Boston, 60 cents; from all other stations on Boston and Maine Railroad tickets at greatly reduced rates.

Be sure and call for Camp-Meeting excursion tickets.

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July 17.—2wis

Licht, Mehr Licht!

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July 24.—1w*

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July 24.—1w*

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CAMP-MEETING.

THE FIRST ASSOCIATION OF SPIRITUALISTS, of Philadelphia, will hold their Second Annual Camp-Meeting at **Neshaminy Falls Grove,** Willett's Station, on the Bound Brook Railroad from Philadelphia to New York, eighteen miles from the first-named city, commencing on Sunday, the 18th day of July, 1880, and continuing until Monday, Aug. 16th, inclusive. Complete arrangements have been made, and the camp-ground may be occupied after Thursday, July 15th.

The following named speakers have been engaged:

Friday, July 23d, Mr. W. J. Colville, of Boston, Mass. Saturday, 24th, ——. Sunday, 25th, Edw. S. Wheeler, Philadelphia; Mrs. R. Shepard, Minneapolis; Elizabeth L. Watson, Pennsylvania. Monday, 26th, ——. Tuesday, 27th, Mrs. R. Shepard, Minneapolis, Minn. Wednesday, 28th, Elizabeth L. Watson, Pennsylvania. Thursday, 29th, Mrs. R. Shepard, Minneapolis, Minn. Friday, 30th, Sarah A. Byrnes, East Boston, Mass. Saturday, 31st, ——. Sunday, Aug. 1st, H. H. Brown, Willimantic, Conn.; Sarah A. Byrnes, East Boston; W. J. Colville, Boston. Monday, 2d, ——. Tuesday, 3d, H. H. Brown, Willimantic, Conn. Wednesday, 4th, Elizabeth L. Watson, Pennsylvania. Thursday, 5th, Emma H. Britten, London, Eng. Friday, 6th, Emma H. Britten, London, Eng. Saturday, 7th, ——. Sunday, 8th, W. J. Colville, Boston; Elizabeth L. Watson, Pennsylvania; Mrs. R. Shepard, Minneapolis, Minn. Monday, 9th, ——. Tuesday, 10th, Elizabeth L. Watson, Pennsylvania. Wednesday, 11th, Samuel Watson, Memphis, Tenn. Thursday, 12th, Nellie J. T. Brigham, Colerain, Mass. Friday, 13th, Samuel Watson, Memphis, Tenn. Saturday, 14th, ——. Sunday, 15th, Samuel Watson, Memphis, Tenn.; Nellie J. T. Brigham, Colerain, Mass.; Edw. S. Wheeler, Philadelphia.

Beside the especially well known and distinguished speakers mentioned in the above list, A. B. French, Clyde, Ohio, D. M. McFall, Nashville, Tenn., Kersey Graves, Richmond, Ind., Mrs. H. Morse, Ravenna, Ohio, Juliette Yeaw, Northborough, Mass., and a number of others of equal ability and genius, have informed the Committee of their purpose to attend the Camp-Meeting, where they will lecture at various times, upon days and hours not filled by the arrangement of the list, or whenever there may be a failure to carry out the regular order as announced. Mediums for various phases of spirit-power will be present, affording investigators an opportunity of testing the facts and truths of Spiritualism.

Vocal and instrumental music by distinguished professional artists will be an exceedingly attractive and pleasing feature of the meetings and add to the spiritual profit of the occasion. The services of a number of accomplished singers have been secured, among whom may be named the grand soprano, Miss F. Leone Frost, of New York City, well known and highly recommended as a public artist and vocalist, both in Europe and America. She will be accompanied, as usual, by the very able pianist, Miss —— Colby, the accomplished daughter of C. C. Colby, the assistant business manager of *The Art Journal.* The Committee have also secured for the term of the Camp-Meeting the services of Miss Lena D. Wittkorn, who, as a singer, organist, and leader of the choir of the First Association of Spiritualists of Philadelphia, has long been highly appreciated by the lovers of music. A good choir of male and female voices will lead in congregational singing. Mr. Chas. Brossmann, of Philadelphia, will conduct an efficient orchestra and furnish instrumental music in connection with the lectures, and at the Pavilion for dancing. The delightful and exceedingly satisfactory assemblies for dancing, which attracted so many orderly and well-disposed people last year, will be repeated this season every week-day evening and Wednesday and Saturday afternoons, under the superintendence of the popular Manager, Mr. B. F. DuBois, of Philadelphia.

The extensive grounds of Neshaminy Falls Grove are admirably adapted to the use of camp-meetings, and other large assemblies; they combine great natural beauty of scenery with the best artificial facilities, such as fine croquet lawns, patent swings, abundant shade, springs of pure cold water, a lake over two miles long, a fleet of pleasure boats, &c., &c. The grounds are well kept, carefully cared for, and perfectly healthy. The enterprising proprietor, Mr. Wm. M. Griffeths, has made great improvement upon them the present year, and will give strict personal attention to the comfort and convenience of visitors through the summer.

A regular and effective police force will be on duty during the camp-meeting.

Ample accommodations will be provided at the grounds, and in the vicinity for boarding and lodging, at the following rates:

Table Board by the week at the grounds $4,00.
Meals 30 cents each for breakfast and supper.
Dinner 50 cents. Lodging 25 cents.

Board and lodging can be had at farm-houses in the vicinity at from $6 to $7 per week; lodging 50 cents; children at one-half the above rates. All letters to persons in camp must be addressed SPIRITUALISTS' CAMP-MEETING, OAKFORD, BUCKS CO., PA. For information apply to Frances J. Keffer, General Superintendent of Camp Grounds, 615 Spring Garden street, Philadelphia, or at headquarters on the camp ground during the meeting. Parties of not less than ten persons can make special arrangements for reduced fare with the Philadelphia and Reading Railroad from New York, and all points on this road and its branches. Parties in New York will apply to H. P. Baldwin, Agent of New Jersey Central Railroad, 119 Liberty street.

The Tuesdays and Thursdays of each week will be "excursion days," with especial entertainments and exercises.

THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA.
By the Board of Trustees, per the Committee of Public Meetings. EDWARD S. WHEELER, *Secretary.*
July 3.—ls

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Message Department.

Circle-Room closed. Seances resumed Sept. 7th.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil—consequently those who pass from the earthly sphere in an undeveloped state, eventually progress to a higher condition. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

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

[Miss Shelhamer wishes it distinctly understood that she gives no private test séances at any time; neither does she receive visitors on Tuesdays.]

☞ Letters appertaining to this department, in order to ensure prompt attention, should in every instance be addressed to Colby & Rich, or to

LEWIS B. WILSON, *Chairman.*

Messages given through the Mediumship of Miss M. T. Shelhamer.

Séance May 4th, 1880.

Invocation.

Oh, Sacred Presence, Divine Intelligence, Supreme Author of Life and Being, once again we approach thee with praise and thanksgiving of the soul, offering up unto thee the incense of our love and gratitude, and asking that we may be permitted to walk still nearer, ay, closer to thee and thine angel bands. At this time all Nature praises thee; from the tiny grain of sand to the massive mountain the anthems of grateful, angelic praise ascend to thee. As the sparkling waters flow onward to the sea, so do the clear, ringing sounds of rejoicing ascend upward unto thee, the Father and Creator of all Life. All things praise thee, from the tiny grain of sand beneath, to the rolling zones above our heads, and shall the voice of man alone be silent? Nay, it cannot be, for as we look abroad upon the earth, as we pierce the starry heavens, we indeed feel that we are one with thee, partakers of thy joys, inheritors of thy eternal kingdom, and so, although clouds and sorrows may come, although the icy hand of affliction may bind the spirit down, yet would our songs of grateful praise ever ascend unto thee, until they shall pierce all time and space, and reach thee in the eternal realms above. Bless thou each sorrowing heart; give strength and assistance to every needy soul; open thou the hearts of the opulent, that they may assist and be benefactors to the needy and suffering, that from all souls there shall ascend not only the hymn of praise, but the glorious anthem of melody, because sympathy, brotherly love, kindly feeling and good cheer extend from one to the other always.

Mrs. Ellen French.

My name is Mrs. Ellen French. I have been drawn here with a hope that I shall be able to reach those friends nearest to me, to give to them a word of greeting, and ask them to call unto me in my spirit-home, that I may respond to them with words, not only of that deep love which I hold in my soul for them, and which I shall hold for all time, but also concerning material things of which I know they would like to hear. I did not realize what the spirit-life was to the ascended soul, and I have been, ever since my departure, striving to understand more of its laws, seeking to learn more of its duties, and also anxious to go forward and gain some little knowledge which will be of use to those I left behind upon the earth. Now I feel that I am in a position to speak to them concerning these things, and to point them to another and a better way than that which they have trod, to show them beauties for the future which I for myself never perceived. If the dear friends will only give me an opportunity, I will come and speak to them such words that they will not fail to understand that my presence is with them. I send my love to them. I thank them kindly for their care and attention to me. I appreciate every little deed and word which they bestowed upon me when on earth. Like treasures of gold I have them in the spirit-world, and when they come to me I shall reveal all that I possess; they will then understand how the soul prizes the kindly words and gentle deeds of others.

My home was in Quincy, Mass. I hope my little message will reach my friends. I hope they will respond. I thank you, sir.

Thomas S. Anderson.

[To the Chairman:] You have one here who, like others, I presume, is anxious to reach out to his friends in the mortal life. I belonged in Salem, Mass. I believe that I was well known at that place, and that my friends will hear of my return. I truly hope they will be glad to do so. I cannot speak concerning spiritual things as I would like to do. You would not ask a mere babe in the mortal life what its knowledge of life is, but if you did, and that babe could respond, it would most probably tell you that as far as it knows anything of the earthly life it is a good one, and that to him it appears full of enjoyment and pleasure. And so I might say, if questioned: I perceive the spiritual life a good one, and although I do not realize that it is full of pleasure and enjoyment for the soul, yet I do realize that there is much glory to attain, and a great deal of beauty that may benefit our spirits. As I am but a mere babe in the spiritual world, I am not fitted to give an opinion, but I would say to my friends it is all that you can desire; it is all that you really deserve. Truly it has its shadows, for already I have perceived such around my spiritual pathway; but I can also understand that these shadows have been gathered by my own course in life, by little inattentions where I should have been careful; by omissions rather than commissions; by my little selfish propensities. These shadows, I am told, will pass away as the spirit broadens out in the upper life or into deeper life. So I shall be glad to go forward, unmindful of all unpleasantness, knowing it has been caused by my own actions. I wish my friends to know that I am glad that there is a possibility of a new opening; that my affairs will be settled. I desire them to push forward with those affairs, and to wind them up as speedily as possible, because they rather tie me down to earthly things, and it is my desire to be free. I am satisfied with the way my affairs have been settled; all I wish is expedition. I am persuaded that my friends will see to this when they understand that it keeps me from going forward. I remember them all gratefully and lovingly. Should the time ever come when I may be able to speak to them in private I shall most surely avail myself of any opportunity presented; shall come to them unmistakably and speak what I shall feel is best for them to know. Thomas S. Anderson.

