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WONDERFUL NOVELTY IN PSYCHOG-RAPHY-SPIRIT-WRITING IN CHINESE A GREEN LEAF, APPEARING BE-TWEEN TWO SLATES.

To the Editor of the Banner of Light:

In your paper of June 5th you published an account, by Dr. J. R. Buchanan and myself, of some splendid manifestations of psychography (in Latin, French, Italian and English, and in some unknown Oriental characters,) in the presence of the medium, Alex. Phillips, at No. 133 West 36th street, New York, as witnessed by us under perfect test conditions.

We have since held another scance with that medium, on the 14th June. It presented nothing very remarkable except one phenomenon which was new and extraordinary indeed. We had placed two well cleaned slates, joined together, under a chair, distant some six or seven feet from where we sat-the medium and ourselves. A piece of white paper had been placed between them, in the hope that it would be written upon, as had been the case at our anterior scance. As before, there was no pencil. After awhile we opened them, but found nothing written either on the paper or on the slates. I then removed the paper and restored the joined slates to their position under the chair. The medium at no time approached them. We then sat for some twenty minutes or thereabout, conversing with the spirits, through questions, which would be answered by raps or by rapid writing through the hand of the medium.

At last I again took up the slates, when we were astounded to find between them no writing on them, but a large green leaf, and that leaf covered all over with large Chinese characters. They seemed to have been made with some sort of reddish-brown pigment applied with great delicacy and perfection of drawing, as though with a fine camel's-hair brush in the hand of a veritable expert. Examined under a microscope, the characters appear to have been indeed the work of a most skillful expert. We asked from whom this writing had proceeded, and laid the slates together for the reply. The answer, in distinct English characters, was "Confucius." Dr. Buchanan, after consultation between us, took the leaf to get it photographed and the Chinese characters translated. A couple of days after, he wrote me that the attempt at photography had failed to produce the characters, or more than a slight trace of some of them, by reason of the combination of the colors of the dark letters on the dark green ground, but that he had secured the leaf under glass in a frame. He had shown it to some intelligent Japanese, who had at once translated the inscription as follows:

"THE DOCTRINE OF CHRIST IS IN THE CEN-TRE OF OUR TRUE HEART, AND NOT THE EX-TERNAL ORNAMENT."

This is what might well have been written by the spirit of Confucius, even in the acceptance of those who disbelieve or doubt the individual personality of Christ, but regard his "doctrine." or the doctrine ascribed to him, as an emanation from what they term "the Christ-spirit."

Dr. Buchanan also mentioned in his letter that he had presented the leaf to several psychometric mediums with remarkable results; that he had taken full notes of the impressions made by it on one of the best of them, Mrs. Decker, and that he would write out a report about it. I advised him to take the leaf to Mr. Henry J. Newton, who is at the same time President of the Photographic Society, and also President of the First Spiritualist Society of this city; that as he was a highly scientific expert, as well as skillful manipulator in photography, he would probably be able to get some negative of the leaf. The result has been a fine success. and we have the pleasure of enclosing to you a distinct photograph of it, obtained by means of the transmission of light through the leaf during several days.[*] To the eye the leaf (now before me) exhibits only the writing on its opaque green surface. The photograph, the negative having been obtained by the transmission of light through it, shows all the fine tracery of the reticulations of the structure of the leaf. The characters, originally reddish-brown, have become quite black, probably under some chemical influence of the light to which they have since been exposed. The edges of the leaf, originally perfect, are now somewhat torn, having been gummed by Dr. Buchanan to the paper on which it was laid when framed under glass. The drying of the leaf has also wrinkled it and torn it a little apart in one place. The

The engraving which accompanies this article is a faithful reproduction of the photograph, and cannot fall of being an object of interest to our pairons. -ED. B. OF L.?

Japanese gentlemen who translated the inscription said that the leaf was of a tree from whose leaves silkworms are fed in their country. We think it is of the Morus Multicaulis. Many years ago there was for a season an active speculation in this country in imported multicaulis trees. I may add that at a subsequent casual visit to Mr. Phillips I asked the spirits who manifested their presence whether the leaf had been brought from China by the spirit who wrote it. "No," was the reply by raps. "Then it was taken from some tree in this region ?" "Yes."

This phenomenon makes intelligible and no longer incredible the stories told by travelers of the holy tree at the sacred city, Lassa, in Thibet, the leaves of which are said to contain certain sacred names or phrases. Since a spirit has thus written on one leaf, why not on many? J. L. O'SULLIVAN.

To the Editor of the Banner of Light:

Mr. O'Sullivan, who is a very accurate reporter, having prepared the above minute statement at my request, which is thoroughly correct, I_would add_ that the leaf when received was green, but wilted or half dried, one corner being quite dry. I am not sure as to its identity, but it bears a general resemblance to my recollection of the mulberry. That the message on

it was from Confucius I have no doubt. Its origin is fully verified by psychometry, and I have enough spiritual perception myself to testify positively to the exalted intellectual and benevolent character of the spirit from whom t came. I can perceive that he was one of the brightest and best this earth has ever known.

The day after our experiment Mr. B. was in my office, a gentleman well known among Spiritualists as a popular and gifted writer. It was the first time I had met him, and I tested his psychometric powers, which I found to be of a superior character. After describing other individuals most happily, I held the leaf over his head without his knowing what the object was (in all my psychometric experiments the psychometer is not allowed to know anything of what he is describing), and he gave me an excellent description of Confucius, which I regret that I did not take down at the time. He recognized a very ancient spirit—the spirit of a great philosopher-and finally said that he thought his residence was in China.

Dr. M., Dr. H. and Dr. F. nave same way given descriptions as satisfactory as that of Mr. B. Among other remarks Dr. M.

"This seems an illuminated brain with high ly-developed spiritual conditions—an advanced spirit who has been making some recent acqui sitions—a male, with a good development of both love and wisdom. He has a great inter-est in the people on earth, and the develop-ments now taking place. It corroborates your views of the evolution of the brain and the proress of the race. He is acquainted with what

you are doing.
"He is a highly developed person, understanding the laws of life, has a wonderful mind considering the age in which he lived. His views of religion are those of a utilitarian. [How does he regard Jesus Christ?] As an advanced workne regard Jesus Christ? As an advanced work-er who received great spiritual light. The di-vine principle was well manifested through him. He was one of the important spirits who had much to do with the development of Jesus. [What was his location on the earth?] It was in a warm climate, far to the East. The first name that comes to my mind is that of Confu-cine."

A psychometric experiment with Mrs. L. gave me a realizing sense of the presence of Confucius. She spoke of his healing power, and of his good-will to myself, then said that he passed away from life very calmly, and says you will pass away in the same manner; but he does not approve of all you do. You are too sedentary, as he was sometimes himself; you should go out more; and you should correct the last two pages of your writing—it is not right.

Mrs. L., who had just arrived in the city, had no idea of the subject of my writing; in looking at it I perceived that these two pages need ed correction. When I was writing I discovered that in my argument I had been led to speak more strongly of the effects of the absence of religion than was justified by the facts of anthropology and human history, and that the statement would need correction; but I had stopped, and laid the unfinished writing aside without making the correction. Confucius was right, and the correction was necessary; but I had not been thinking of it on the day of this experiment.

Some persons, unacquainted with psychometry but familiar with mesmerism, suppose the psychometer to be like a mesmeric subject under the control of the surrounding persons. But this is not the case with persons who have not been under mesmeric control. A good psychometer is as independent as a microscopic or telescopic observer.

Our most celebrated and accurate psychometer, Mrs. Cornelia H. Decker of 205 East 36th street, gave the following description without seeing or touching the leaf—her