Eddie Martin.

[To the Chairman:] Can I come, mister? I want awfully to get a letter to my sister Eliza. She was in Oswego. I want her to know that we come back—mother and father, and Henry and I. My name is Eddie Martin. My sister took care of me when I was sick. I was awfully sick. My head was as hot as fire; I did n't know anything for a long time. She took real good care of me. She put on ice when it was so hot. I want to send her my love, and mother's and father's and Henry's. Tell her we come to see her often. She wonders what the spirit-world is like: she has heard that the spirits come back, and she is afraid of them. I want to tell her not to be afraid, any more than if we were here, because we won't hurt her. The spirit-world is just like this world, but it is ten times better, I think. I do n't get my jacket warmed at all in the spirit-world. I used to here. My father used to say, "Come, Eddie, and have your jacket warmed." I did n't like that. Once, you know, I slipped out of my jacket and left it on the floor, and ran off and hollered to him to warm my jacket. He warmed me after I got to bed. That time Eliza begged father not to whip me; but he said he'd have to, or I would grow up an awful boy, and so he *did*. Then a little while after that, father was taken sick and died. I used to wonder if he did n't feel sorry that he warmed my jacket, but he do n't seem to be sorry a bit. My mother was in the spirit-world then, and I used to say she was dead and father was so afraid if I grew up without mother's care I might grow up very bad, so he used to give me a double whipping sometimes—one for himself and one for mother, too.

I do n't know but Eliza will think I ought not to tell such things. It's true, and she knows it is true; she'll believe it is me, because nobody else would know it, way off here, especially about the time I left my jacket on the floor. I want to come to her ever and ever so much. I am afraid she isn't a medium, because I come close to her, I speak to her and touch her on the shoulder, but she do n't seem to feel it at all. I hope she'll go, and George, too, somewhere to see a medium—you call 'em mediums, do n't you?—and let me come and talk to her. I'll tell her lots of things about the spirit-world if she wants to know. I am not going to tell them here. I'll tell her lots of things about what happened here, too, if she wants to know. I guess she will. She's real good. My father used to say he was afraid she would n't live long, because she was a saint. I do n't know; she do n't pray much, anyway, but she is real good to the sick and to poor people; she helps them, and we all love her, too. I guess that is all I have got to say. Send my love and my letter, please, to Eliza Martin, of Oswego. That's where she was when I was here. [Come again and tell us whether your sister gets your letter, won't you?] Yes, I will.

Maria Washburn.

I felt that it would do my spirit good, and aid me to advance higher in the other life, to be able to speak at this place to my friends, and to tell them how I am getting along. I wish to say to them all that I am glad I passed away as I did; that I remained no longer on earth; for I perceive that I should have made changes, which I was even contemplating before my departure, that would not have been of benefit to my spirit, and that perhaps would have overshadowed me even in the earthly life. I am glad that I passed away. I wish them to feel it is all well. I am happy in another life. I have met friends and kindred, dear ones, who are kind and true, and we live in sweet harmony together. Never a harsh word mars the tranquility of the spirit; never a rough wind destroys the perfect happiness of our being, and yet, sometimes, shadows will cross our sunny sky, shadows thrown from earthly conditions, which surround those who are dear to us. I have returned to speak also to them, and to say, oh, if you only knew how your condition, how your omission to perform the highest amount of good, shadowed the spirits of those most dear to you, caused them to return backward and be confined to earthly things, because they cannot break away from you, for that deep love which they still hold in their bosoms, you would strive to become so good and pure, you would seek to perform every duty in life, and not omit one little item which would be of benefit to another. My dear friends, had I realized when on earth what I do to-day, I should have been a different woman in many respects. I should have passed my life in diverse ways, striving to benefit humanity. Although I considered that I was doing good, yet I can now see where I omitted many occasions to be of use to others, and I would say to them, give freely of what you possess to lighten the pathway of those in affliction and need, whether it be material aid, pecuniary assistance, or even the genial smile, the sympathizing word and the hand held out in greeting. Give freely; so will you brighten not only your own spirits, but the souls of those who love you in the other world.

I return frequently to strive and influence my children. I seek to have them know my presence, but I find they do not realize that the spirits can return from another life, that they wrap material things about them, and I am forced to pass away out of their earthly conditions again, knowing they do not realize that their mother is with them. I do desire, at this time, to gain strength here, that I may make another effort, hoping to influence one of my sons to give freely of what he possesses to those in need, particularly to those who are bound to him by ties of relationship, and his spirit will brighten and broaden out, and he will see why things have been in the past, why affliction and sorrow have come to him; they are only clouds, which will in time reveal a silver lining. Then will he understand that all is for the best; that his loved ones gone before do straighten the road for his feet to travel, and that he shall meet them all again, in the by-and-by of the soul. I am in hopes that my son Alfred will receive my letter. I shall get it to him if it is possible. I send my love to all my friends—my most fraternal greeting. I remember them all with joy and pleasure. It will be a gladness to me when I can speak a word to them. I lived in Boston. My name is Maria Washburn. I passed away with pneumonia, a few years since. I wish also to say to my friends of the Golden Gate, I thank them for all their kindness to me, and for the attentions they paid to my form after the spirit left the body. I shall be glad to greet them all again in the Summer-Land.

Theresa Finnotti.

I was the child of a sunnier clime than this. When in the mortal form, I sought to do my duty, as far as I understood it, toward my fellow creatures, but yet I did not fully understand, while in the mortal, what is the true and beautiful religion for the soul; and so, biased as I was by false ideas and by a wrong education, I cannot perform such duties as are best for the spirit, and find it important that I should return to earth and fulfill a mission here, and go forward with a work for humanity, striving to be of use and assistance wherever possible. So I have been attracted to this place, to this country, and have been drawn to one who, possessing mediumistic powers, can give unto me that strength and magnetism which I most need in pursuing my work, and through whose organism I can at least strive to be of benefit to those whom I meet. I wish to say unto my friend: It is true that I am with you at all seasons. I influence you for what I believe to be good. It is not for mummery, not for ceremonial forms, that I come to earth. I love the beautiful, and I love to see you surrounded by works of beauty and by flowers of nature; but as I return to you from time to time, it is to develop your capacities, to give, through your organism, strength and encouragement to the needy, to seek to bless and assist those in suffering, because of dear ones lost, who do not realize the nearness of their spirit-friends and who are reaching out to them for tidings of the other life.

I bring you at this time my purest affection and sympathy, and I say to you, dear friend, go forward in your work. Your band are guiding and guarding you; they come at morning and at night to bring you new influences and a higher power for good. In the coming months they will seek to develop your capacities and unfold your inner powers, that you may give others sure and perfect knowledge of immortal life and tidings from their angel loved ones. Although the arrow of scorn is sometimes pointed at the spirit, although harsh, condemnatory words are at times spoken in your ears by those who do not understand, yet fear not; we shall guide and guard you ever. We do not mind what is said; it reaches us not in our spirit-home, for as we strive to live pure, true lives, as we seek to benefit others, unkind words fall like *arrows* at our feet, harmless and without point. Do not fear; they do not disturb the spirit; we gain a new, added strength every day we come to you. We ask you to live pure and holy; to strive to be as true as possible; to be true to your convictions of right, caring not for scorn or envy, press onward in your way. Seek to be of use to those who come about you; strive earnestly, truly, at all times to cultivate a noble heart, to elevate your inmost soul, to subdue earthly passions, to stamp out selfish desires, and the full light of inspiration shall fall upon you; we will bless you from above with a full influx of spiritual power which shall be of benefit to you and to others in the coming time. Theresa Finnotti, to J. A. Foss, of Hudson, Mass.

Dr. William Bushnell.

[To the Chairman:] I am rubbing up my old head, sir, to see if my memory does not serve me right. I think it does, and that, were I in the body, I should have been seventy-nine years of age the fourteenth of April. I have been in another life a few days over one year, and I have spent the hours of that year, as you call time, in seeking to understand something of natural law, and I have to confess to myself and others that I find I knew but very little when in the body, although I believed I possessed a large amount of knowledge concerning physical life and the condition of man. We become as little children when we pass into the other life; that is, provided we possess spirits willing to learn of others; and it takes but a short period of time to give us to understand that we were but mere babes, after all. My home was in East Boston, so I believe I can call myself a resident of this city. I was a well-known medical practitioner. I desire to send but a word of greeting to my friends and my orothers in the profession.

I have been practicing, for the last few months, in company with experts, with pure vital magnetism, and I find it more potent than any anæsthetic we could ever employ. I believe the time will come when magnetism—animal magnetism—combined with spiritual force, will be so understood and applied by experts to the physical form, when in a diseased condition or in need of surgical appliances, that there will be no necessity to apply the quieting potion or the opiate; that operations can thus be performed without giving pain to the patient, and that disease can be removed without pouring down obnoxious potions. I am experimenting with one I have found, through the kindness of the masters in the higher life, who, possessing a large amount of physical force, is also a sensitive in regard to spiritual things, and through the experiments we have made, I fully believe that, in connection with other professionals, I may be able soon to operate upon the material form, to quiet not only pains, but to so quiet the nerves and the senses of the patient, that a surgical operation could be performed without any outward sensation; and I desire my friends to know this. If they wish to call upon me for any information, provided they supply a good instrument I will put in an appearance, and speak to them concerning things I have ascertained. I feel that I am making rapid strides, considering what my life and ideas were in the body. I feel that it is time we adopted liberal principles, and gave every system a thorough investigation, that we may cull the choicest elements from each opening form of thought, and perfect a system of medical practice that shall be of benefit to the human race. I send my love to my friends. Tell them I am not an old man now; that I feel young and strong in every fibre of my being; that my spirit stands erect in its immortal dower, thankful and glad that it has attained the heritage of immortal life. I was known as old Dr. William Bushnell.

MESSAGES TO BE PUBLISHED.

May 11.—Ezra S. Gannett; Henry C. Newhall; George Shilling; Mrs. Cordelia A. P. Morse; Dr. J. R. Doty; Gracie Hanson; Carrie Trenor.

May 18.—William Miller; Katie Merrill; Isaac Taber; Daisy M. Howard; Theodore S. Bigelow; John Hatch Lennan; Mary H. Lennan.

May 25.—Henry Lanning; Willard Robinson; Martha D. Arnold; Jennie Clapp; John S. Gilman; Philip Harrington.

June 1.—Dr. D. S. Webster; George A. Fisher; Frederick Mayne; Milly E. Jameson; Clara E. Simpson.

June 15.—Black Hawk; Annie Pickering; James F. Hogan; Harriet Dodge; John G. Wyman; Emily C. Jones; Rev. Samuel Tupper.

June 22.—Lyman Beecher; David Handy; George Rathbun; Lydia Raymond; Emma J. Wallace; Ebenezer Bassett.

June 29.—Chauncey A. Barnes; Col. Gardiner Towle; Sarah Snow; Rev. Charles B. Storrs; John Waterhouse; Guide of the Medium.

REPLIES TO QUESTIONS,

GIVEN THROUGH THE MEDIUMSHIP OF

MRS. CORA L. V. RICHMOND,

At the *Banner of Light* Free Circle-Room, during her lecturing engagement in Boston, January and February last, in the absence of Mr. Colville.

Questions and Answers.

QUES.—[By C. S. D. B.] If all mankind were in possession of proper and sufficient knowledge would it not remove sin from this world?

ANS.—This question certainly conveys its own answer. In all probability a sufficient knowledge would remove all sin from the world; but whether mankind are capable, at the present stage of development, of having proper and sufficient knowledge, is quite another question. Knowledge might be presented to you that you could not receive. Capacity is something to be considered. While you are quite well aware that if the child were grown to manhood the child would have different and perhaps wiser ideas, you are also perfectly well aware that the child is not yet grown to manhood. The same is true of the earth. The lack of knowledge upon the earth is because there is lack of growth. When that growth comes, by whatever method of experience or progress, the knowledge will be here, and sin will cease. You are approaching more nearly, every day and year, that condition; each cycle of human growth leaves a larger surface and area of knowledge in the world; humanity grows broader, higher and more expansive, and, as humanity advances, each succeeding cycle leaves the world one degree nearer the acme of release from sin or ignorance.

Q.—Is it possible for the control of a medium to lose his power over that medium by the influx of another and opposing influence, which, when it gains possession, causes the medium, unconsciously to herself, to say or do things of a fraudulent nature, thereby imposing upon the members of a circle?

A.—The answer to this question can be both no and yes, for the reason that it is quite possible for a spirit directing a circle to allow human beings to deceive themselves. We mean by this that "a fool is answered according to his folly," a deceiver receives what he seeks, and if there are a certain number of persons who come to a circle with deception in their minds and hearts, they are permitted to receive deception. The spirit having control of that circle is perfectly capable of preventing it from so occurring, but as a useful lesson to those who seek and those who inquire it is permitted to take place. This often places the medium in a very unpleasant position, and frequently subjects those in attendance to great doubts, but, at the same time, if you will not insist on having as fraud-proof conditions on the part of the spectators as on the part of the mediums, you will have these results continuously.

Q.—[By A. B.] Please explain the method by which spirits can sometimes predict future events, such as a death, giving all the details of it years in advance.

A.—The questioner desires us to explain how spirits can sometimes predict future events, such as foretelling a death, years in advance. We answer: Events are but externalizations of facts already in existence. Times of birth and death are facts; the spiritualities or realities are already born, and thousands of years before you come into external life a spirit wise enough can know of them; thus your guardian angel knows your life-line. A ministering spirit may only know a single event that is permitted him to know by the guardian angel. This may be a prediction that is given to attract attention. Oftentimes an event is thus foreseen and foretold that it may the more effectually call attention to these spiritual methods. Suppose you have a son who is in a preparatory school, and you confidently state to a friend, "Next year I mean to send my son to college," or, "Next year I mean to send my son to France or England." The boy does not know this, but some one knowing it will say to him: "I see you in a distant city; I see you surrounded by magnificent buildings; I see you crossing the ocean; you will be in a foreign country another year." He wonders why this person can predict—but the father has told him. Now, spirits who have the guidance of your lives measure by the life-line the exact next step that will come to you, and, if sufficiently high, see not only that one line, but the converging lines that cross it, as a man on the mountain not only sees the one road by which he has come, but many other roads that intersect it, which the one in the valley cannot see. It is, therefore, but a new unfoldment of what is already in existence, spiritually. The line of causes is the line of realities; the line of effects is the line of shadows.

Q.—[By E. D. Ashley.] If we all have had an eternal identity, why is it necessary to be encased in flesh in order to obtain memory, or a consciousness of that identity?

A.—We have not said that was why you are encased in the flesh. Having had an eternal identity, your being encased in the flesh is one expression of it, or one experience of it; your being encased a hundred or a thousand times forms other expressions. You must do something and exist somewhere, and in the unfoldment or expression of your life it seems to be the order of the universe that you shall be encased in human form. The astronomer does not ask why it is necessary for the stars to be in their places, to have certain forms and orders of growth, but he endeavors to ascertain the facts with reference to it. We do not know that it is necessary to know why. That you are here is evident; that if you commenced here you will end here is also evident. Now the beginnings, the successions and the endings are precisely what they are: eternal, if man is immortal; if they stop here, man is not immortal. The human mind, which is between these two, has already seized hold upon the future immortality, because that is to come. It is quite as necessary to know that you come from somewhere as that you are going somewhere. This is all that is necessary. The fact of eternity is evident, in the natural sequence of logic. Why you are here you doubtless learn by your various experiences, since every human being performs and receives in human life that which clearly stamps upon the mind the necessity for existence somewhere; and as this is repeated until the human life finds its fullest expression, so it is necessary for you to come, to minister as well as to receive; to get knowledge as well as to impart it. The voyager explores the North Sea and the centre of Africa for information. Your spirits, in another state, might voluntarily wish this experience to see what you could do in human life, to mark the pathway with your individuality, each one considering that he or she could do better than another. After this life is over there is not one of you but what says, "Oh, if I had only a chance to try again!" Trying again is another beginning here of this life. Have you not frequently found children to know more than their parents, because they have tried oftener and understand better the objects of life?

Q.—How is an idea formed or produced in the human mind?

A.—There are many minds not overstocked with ideas, but the origin of ideas is in the spirit, and they are not *formed*, but expressed. We never knew an idea to be formed unless it was there intrinsically; unless it generated by spontaneous being; no amount of drilling or of formative process could ever produce it. The mind is but the expression of the spirit, and is variously impressed from without and within until the thought, partaking both of the physical and the spiritual life, is projected. The real source of ideas, however, must be within the spirit, and like the jets of a fountain, the ideas partake of the form of the brain through which they flow, but nevertheless they are ideas, pure and simple. A fountain of water may be sent forth in streams or jets, in fine mist or spray, according to the fountain or shape of the aperture through which it is projected; so ideas take the shape inevitably of the mind or brain. The brain, however, does not produce the idea. The mind of man is but the transient expression of the idea, which changes with its stage of growth, while the spirit, the innermost principle, never changes, but it is, in reality, all there is of ideas.

Q.—Do animals progress in knowledge in spirit-life the same as mankind, or do they always remain animals?

A.—This is a very singular question, inasmuch as if there are animals in spirit-life, they may progress as animals, but not as human beings. It is not necessary to gauge the standard of everything in the universe by humanity, although it seems to be the tendency to do so. Once and for all, we declare that animals do not become human beings, notwithstanding the resemblance between the latter and the former. Human intelligence is always human, animal intelligence is always animal, and is employed in nature as such. It serves its purpose upon one planet and another, according to the state of growth of the planet. Now a dog may be an advanced dog, yet not be human, and may be a very advanced spirit dog, yet not be human. The spirit-land for the animal kingdom exists in a stratum of atmosphere that is only interpenetrated by human beings, on account of their attraction to certain individual animals. There are those who will meet their spirit dogs or horses or birds; that is because they are attracted to them. They will not necessarily inhabit that kingdom always, nor will they always bear these treasures with them. The animal advances in spirit-life according to its condition; the human advances according to the human conditions; they do not necessarily blend except for use upon earth. The time will come when horses will be valueless, because of other methods of locomotion. The time will be when dogs will be comparatively useless, because mankind is no longer a hunter. The depredations of the midnight robber or assassin will no longer be warded off by the friendly barking of the dog. Man is attached to that which protects him or is dependent upon him; toward all that seems to have this dependence there seems to be an attraction. The time comes when his life is severed from the animal kingdom. In the spirit states that are far beyond these attractions, he has no necessity for the association of animals; they however have their own spiritual life, and that is merged again into form, on this or other planets, according to the animal kingdom, but not according to the human.

Q.—[By F. E. Goss.] Please give an interpretation of the following words of Jesus, as found in Matthew, 28th chapter, 18th and 19th verses: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." These passages are understood to be one of the strongholds of the Trinity.

A.—If not interpolations, they are still capable of an explanation that is not only symbolic but, in a sense, correct. Everything is threefold. An aspect of truth must be presented to mankind, not in its completeness, but in fragments, according to man's comprehension. The complete unitary centre of truth or form is not understood, is as incomprehensible as the divine circle or infinite. The Father, the Son and the Holy Spirit are each terms that bear to you a meaning, while infinitude and omnipresence convey nothing. Jesus spoke not for his personality but for his truth; not for the individuality of the man but for spiritual realities; he presented the command as given to him in heaven and earth. So the expression of truth is given to every mind, to every heart, equally alive to truth; therefore when he admonishes them to minister in the name of the Father, the Son, and the Holy Spirit, he does so in contradistinction to other gods that were of a material nature, since they were prone to worship external symbols and forms instead of the spiritual; the Father meaning the infinite creative principle, the Son meaning the presence or birth of truth in the world, the Holy Spirit meaning the interpretation of intermediate agencies that present truth to mankind. This three-fold presentation of truth is not new, nor does it exist in Christianity alone. To crystallize the idea of an Infinite God into the form of the *Triune* Godhead is about as absurd as to say that because the triangle is the only angle that measures the circle, therefore the circle is the triangle. God is not a trinity because these three express him to you, any more than white light is red, yellow and blue, because these are vibrations of it. The white light is itself pure and simple; the Infinite is a unit, as the circle is, but the comprehension of the Infinite by your minds may be through this trinity. It is well enough for human expression, but man makes a mistake in supposing there is such absolute entity as the trinity in the godhead.

Q.—Is it possible for the human mind to conceive of anything that does not exist?

A.—So far as material fact is concerned, human conceptions may transcend realities; so far as spirit is concerned, human conceptions cannot transcend or equal realities. A conception is the giving birth to the form conceived, and most absurdities have such creation; the reality is in the mind of the conceiver, the existence is in his or her spiritual state. It is quite possible to conceive of some form or pageant or position of affairs that has no outward existence in fact, but it is not possible to conceive of anything that *may* not have an existence, that might not have an existence, under adequate circumstances. Doubtless the human mind is creative as well as receptive, and therefore, being creative, can suggest many things that do not exist in the visible world, but must necessarily exist in the invisible world of the mind so creating them. Could you see the formation around individuals, you would find living shapes and realities exactly adapted to their conceptions. Many people are accused of exaggeration and falsehood, who really believe what they state. Their minds create images, and these images become real before their vision; they are actualities to them; as the inebriate perceives serpents around his feet, as the insane person perceives the air peopled with objects you do not discover, so the imaginative mind actually creates a world of its own. To all intents and spiritual purposes, these imaginings are realities. If this is what your questioner means, then it is not possible for the human mind to conceive of anything that is not, because every conception produces the reality.

BENEDICTION.

As the fruitage unto life's flower,
As the light unto life's day,
So be the dower of spirit
That links your lives alway.
May God and angels bless you,
In every earthly way.

A Historical and Prophetic Vision.

O. M. Graves, of Salem, Oregon, furnishes the following vision, which, he says, is given in the words of the young man who beheld it, and who is a remarkable somnambulist:

On this occasion, as is usually the case with me at such times, upon awaking from the somnambulic state I passed into a spiritual condition and met my guide waiting for me to accompany him. I took my seat in the conveyance he had furnished, and we soon reached what might be designated an opera house or theatre.

We ascended a flight of white, cloud-like steps, and entering the building found ourselves in a beautiful opera-box adorned in a manner indescribable. In front of us was a grand stage, curtained with clouds. At that moment strains of celestial music broke forth, and, the misty curtains vanishing, we beheld a beautiful ocean on which were several vessels of various models, each representing a national power of earth.

While we looked on in amazement we saw Spain send out three small crafts toward the Occident. There was a thick fog for them to sail through, but on getting through it they found a large canoe floating idly along, of colossal proportions. After a time they returned to Spain, but the fog which had been between the fleet and that lonely canoe had vanished. At this moment England sent out several crafts to the canoe, and then the misty curtain fell upon the first scene. All this time music was being played in harmony with what was going on. When the curtain again rose the colossal canoe had vanished and its place was filled with numerous crafts under different European flags. England had the largest craft, but a small canoe was dimly seen in the far west. Suddenly there was a mutiny on board the English vessel. There was a struggle long and desperate, and finally we saw the Stars and Stripes mount to the masthead and float in triumph over all. Then a smaller banner was displayed, showing in large figures "4 July, 1776"; at the same moment there appeared upon the stern of the vessel the name "UNION," in gilt letters. Yet the struggle was not at an end; time and again the English flag ascended and was as often prostrated. Once it was equal in height with the Stars and Stripes, and seemed threatening the latter with inevitable destruction, but a cannon from LaFayette shot a ball at the English flag which hove it into the sea below. Upon this the strife came to an end; peace reigned over the Union, and for a second time the cloudy curtains shut the scene from our view. When they were again withdrawn the Union was sailing alone, much enlarged in size, while the smaller vessels had vanished in the west; but the Union was in advance of the European fleet many degrees, and much nearer that perfection toward which they were all sailing. Suddenly the fleet was surprised by seeing the Union use paddle-wheels as a means of locomotion.

Although they imitated her example she gained a whole degree and continued to retain that advanced position; but, while thus improving her advantage, there occurred a meeting on board that nearly divided her before peace was restored. The fighting parties shook hands again, and the negroes, who were formerly in the background, stepped forward and mingled with the citizens. On her banners shone forth the motto "UNION FOREVER AND FREEDOM TO ALL." She went on, still keeping ahead of other nations and astonishing them in many ways. Then for the third time the curtain fell. When it again arose the Union was about to reach the highest degree a vessel could attain, leaving the European fleet many degrees in its rear. But at the moment the race seemed to be won by her a great mutiny took place. Suddenly and with a great crash that mighty vessel, which represented our own native land, was shivered into fragments. The great engine which propelled her, "The Constitution," sunk beneath the surging billows, and all was gloom impenetrable. But it shortly passed away, and upon the fragments we saw the form of a large crown of roses intertwined with thorns; and immediately after a flood of light shone upon the waters, and we saw the spirits of George Washington and successive Presidents hovering over the scene, scattering flowers and evergreen leaves over it. Then we beheld the waters open at the same place where that vessel had sunk, and a beautiful phantom frigate arise from the depths of the ocean, which, under command of George Washington, sailed gently onward to a shrine representing Perfection, upon reaching which it was completely enshrined and surrounded by flowers of the most beautiful description imaginable, whose fragrance filled the air. For the last time the curtain fell.

"There are some things more hideous than death, and more resolutely to be avoided; at any rate, more to be avoided than the mere *risk* of suffering death. And, amongst such things, I always reckoned that of a parent causing the blood, and the diseased blood too, of a beast to be put into the veins of human beings, and those beings the children of that parent."—*William Cobbett, M. P.*

PUBLIC MEETINGS, ETC.

Spiritual Camp-Meeting in Chautauqua County, N. Y.

The Fourth Annual Camp-Meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y., will commence Friday, August 13th, and close Sunday, August 22d. The speakers engaged are Prof. Wm. Denton, Mrs. E. L. Watson, C. Fannie Allyn, Judge McCormick and Lyman C. Howe, beside others not definitely engaged. Music by James G. Clark, the popular vocalist of America. Some of the best mediums for test and other phases are expected. The Dunkirk and Alleghany Valley Railroad runs past the grounds, and trains stop within quarter of a mile of the hall and grove. This popular resort is about twelve miles south from Dunkirk, N. Y., and about seventy miles north from Titusville, Pa. Passengers on the Atlantic and Great Western Railroad change to the D. & A. V. R. R. at the junction four miles east of Jamestown, N. Y. The A. and G. W. Crossing is about twenty miles from the camp-grounds.

Good board and ample accommodations on the grounds at reasonable rates for all who wish them. A beautiful Lake surrounds the Island, and steamboats constantly playing upon the surface for the accommodation of pleasure-seekers, connecting with Cassadaga Village, about one mile south of Lilly Dale. Persons seeking the camp-grounds will cross to the Island from the train on a bridge, and then TURN TO THE RIGHT. Ample room for tents on the grounds.

LYMAN C. HOWE.

The Camp-Meeting

Of the Spiritualists of Western New York will be held on the grounds of the Cassadaga Lake Free Association, commencing on the 7th of August, 1880, and continuing till the 30th. The speakers engaged are: O. P. Kellogg, of Ohio, Mrs. Pearsall, of Mich., Judge McCormick, of Pa., during the meeting; Mrs. Watson, of Titusville, Pa., for the third and fourth Sundays of the meeting, and J. Frank Baxter, the noted test medium, for the last week of the meeting. Messrs. Colville, Stebbins, H. H. Brown and others are expected. Materializing and other test mediums will be with us during the meeting.

The grounds are beautifully situated on an island in Cassadaga Lake, in Chautauqua County, on the railroad between Dunkirk, N. Y., and Warren, Pa. Easy of access. The steamer "Water-Lily" will make regular trips between the village and the Camp, carrying people to and from the grounds and also making pleasure trips around the lake. Arrangements are made for board at seventy-five cents and one dollar per day. All are cordially invited to attend and gain news from their friends "over the river." Come and have a good time.

Per order of the Trustees. O. G. CHASE.

Notice.

The Michigan State Mediums' Medical Association will convene at Lansing July 30th, 1880, and close Sunday, Aug. 1st. All mediums are cordially invited to be present.

Per Order.

Passed to Spirit-Life:

From La Grange, Ga., July 3d, at 4 o'clock in the afternoon, Dr. B. B. Alfred.

For years he has labored faithfully in the cause of Spiritualism, and his pure, beautiful life has led many to believe in it. He was a stanch friend and patron of the *Banner of Light*. His place in spiritual circles in La Grange can never be filled. A more devoted Spiritualist never lived; a purer spirit never joined the immortals. His remains were sent North to his relatives. A. B. SWAIN.

From Candia, N. H., July 10th, 1880, Benjamin Cass, aged 76 years.

He had been a firm believer in Spiritualism for twenty years. MRS. A. B. F. ROBERTS.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of agate type averages ten words. Poetry inadmissible in this department.]

Advertisements.

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ANNOUNCEMENT.

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MISS LOTTIE FOWLER, Medical and Business Medium, No. 2 Hayward Place, near Globe Theatre, Boston. Hours 11 A. M. till 8 P. M. Medical and business examinations by letter. 7w*—July 3.

SAMUEL GROVER, Healing Medium, 162 West Concord street. Dr. G. will attend funerals if requested. May 29.

MAGNETIC TREATMENT of Diseases of the Eyes, Brain and Lungs, specialties with DR. CLOUGH. Office 64 Clarendon street, Boston. June 12.

MRS. C. H. WILDES, Test and Business Medium, 14 Tremont street, Room 5, Boston. July 24.—1w*

MRS. IDA RANDOLPH, Tests and Magnetic Treatment. 3 Tremont Row, Room 20. July 3.—5w*

I. P. GREENLEAF,

TRANCE AND INSPIRATIONAL SPEAKER.

Funerals attended on notice.

Also, Medical Clairvoyant and Homeopathic Physician. Office and Residence, Onset Bay Grove, East Wareham, Mass. July 3.

ASTROLOGY.

OLIVER AMES GOOLD, Scientific Astrologer. Send stamp for Explanatory Circular. Address P. O. Box 1664, Boston, Mass. Arrangements for a Personal Interview of two hours made through the above address for $3. June 19.—8w

MAGNETIZED PAPER.

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Special Notice from "Bliss' Chief's" Band.

"ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He say he love white chiefs and squaws. He travel like the wind. He go to circles. Him big chief. Blackfoot want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away."

All persons sick in body or mind that desire to be healed, also those that desire to be developed as spiritual mediums, will be furnished with Blackfoot's Magnetized Paper for 10 cents per sheet, 12 sheets $1,00, or 1 sheet each week for one month for 40 cents, two months for 70 cents, three months, $1,00. Address, JAMES A. BLISS, 713 Sansom street, Philadelphia, Pa. (Communications by mail, $1,00 and 3 3-ct. stamps.) April 24.

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, $2,00, and four 3-cent stamps. Brief delineation, $1,00.

Address, MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, White Water, Walworth Co., Wis. July 3.

MRS. FANNIE M. BROWN,

MEDICAL CLAIRVOYANT, BUSINESS AND TEST MEDIUM. Brief diagnosis of disease from lock of hair, or brief letter on business, 50 cents and two 3-ct. stamps. Full diagnosis or full business letter, $1,00 and two 3-ct. stamps. Private sittings daily from 9 A. M. till 5 P. M., Sundays excepted. Willimantic, Conn. †—Jan. 10.

DR. E. A. PRATT takes this method to inform his friends that his address will be Onset Bay Grove, East Wareham, Mass., from July 15th to August 15th. July 17.—4w*

DICK & WILLIAMSON SILVER, 50 cts. a Share.
PLYMOUTH GOLD MINING CO., $1,50 " "

A FEW of each for sale and information given by JOHN WETHERBEE, Treasurer, 18 Old State House, Boston. July 10.

A FREE GIFT to all readers of this paper that are suffering with Corns or Bunions by addressing OLIVER BLISS, M. D., 217 West 3d st., Wilmington, Del. July 17.—2w*

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Purely vegetable, and prepared from the best and purest articles to be obtained. No family should be without them.

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BY GEORGE M'ILVAINE RAMSAY, M. D.

CONTENTS.—Matter without Origin; Properties of Matter; Nebulous Theory; Old theory of Planetary Motion; Planetary Motions; Origin of Motion; Cause and Origin of Orbital Motion; Special Laws of Orbital Motion; Eccentricity, Helion and Equinoctial Points; Limit and Results of Axial Inclination; Result of a Perpendicular Axis; Old Polar Centres; Cause and Origin of Ice-Caps and Glacier Periods; Ocean and River Currents; Geological Strata Indicate Reconstruction of Axis; Sudden Reconstruction of Axis inevitable; Ethnology; Axial Period of Rotation Variable; Moons, and their Motions; Meteors, Comets, etc., their Origin, Motions and Destiny; Orbital Configuration of Comets; Planets and Old Comets; Infinity.

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New York Advertisements.

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MAGNETIC and Clairvoyant Physician, 136 East 12th street, New York. All diseases successfully treated. Testimonials furnished on application. Consultations free; Examinations and Psychometrical Readings, $2,00. Office hours, 9 A. M. to 5 P. M. Ladies treated magnetically by MRS. VAN NAMEE at office or at their own residence. Examination by hair, name, age, and leading symptom, $2,00. July 3.—4w

LETTY CAMPBELL gives Clairvoyant Sittings, under spirit-control, with MRS. H. KNIGHT, Magnetic Healer, No. 689 Sixth Avenue, New York City. July 17.—13w*

DR. DUMONT C. DAKE,

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WHO CAN SOLVE IT? A new phenomenal means of curing the sick. Safe, reliable, astonishing, successful. Available everywhere. Address, DR. J. H. MOSELEY, 141 South Eighth street, Brooklyn, N. Y. July 17.—4w*

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By this WONDERFULLY PERFECTED system, patients are successfully treated at their own homes, matters not how far away, without the necessity of seeing them, (in the majority of cases) forwarding their treatment by express, with very ample directions for use, and with continued correspondence kept up—based, in the first place, upon a searching DIAGNOSIS of each case, either by chemical analysis of the morning's urine, (*urinary Sanguinis*) showing the condition of the blood, or psychometric examination by photograph and lock of hair, or both, as may be deemed essential, where personal presence is not had.

FEES—For the first month, $15, including *analysis* and *diagnosis;* or $35 for a course of three months' treatment, securing inhaler, with whichever of the following inhaling vapors found to be needed, viz., The Balm, The Tonic, The Expectorant, The Anti-Asthmatic, The Anti-Hemorrhagic, The Anti-Septic, The Magnetic Blood, The Anti-Febrifuge. Also, with effectual remedies for Cough, for Night Sweats; Vital Tonics, Magnetic Embrocations and Plasters for relief of Pain and Soreness, and every medicament, magnetic or psychic, deemed necessary to each patient. Thousands of patients are thus annually successfully treated at *their* own homes that are not personally attended, because, under the wonderful development of the *new dispensation,* guides and healers *invisible* are constantly deputed in each case, bringing about wonderful *visible* effects.

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SEND 50 cents and stamp to D. E. BRADNER, 60 West street, New Haven, N. Y., and receive by return mail a correct diagnosis of your disease. Enclose lock of hair, state age and sex. 13w*—May 1.

20 Gold and Silver Chromo Cards, with name 10c. postpaid. G. I. REED & Co., Nassau, N. Y. May 22.—8teow

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WHAT?

Materialism, or a Spiritual Philosophy and Natural Religion.

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Passing out from the sway of creeds and dogmas, two paths open—one to Materialism, the other to a Spiritual Philosophy, with Mind as the Soul of Things. Which shall we enter? To give Materialism fair statement and criticism; to show it is a transient stage of thought; to expose scientific dogmatism; to show that Materialism and Spiritualism are unlike and opposite; to give fair statement of the Spiritual Philosophy, and a choice compendium of the facts of spirit-presence and clairvoyance; to show the need and importance of psycho-physiological study, and of more perfect scientific ideas and methods, to emphasize the *inner life* and the spiritual powers of man, and to help the coming of a natural religion, without bigotry or superstition, are the leading objects of this book. Full of careful and extended research, of thought and spiritual insight, it meets a demand of the times, draws a clear and deep line between Materialism and Spiritualism, and helps to right thinking. Its facts of spirit-presence, from the long experience and wide knowledge of the author, are especially valuable and interesting.

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Painted by that Eminent Artist, JOSEPH JOHN, and Engraved on Steel by the well-known Bank-Note Engraver, J. R. RICE.

The Devotional Hymn suggesting the title of this picture has been "music hallowed," translated into many languages, and sung by the civilized world. Its pure and elevating sentiment, charming versification and melody of music, have placed it among the never-dying songs.

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward eyes, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. The picture strikes us instantly, and with full force. Yet while we take in the one idea at a glance, it is still a study. It has the character of an elaborate composition, notwithstanding its simplicity of effect. The becoming drapery, all of the accessories, the admirable distribution of light and shade—all these details, indispensable to the perfection of Art, will repay prolonged attention. But their chief beauty consists, as it should, in contributing to the general effect—the embodying of pure devotional sentiment. As we gaze upon it we insensibly imbibe the spirit of its inspiration.

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"LIFE'S MORNING AND EVENING."

FROM THE ORIGINAL PAINTING BY JOSEPH JOHN.

Engraved on Steel by J. A. J. WILCOX.

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide, "they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. One holds in his hand a crown of light. A little flower-wreathed seraph drops roses and buds which in their descent assume the form of letters and words that whisper to the youthful pilgrims on the shore, "Be kind." Near the water's edge, mingling with the sunlit grass, in flower letters we read, "God is love." Just beyond sits a humble waif, her face radiant with innocence and love, as she lifts the first letter of "Charity,"—"Faith" and "Hope" being already garnered in the basket by her side. Over the rising ground we read, "Lives of Great Men." Further on to the left, "So live" admonishes us that we should thoughtfully consider the closing lines of Bryant's Thanatopsis, "Thy will be done" has fallen upon the bow of the boat, and is the voyager's bright uttering of faith. Trailing in the water from the side of the boat is the song of the heavenly messengers, "Gently we'll waft him o'er." The boy, playing with his toy boat, and his sister standing near, view with astonishment the passing scenes.

SIZE OF SHEET, 22 BY 28 INCHES; ENGRAVED SURFACE, 15 BY 20 INCHES.

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"THE ORPHANS' RESCUE."

Engraved on Steel by J. A. J. WILCOX, from the Original Painting by JOSEPH JOHN.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear.

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"HOMEWARD."

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

DESIGNED AND PAINTED BY JOSEPH JOHN.

"The curfew tolls the knell of parting day," * * * from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand she holds wild flowers, in the other grass for "my colt." Seated under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and to me." "Now fades the glimmering landscape on the sight." This grand Elegy has been translated into various languages, and its rich and harmonious coloring of the threads of life, classical composition and polished rhythm, have fascinated the poetical heart of the world. This art enshrinement of its first lines is truly a master's composition, embodying landscape scenery, and sentiment, wherein the pure and exalted soul of the verse finds eloquent expression. Here the "inspired song of home and the affections" is beautifully painted, *affording another striking example of the versatility and talent of that highly gifted artist.*

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"THE DAWNING LIGHT."

ART ENSHRINEMENT OF

THE BIRTHPLACE OF MODERN SPIRITUALISM.

From the Original Painting by JOSEPH JOHN. Engraved on Steel by J. W. WATTS.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art! To give the picture its deepest significance and interest, the ideal with the real was united, embodying spirits—sixteen in number—without wings, in forms tangible to the sight, enveloped in clouds and drapery of filmy texture, descending through the sky of quickening ether in a winding, spiral form, illuminating the entrance to the house and yard around with their magnetic aura, while another—the "immortal Franklin"—robed in white, is entering the door to the room where the light shines from the windows, and where the first intelligible rap was heard that kindled to a constant flame the projected electric spark of spirit communion. In front of the house are fruit-trees, and an old-style windlass drawwell, with its chain and oaken bucket. A little farther to the left is the gate through which a path leads to the house; and along the road, beyond the open gate, stands the village smithy with its blazing forge, and the honest son of toil. While above and beyond the shop, resting against the side of the hill, is the mansion of A. W. Hyde, from whom Mr. Fox rented this house. In the background, stretching along the horizon, is a naked hill, almost lost against the bank of clouds; and between that and the house stands the fair and fruitful orchard.

SIZE OF SHEET, 20x24 INCHES; ENGRAVED SURFACE ABOUT 11x14 INCHES.

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COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, JULY 24, 1880.

Western Locals, Etc.

Items from Iowa, Michigan, Ohio and Pennsylvania—The Independent Christian Church at Alliance, Ohio.

[*From our Special Correspondent, Cephas B. Lynn.*]

The Camp-Meeting at Bonair, Iowa, commencing June 20th, under the auspices of Geo. Webster, Esq., passed off very successfully. The audiences were large, considering the weather. The speakers were Dr. J. M. Peebles, Prof. S. Niles and Geo. Colby. The latter is a fine trance medium. He excels in answering questions under spirit influence. Mr. Webster is building up an industrial school, which should receive the support of all Liberalists.

The meeting was held in a large and beautiful grove. The singing was excellent, and the whole conduct of the assemblage reflected credit on the management.

The Pilgrim's discourses were learned and eloquent. Prof. Niles and Mr. Colby were very successful in their efforts to please and edify the people.

Spiritualism is a power in the world. Thousands attend the popular grove meetings which are now numerously held all over the country. The press, in conjunction with the platform, can effect a mighty work for the spiritual movement. The writer has labored to the best of his powers to impress upon the minds of the people the necessity of maintaining technical spiritualistic journalism. The response has been most gratifying; long lists of subscribers have been sent to Colby & Rich, and the *Banner of Light* now greets a host of new readers.

BATTLE CREEK, MICH.

Dr. Spencer, Hattie Snow, Mr. and Mrs. Whitney, and others too numerous to mention, stand faithful to the cause of Spiritualism in this old-time arena. The Society is in a good financial condition. Geo. Geer has lectured many times before the Spiritualists of this city. On July 7th the earthly remains of Timothy Snow, a Spiritualist of many years' standing, were buried. Mr. Snow was an honest man, and highly esteemed by all who knew him.

THE INDEPENDENT CHRISTIAN CHURCH AT ALLIANCE.

At Alliance, June 26th and 27th, an Independent Christian Church was formally dedicated. Mr. Steele, a recent convert to Spiritualism, willed several thousand dollars to the Society. Sufficient additional sums were secured to build a nice brick edifice.

Mr. Beauchamp spoke Saturday evening (June 26th) on the subject of "Temperance." He is an able and brilliant lecturer, and made a hackneyed theme absolutely new.

On Sunday (June 27th) Dr. J. M. Peebles delivered the dedicatory address. His theme was "The Necessity and Utility of Worship." The Pilgrim said, substantially: "Man is a worshipful being. Under all skies symbols of his religious belief are to be found. Burn all bibles, abrogate the sacred days of different nations, would you destroy religion? No! New bibles would be written, new ceremonials would be created. The spiritual in man is related to God and the spirit-world. As the physical requires food, so does the spiritual. The religious and emotional nature of man must be guided by reason and a cultured judgment. There should be a careful distinction between religion and theology. Religion is innate, natural; theology is a a curse, a scourge. The latter is to be uprooted, its temples are to be dethroned, its superstitions extirpated, its idolatrous worshipers enlightened."

The Pilgrim spoke in high terms of commendation of Mr. Steele and his unselfish benefaction.

Mr. Bradford, of Enon Valley, a valuable worker for humanity, also spoke. He traced, in a learned manner, the progress of free thought, and cited in a forcible way the persecutions which attended the march of Liberalism.

Mrs. Morse delivered a brief address, which was well received.

Mr. Beauchamp spoke on "One World at a Time," Sunday evening.

The meeting was a success. Quite a large sum of money was raised to liquidate the indebtedness on the church.

NOTES.

The Pilgrim has a "call" to the Independent Christian Church of Alliance, Ohio.

Rev. Reid Stewart, of Battle Creek, Mich., is a liberal Christian preacher, who is doing a good work.

THE MIDDLE STATES.

THE NESHAMINY FALLS AND CREEDMORE PARK CAMP-MEETINGS.

On the Bound Brook route—eighteen miles from Philadelphia, and seventy miles from New York City—at Willett's Station, is Neshaminy Falls Grove. Last August the First Association of Spiritualists of Philadelphia conducted a grand Camp-Meeting at this point. The audiences which convened were remarkable in size and order. The gathering was a complete success.

This year the task is undertaken again by the above named Association. The indications are that the victory of last year will be surpassed this season. Marked improvements have been made in the Grove. Mr. Kefer has been appointed General Superintendent. Ed. S. Wheeler, the veteran lecturer, has been of invaluable service to the Association in arranging details, such as the selection of speakers, etc.

The appointments of the Grove are all superb. First class restaurants, excellent music, a spacious dancing pavilion; in fine, all the customary appurtenances of such an enterprise have been furnished for the people.

THE PLATFORM.

Formal exercises commenced Sunday, July 18th, at 10½ A. M. The sun rose in a clear sky, and at an early hour long lines of carriages were wending their way to the camp-ground.

Special trains on the Bound Brook route brought crowds to attend the sessions of the meeting. Veteran workers assembled in the grand stand.

Mr. Champion, President of the Association, formally inaugurated the meeting in the following words:

My dear friends, I most cordially welcome you to these grounds. We intend to hold a series of meetings which shall be sources of inspiration to us. I regret to say that Mrs. Watson is ill: we shall be obliged to change our programme to-day. Mrs. R. Shepard, of Minnesota, will speak in Mrs. Watson's place this afternoon.

We have engaged a competent corps of speakers, and our ambition is to conduct a meeting which shall be an important factor in the growth of the individual. We have the kindliest feelings toward all. We are not proselyters, in the ordinary sense of the term. Our speakers will give you their best thoughts; you may elect for yourselves which of many theories you will accept. I now declare the Second Annual Camp-Meeting of the First Spiritualist Association as formally opened.

Mr. W. J. Colville then proceeded with the regular address. He spoke in well modulated tones and delivered a brilliant exordium, in which he spoke of the grove as being consecrated to a high and holy work. Bands of exalted spirits were present: a good work would be accomplished. No narrow, clannish prejudices would be exhibited. The right of the individual to elect for himself must be conceded. The eloquent speaker chose for his theme "The Ministry of Angels." He delivered an elaborate and practical address, which was attentively listened to.

Mrs. R. Shepard of Minnesota delivered the regular address in the afternoon. The audience was largely increased over the morning session. Nearly 3000 people were congregated in front of the speakers' stand. Mrs. Shepard spoke at considerable length. She answered in a pointed and apt way some interrogations which were handed in by the audience. Then, taking for her text the familiar words, "Seek, and ye shall find," she proceeded to speak at length of various mental moods, the methods of progress, the value of Spiritualism and the utility of such meetings.

In the evening the writer said a few words from the platform.

[We see that Cephas B. Lynn was to address the people on the 20th, according to official announcement, Mrs. Shepard on the 21st, and Mrs. E. L. Watson on the 22d. The remaining days are provided for as follows:

Friday, 23d, W. J. Colville, Boston; Sunday, 25th, Edward S. Wheeler, Philadelphia, Mrs. R. Shepard, Minn., Elizabeth L. Watson, Pa.; Tuesday, 27th, Mrs. R. Shepard, Minn.; Wednesday, 28th, Elizabeth L. Watson, Pa.; Thursday, 29th, Mrs. R. Shepard, Minn.; Friday, 30th, Sarah A. Byrnes, East Boston, Mass.; Sunday, August 1st, H. H. Brown, Willimantic, Conn., Sarah A. Byrnes, East Boston, A. B. French; Tuesday, 3d, H. H. Brown, Willimantic, Conn; Wednesday, 4th, Elizabeth L. Watson, Pa.; Thursday, 5th, Emma H. Britten, London, Eng.; Friday, 6th, Emma H. Britten, London, Eng.; Sunday, 8th, A. B. French, Clyde, Ohio. Elizabeth L. Watson, Pa., Mrs. R. Shepard, Minn.; Tuesday, 10th, Elizabeth L. Watson, Pa.; Wednesday, 11th, Samuel Watson, Memphis, Tenn.; Thursday, 12th, Nellie J. T. Brigham, Colerain, Mass.; Friday, 14th, Samuel Watson, Memphis, Tenn.; Sunday, 15th, Samuel Watson, Memphis, Nellie J. T. Brigham, Colerain, Mass., Edward S. Wheeler, Philadelphia.]

Beside the above named lecturers, Laura Kendrick, the able and well-known reformer, Mrs. Yeaw, Mr. Graves, Mrs. Morse and others will address the people. A glorious time is anticipated. Local interest in the meeting is intense, as the services last year awakened a profound sympathy with the cause of Spiritualism among the people. In Philadelphia the "First Association" has a large and influential following.

RAILROAD ITEMS.

Parties of not less than ten persons can make special arrangements for reduced fare with the Central Railroad of New Jersey, from the city of New York and all points on said road and its branches. Parties in the city of New York will apply to H. P. Baldwin, agent of the Central Railroad of New Jersey, No. 119 Liberty street. Like parties can make similar arrangements with the Reading Railroad Company, upon application to its agents, from all points on the Reading Railroad, or any of its branches.

Passengers from Philadelphia and Trenton will note the following time-table:

Sunday trains to Camp: from Dépôt 9th and Green streets, Philadelphia, 8:30 A. M., and special train 2:30 P. M. From Dépôt 3d and Berks streets, 8:10 A. M., 2:30 P. M. (special), and 4:30 P. M. Returning: from Willett's Station to Dépôt 9th and Green streets, 10:59 A. M., and 7:35 P. M.; and 10:30 P. M., special train, after the evening lecture. To Dépôt 3d and Berks streets, 7:43 A. M., and 6:36 P. M. Week-day trains to Camp: from Dépôt 9th and Green streets, Philadelphia, 8:30 A. M., (passengers change cars at Jenkintown,) and 7:15 P. M. From Dépôt 3d and Berks streets, 8:20 A. M., 1:25, 4:25, and 6:30 P. M. (passengers by 6:30 P. M. train to Camp change cars at Jenkintown). Returning: from Willett's Station, to Dépôt 9th and Green streets, 9:21 P. M. To Dépôt 3d and Berks streets, 7:43 and 9:14 A. M., and 4:11 and 5:51 P. M. (Passengers desiring to arrive at 9th and Green streets have the privilege of changing cars at Jenkintown, many of the trains making close connection.) All trains from or to 9th and Green streets Dépôt stop at Columbia Avenue Station. Tickets for the round trip from all stations in Philadelphia and return, 55 cents, good for the whole term of the Camp-meeting. From Trenton: Special Sunday train at 2 P. M. Returning at 10:30 P. M., after the evening lecture. This train stops at all stations each way. Fare from Trenton and return, 40 cents. The Tuesdays and Thursdays of each week will be "Excursion Days," with especial entertainments and exercises.

NOTES.

The opening at Neshaminy was a grand success.

Geo. Geer was cordially greeted by Messrs. Champion, Wheeler, Schafer and other members of the board.

The writer will receive subscriptions to the *Banner of Light* during the meetings.

President Champion, of the "First Association," intends to visit Lake Pleasant Camp-Meeting.

Mr. B. F. Dubois will have charge of the dancing pavilion.

As missionary workers for Spiritualism, Camp-Meetings are unsurpassed.

F. J. Keffer is a veteran army officer, and knows how to keep a camp in order.

Neshaminy Falls Camp will give Lake Pleasant a close trial on numbers in attendance on Sundays.

All of the favorite speakers with Philadelphia audiences will be present at the meeting; also several new comers, who will be favorites as soon as they have spoken.

Philadelphians! flee to Neshaminy Falls! Get away from an atmosphere of 94°, 95°, and 96°. As an oven, Philadelphia "takes the cake."

Onset Bay is not forgotten. Stories of yacht-sailing are told by parties who enjoyed such pleasures last year.

Mr. and Mrs. Shumway will visit Lake Pleasant this summer.

CREEDMORE PARK.

On Sunday, July 11th, about five hundred people assembled at this beautiful spot. G. H. Geer delivered an able address on "Religion or No Religion." A terrific squall interfered with the exercises of the day. In the evening the writer had a few words to say.

Mr. Geer spoke on the 12th, 13th and 14th; Mrs. Nettie Pease Fox spoke on the 15th, 16th and 17th; also on Sunday, the 18th, when the attendance was larger.

Notes from Onset Bay Camp.

[By our Special Correspondent.]

A notable event occurred at Onset on Wednesday last, July 14th, which is worthy of record as illustrating the tendency of a practical faith in the ministry of angels and the continued interest of spirits in earthly affairs.

It was the dedication of a cottage just completed by Maj. T. B. Griffith, of Carver, for the free use of worthy mediums in limited circumstances who may need the rest and recreation of the summer season at this home by the sea.

Since the entrance of his youngest son into spirit-life, about six months ago, Maj. Griffith has had frequent and entirely satisfactory communion with him and an elder brother, who passed away many years since, chiefly through the mediumship of Mrs. Susie N. White, of Boston. Old friends and neighbors have, through the instrumentality of this youngest son, been again brought into familiar association with his father, and so positive has been the intrinsic evidence given of the proximity of the spiritual world and the vital interest in mortal affairs maintained by those spirit-friends, that their counsel and advice has compelled attentive consideration.

It was at the suggestion of this youngest son that Maj. Griffith decided to build and furnish this cottage for the use of weary mediums whose means would not allow them to enjoy a season of vacation. The building contains nine rooms, comfortably furnished, and the kitchen, with a large cooking-range and a cistern below, is for the use of all the inmates, each room being represented in the kitchen by a separate cupboard under lock and key.

The dedicatory exercises were held on the twenty-sixth anniversary of the oldest son's birthday, and consisted of short addresses by Dr. I. P. Greenleaf, Mrs. A. P. Brown, Mrs. A. S. Loring, Mrs. W. W. Currier and Mrs. Dr. A. E. Cutter. Bouquets of flowers presented by the ladies, and appropriate mottoes, one of which was "*The Gift of God is Eternal Life*," selected by the spirit-son and tastefully arranged, adorned the two rooms devoted to private and public circles.

The generosity of this kind act to the proposed beneficiaries, its origin in fidelity to the affections which bind the parents on earth to their children in the spirit-world, the appreciation of the office of mediumship and those who bear its burdens, and the value of this example to Spiritualists who have means to follow in this truly beneficent direction, were ably and touchingly alluded to by the speakers.

A spirit altogether humane and beautiful pervaded the entire exercises, and Maj. Griffith and his companion have reason to feel that there are very many who will appreciate this kind and thoughtful act.

Other unselfish and beneficent plans of practical utility are already contemplated at Onset by private individuals, mention of which may in due time be made.

Dr. I. P. Greenleaf spoke from the grand stand on Sunday evening, July 11th, upon "The Influence of Mortals upon the Life of Spirits." It was an able treatment of a subject seldom presented, clearly tracing the reciprocal action of human influence upon spiritual development in all spheres of existence.

Sunday, 18th, was a brilliant day, the heavens above, the earth beneath, and the waters round about, with the temperate atmosphere, blending all necessary conditions for physical enjoyment. Onset was never before so beautiful, for the trees have grown vigorously, and the constant labor of twelve months has resulted in improved highways and the clearing up of leaves and underbrush in all the frequented portions of the grove.

New cottages appear along prominent streets, and on reaching the place of public assembly the finest grove-auditorium in New England surprises and delights the visitor. Fronting the amphitheatre of two thousand seats (firm benches, comfortably backed) rises a fairy-like structure of graceful proportions, ten feet in length, consisting of a central octagon surmounted with a dome, with wings twenty feet in length, which converge at an angle of about thirty degrees. The back and sides only are closed, with windows opening toward the Bay, the front being open and the entire platform being in plain view from all the seats. Scroll-work finish of neat and elaborate designs ornaments the cornice, and upon panels of ultra-marine blue ornamental carved letters in gilt present the legend, "Onset-Bay Grove." Golden balls also tip the ornamental pinnacles on wings and dome. The blue tint of the interior is in soft and harmonious contrast with the red, white and blue colors which alternate in broad bands upon the dome, and are also tastefully used upon the scroll-work of the cornice. The whole effect is bright and harmonious to the eye, and is universally pronounced "a thing of beauty" by all visitors. It will comfortably accommodate the orchestra, choir, speakers, invited guests and reporters, to the number of from fifty to seventy-five persons.

Mr. W. W. Currier, Treasurer of the Association, has supervised the design and construction of this structure, and it "is greatly to his credit."

The exercises of Sunday were according to the announced programme, Dr. I. P. Greenleaf giving the opening address. Subject: "What hath God Wrought? or the progressive work of the Divinity in man."

Miss Jennie B. Hagan gave improvised poems upon subjects presented by the audience—"Onset Bay Grove," "Hope," "Silent Voices" and "Our Future Home" being among them, which for matter and manner of production were truly wonderful.

Mrs. Emma Weston gave the names, place and manner of death, with names of relatives, of many spirits, who were recognized by members of the audience.

Mrs. Sarah A. Byrnes delivered the afternoon discourse upon "The Utility of the New Religion," which was a production of marked ability, given in vigorous and eloquent manner.

The entire exercises of the day called forth many encomiums, the addresses, poems and tests giving excellent satisfaction.

Next Sunday the speakers will be Cephas B. Lynn, the young man "most eloquent"; and J. Frank Baxter, who will sing and give public tests in addition to his address. H. B. S.

Shawsheen Grove.

The eleventh Annual Camp-Meeting of the Spiritualists of Eastern Massachusetts—as regularly conducted by Dr. A. H. Richardson, of Charlestown District—was inaugurated at Shawsheen River Grove, on the line of the Boston & Maine Railroad, on Wednesday, July 14th, (as far as the commencement of camp-life is concerned) and will continue till Monday, August 2d. On Friday, the regular services of the camp were commenced by an appropriate address from W. J. Colville, which was of a high order as to eloquence of delivery and thoughts expressed. At the conclusion of the address, "Winoona" improvised a poem upon "Spiritualism the Rock of the Ages," the subject being suggested by a gentleman in the audience. Mr. Colville will speak at Shawsheen again on Thursday, July 29th, afternoon and evening.

The damp weather with which the campers were at first greeted, turned on Saturday to that which was warm and sunshiny, and on Sunday (18th,) a large number of persons from various points—Boston, Lawrence, Haverhill, etc., etc.—visited the Grove and lent their aid to those in camp to increase the audiences at the speakers' stand. In the morning a band concert from 9:30 to 10:30 introduced the exercises. Mrs. M. S. Townsend Wood and Mr. N. S. Greenleaf were the regular speakers—Dr. A. H. Richardson prefacing their remarks with a few words of welcome to all present. Dr. John H. Currier presided, during the day, with his usual tact, and the services were in their entirety voted a success. In the afternoon a band concert from 1:30 to 2:30 o'clock came first in line of procedure, after which J. Frank Baxter sang, addressed the people, and gave many tests of spirit presence and identity, all of which messages were recognized as correct. The interest of the occasion was much augmented by the singing of little Miss Hattie E. Rice, and the playing (A. M. and P. M.) of Fred Heath, the blind medium.

Among the visitors present on Sunday were Secretary Smith and M. H. Fletcher, of the Lake Pleasant Camp-Meeting Association.

The routine of camp-life is now proceeding with its accustomed regularity, and the various advantages of the spot are being fully and pleasantly utilized. C. B. Eliot's orchestra, of Boston, furnishes excellent music for dancing in the pavilion Tuesdays and Fridays, in the afternoon and evening, and in the evening of other days in the week, Sundays excepted. Excellent singing is also furnished for the speaking and other devotional exercises, by a choir under the direction of Mrs. C. B. Eliot, who is a fine vocalist.

On Friday, July 23d, Mrs. Sarah A. Byrnes will occupy the platform at Shawsheen, and on Sunday, July 25th, Hon. J. M. Peebles will lecture at 10½ and 2½ o'clock. A large attendance is looked for, and is certainly deserved.

Lake Pleasant.

F. L. Stetson writes: "About seventy-five families have already arrived at the grounds, and more are daily expected. Among them may be mentioned Mrs. Nelson, Henry B. Allen, S. M. Baldwin, and many more. New cottages are being erected; among them are those for the noted mediums, Dr. Fairfield, Mrs. Pasco, Dr. Jack, and Dr. Dillingham. Mr. Adams, Mr. Dudley, Mr. Lincoln and others are also erecting fine houses. From the appearance of the numerous piles of lumber one would think that quite a town was being built."

Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Excellent quartette singing provided.

Pythian Hall.—The People's Spiritual Meeting (formerly held at Eagle Hall) is removed to Pythian Hall, 176 Tremont street. Services every Sunday morning and afternoon. Good mediums and speakers always present.

PYTHIAN HALL.—An unusually strong healing power pervaded this place last Sunday morning, and the healing mediums seemed to be profoundly wrought upon while giving treatments. Several strangers found their way among us, who testified to their satisfaction in being present. We had the pleasure also of having with us two ladies who less than a year ago were given up by the "Regulars" to die, and one of them even had a dress prepared to be laid out in, which she has since worn to our meetings. She attributes her recovery to the magnetic influence sent her from our little meeting in Pythian Hall. The other, a young lady of nineteen years, was given up by her physician to die of consumption, because she had lost two sisters by that disease (when in fact she had no consumption about her). She also attributes her recovery to the magnetism sent, and also carried by different healing mediums who visited her. I mention these two cases only, though many others might be cited.

In the afternoon A. W. Scott occupied the platform, and gave a large number of very clear tests, which were nearly all recognized. Remarks were made by Dr. Wheelock, J. N. Eames and others.

Next Sunday afternoon Prof. Toohey will deliver an address upon "Vicarious Substitution in Law, Medicine and Theology." F. W. J.

URANIA: A Monthly Journal of Astrology, Meteorology, and Physical Science. London: Simkin, Marshall & Co.

We have the June and July numbers of this publication, both of which contain matter of considerable interest. The forecasts of weather have attracted much attention. Those given in a previous number, for the month of April, stated that "an unusual degree of atmospheric disturbance was certain to be witnessed in many parts of the world," and on the 18th of that month severe tornadoes occurred in several of the Western States of this country. Those for June and for July thus far have proved singularly correct. The leading articles are, "The Influence of Neptune," "The Liberal Government," "Sun-Spot Astrology," "Conjunction of Saturn and Jupiter in 1881," "The Scriptures and Astrology," "Wild Fire," "The Astrology of Shakspeare," "The Connection between the Meteorological Phenomena and the time of Arrival of the Earth at Perihelion."

I am sure what a man doth he thinketh; not so always what he speaketh.—*Bishop Hall.*

The Reviewer.

THE FAITH OF REASON. A SERIES OF DISCOURSES ON THE LEADING TOPICS OF RELIGION. By John W. Chadwick. Roberts Brothers, Boston, publishers.

To the Editor of the Banner of Light:

It is no new thing for a clergyman now and then to be somewhat heretical. Such have long troubled the peace of Israel, but they have been in a small and unpopular minority, persecuted, slighted, misunderstood, crushed—unless so strong that this was impossible. The Unitarians have been, perhaps, the most liberal of all the denominations, yet the publication of Theodore Parker's "Discourse of Religion," and other sermons of his in which he ventured to dissent from their kind of dissent, made a fearful stir in their ranks forty years ago. Old Harvard was moved to its respectable centre; pulpits were closed against him; the *Christian Register* pronounced its polished anathemas, and only the great intellect, the rare scholarship and the flaming heroism of the man—brave as a lion yet tender as a lamb as he was—kept him up. But now, in this country and in England, Unitarians unite to honor his memory and to circulate his writings. Men nominally Orthodox, like Dean Stanley and Canon Farrar in England, and Phillips Brooks and Thomas K. Beecher in this country, come to the verge of old-fashioned Unitarianism and Universalism or even go beyond it, while a goodly company of young heretics press to the front, or are put there, and are making the heresy of yesterday passable or popular to-day.

Of this company is Rev. John W. Chadwick, of Brooklyn, N. Y., preacher to a fine congregation, writer of books like "The Bible of To-day," which treats that Hebrew book as of human origin, and aims at justice to its merits and defects alike, and author of "The Faith of Reason," a rational book on Religion. Such books now find popular publishers, gain fair circulation, and, although bad, are not so *very* bad as of old with good Orthodox people. Veteran Dr. Bellows fellowships Mr. Chadwick; genial Robert Collyer smiles on him; Boston Unitarianism opens pulpits to him, and the ripple of discontent against him among good old-fashioned people is mild indeed compared to the angry billows that beat against Parker for saying about the same things. So moves the world! Keep to the front, steady and true, and the laggards will fall in. Spiritualism in its higher aspects, its beautiful facts, its broad philosophy, its natural religion, is at the front. Steady all! Forward!

Discourses first given to Mr. Chadwick's congregation on Agnostic Religion, the Nature of Religion, God, Immortality, Prayer, and Morals, make up this valuable book; all treated with eloquent earnestness and in free yet reverent spirit. Of Spiritualism he says:

"I am aware that a complete survey of the arguments by which the modern mind sustains its faith in immortality ought to include the late remarkable development of Spiritualism. Within the boundaries of Christendom it can be safely said there is no faith in immortality so strong and so glad as that of the Spiritualist. His other life is an extension of the present, with its attendant occupations and delights. While the average Christian's faith is conventional, the Spiritualist's is thoughtful. . . . He means it shall be scientific. . . . I do not speak from personal experience, but I believe that Spiritualism has developed certain wonderful phenomena, for which the evidence is a thousand times as strong as for any New Testament wonder. But between these phenomena and the affirmation that they are caused by disembodied spirits the gulf is one I cannot leap, for it is simply infinite."

This extract shows two things—a fairness of intent and statement, which is well, and a want of any personal attention to a confessedly great matter, which is not well or wise. He treats immortality as of great moment, and has faith in it; he says Spiritualism gives a thoughtful faith in it more strong and glad than that of the Christian, and yet has given no personal attention to a matter confessedly so full of inspiring power!

Indeed, through the fine statements and illustrations of this charming book there crops out, here and there, a semi-confession of the weakness of religious ideas, as compared to the strength of so-called scientific statements. One feels a want of that abiding and positive and triumphant confidence in great spiritual realities, such as must and will conquer all materialistic negations. Why is this? It is because this gifted and true man is not alive to the need and importance of a study of the inner life of the universe, of psycho-physiological science, of man and his spiritual powers and infinite relations, of the positive supremacy of mind over matter, both inseparable, but the inner ever ruling and shaping the outer, in atoms as in worlds, in the worm as in man. "To this complexion *he* must come at last," to gain full sweep and sway of what is most real and abiding in his being, and to be an uplifting power shaken by no fear or doubt. For him and his like we must hold to our way, and work and wait.

Yours truly, G. B. STEBBINS.

Detroit, Mich., July, 1880.

Close of the Lecture Season of the Brooklyn Spiritualist Society—Mrs. Hyzer's Successful Labors.

To the Editor of the Banner of Light:

At the close of our lecture season, June 27th, the following resolutions, prepared by the Executive Committee of the Brooklyn Spiritualist Society, were presented to Mrs. F. O. Hyzer. As the resolutions were read following Mrs. Hyzer's Sunday evening lecture, they were warmly applauded by the audience, and on being submitted to a vote, were unanimously adopted:

Whereas, Mrs. F. O. Hyzer has rendered to this Society and to the cause of Spiritualism faithful and most acceptable service as its regular speaker for many months; and

Whereas, It is in the interest of truth that the Brooklyn Spiritualist Society is organized, and for public reasons alone, connected with the advancement of the cause of Spiritualism, that it sustains Sunday lectures, conference meetings, and the Children's Progressive Lyceum; therefore,

Resolved, That on an occasion so important as the close of another lecture season, and the close of a seven months' engagement with Mrs. Hyzer, a public expression of approval of the lady's faithful services to the Society and the cause it represents is demanded. And it is also demanded of us, the members of the Society, and the liberal and generous-minded men and women, who are constant attendants upon our lectures, to renew our pledge of support to the Society in the important humanitarian and educational work in which it is engaged.

Resolved, That the services of Mrs. Hyzer, rendered to the Society under the present and under previous engagements, have been such as to command our grateful acknowledgments and approval; that Spiritualism is honored by the loftiness of purpose and nobility of character of our friend and co-worker as completely as it is vindicated by her surpassing eloquence of speech; that whatever may be the vicissitudes of the future, and whatever may be the relations hereafter of our Society with Mrs. Hyzer, we shall cherish the recollections of our past labors and coöperative work with this honored instrument of spirit-power with an affectionate and enduring remembrance.

Resolved, That the success of the Society and the cause it represents (that cause having its primary impulse in the spiritual world) is not to be judged of by the numbers, few or many, who may from time to time constitute the membership, or attend, delighted listeners, on our public lectures. On the contrary, the Society must be judged by its scope, by its fidelity to the spirit-world and its mediums, those accredited instruments of spirit-power. And this Society, judged of as a moral and reformatory force, though feeble in numbers, surpasses any of the older religious societies that so persistently antagonize it. Take only one example of the ascendency that the Brooklyn Society has attained as a moral and reformatory force: One of the principles fundamental to Spiritualism, and which it has always pertinaciously asserted and adhered to, is *absolute equality of rights for women*. In this city of churches, where the pulpit is more than ordinarily powerful, woman is excluded from it, and is allowed to fill only subordinate ecclesiastical positions. With this strong influence against us, our Society, faithful to its principles, has sustained Mrs. Hyzer and other female speakers against the example and opposition of the churches until it is now evident that the churches (and the educational institutions under their control) will soon be compelled to acknowledge the justice of the principle of *the absolute equality of rights for women*; and by the force of that public opinion, which Spiritualism has enlightened and rendered effective, will be compelled to open to woman their pulpits and all official positions.

Resolved, That on the eve of this great triumph for one of the dearest and most cherished of the fundamental principles of Spiritualism, it is a proud position for the Society to occupy, that among the speakers whom it has welcomed and sustained on its free platform within the past few months are Mrs. Hyzer, Mrs. Richmond and Mrs. Brigham, who for their ability to stand before public audiences have no superiors in the pulpits of this or any other city.

Resolved, That as of old the "agitation of thought is the beginning of wisdom," and the advanced stage on which Spiritualism has now entered furnishes a wider field of effort and demands from us increasing activity and vigilance. And in this closing hour of our lecture season we renew our pledge to the officers of the Society to stand by them in all the duties we have entrusted to them and in all their efforts for the upbuilding of the cause.

The President read a statement from the Treasurer, Mr. N. B. Reeves, showing that for the whole lecture season, ten months, the total expenses exceeded the total receipts in the sum of $70. No sooner was the announcement made that the money was wanted than nearly the full amount was furnished by the audience. Subscriptions from $1 to $5 came in rapidly, and this was followed by a basket collection.

Thanking the audience for their prompt and generous response to the financial needs of the Society, not only on this but on all previous occasions, the President announced that the Sunday lectures were now adjourned for the months of July and August. C. R. M.

Brooklyn, N. Y., July 5th, 1880, }
Everett Hall, 398 *Fulton street*. }

The Editor-at-Large Project.

The purpose for which the Editor-at-Large project was inaugurated by a band of spirits, to which we have heretofore alluded, seems by many of our readers to be misunderstood, they supposing it to be a movement instituted for the benefit of the *Banner of Light*, when nothing could be further from the fact. The scheme emanated exclusively from the spirit-world workers—they feeling that the time had come when an experienced and competent person for the task should be selected to *reply to the secular press writers against the spiritual philosophy in the columns of such journals of that character as would admit his articles among their contents*. After mature reflection they named PROF. S. B. BRITTAN as the man best qualified for this important work. We were requested to aid the Spirit Intelligences in so doing, to which we readily assented, not supposing for a single moment but that the representative Spiritualists in all parts of the country would see this matter in the same light we did and lend a helping hand.

Prof. Brittan's work *has*, we repeat, *no connection whatever with that of the Banner of Light*. The special service in which he is engaged is described in the preceding paragraph; and the only articles (copied ones aside) which have appeared (or will appear) in our columns from him in his character of Editor-at-Large are such as have been prepared by him for the various secular or religious papers, and *have been by them rejected*.

The amount of Funds previously acknowledged and placed to the credit of Dr. Brittan, ending May 15th, 1880, is as follows	$1,022,60
E. Samson, Ypsilanti, Mich	10,00
Edward S. Varney, Lowell, Mass	1,00
Laura M. De Lano, St. Peter, Minn	5,00
C. D., New Britain, Conn	1,00
Emil, Cincinnati, O.	30
E. J. Durant, Lebanon, N. H	5,00
H. A. Crosby, Newton, Mass	1,00
Friend, Corfu, N. Y	1,00
A. J. Van Duzee, Philadelphia, Pa	50
A Friend, Connecticut	5,00
Mrs. Jennie Lord Webb	10,00
E. S. Calkins, E. Portland, Oregon	1,00
E. Wheipley, Hampshire, Ill	5,00
Amount Pledged.	
H. Brady, Benson, Minn	2,00
Peter McAuslan, Yuba City, Cal	5,00
Religio-Philosophical Journal, Chicago, Ill	25,00
Henry J. Newton, 128 West 43d street, N. Y	100,00
Charles Partridge, 29 Broad " "	50,00
C. W. Cotton, Portsmouth, Ohio	5,00
Hon. M. C. Smith (personal), New York	25,00
H. Van Glider, " "	25,00
E. V. B., Newark, N. J	5,00
B. Tanner, Baltimore, Md	5,00
J. A. Cazino, New York	10,00
Total to date	$1,325,40

Our esteemed contemporary, the *Harbinger of Light*, published in far-off Melbourne, Australia, has expressed the whole sum and substance of the plan in the following paragraph, which we recommend to the attention of all our readers:

"We are glad to observe from the *Banner of Light* that the 'Editor-at-Large' project is succeeding, and that Prof. S. B. Brittan has entered upon his duties in this direction. The principal duty of this official is to reply to letters and articles against Spiritualism which appear in the secular papers, and to contribute to such papers as will publish them, articles on Spiritualism. A better man for this duty than the veteran Spiritualist and journalist referred to could scarcely be found."

The Freethinkers' Convention.

A SPECIAL NOTICE.

I have made arrangements with one of the best show-bill printers in the United States to print some large posters for advertising the Freethinkers' Convention. The posters will be 33 by 48 in size, printed in red and blue ink, with a fine border.

On these posters will be printed first a picture of an American Eagle, with a scroll in his beak, on which will be inscribed "Universal Mental Liberty," under which will be a full notice of the Convention, including names of speakers, railroad rates, &c., &c. These bills will be forwarded by me to any address on application. The charges for the same will be for 25 or less, 7 cents each; for any number over 25, 6 cents each. If to be sent by mail, an additional sum sufficient to cover postage must be added. I *earnestly request* every friend of Free Thought to order a few of these bills and aid in getting them posted throughout the whole country.

H. L. GREEN, *Sec. Freethinkers' Association.*
Salamanca, N. Y.

Oswego Valley Grove Meeting.

The great Annual Meeting of the Friends of Progress will be held at the Oswego Falls Fair Grounds, near Fulton, N. Y., on Sunday, July 25th. The addresses will be by Hudson Tuttle, and Mrs. Emma Tuttle will be present to assist by reading and singing. A collection of five cents will be taken at the ticket office to defray expenses.

Per order of Com.

Passed to Spirit-Life:

From No. Weymouth, Mass., June 25th, Mrs. Sarah W. Bradford, widow of Lewis Bradford.

Funeral services were held at the residence of her father, Elisha Pratt, conducted by Dr. H. B. Storer, assisted by a quartette, composed of singers from the Pilgrim Church choir. The remarks of Dr. Storer were eloquent and full of comfort, briefly outlining the spiritual belief, and meeting with the unqualified approval of many of the friends present who had never before heard our views presented. E. F. P.

From her residence on North Avenue, Old Cambridge, Mass., on Wednesday, July 14th, Mrs. Ella F., wife of F. W. Wardwell, and daughter of James S. and Edna Dodge, of Chelsea.

Having faith in Spiritualism, she promised to return and converse with those she loved. ***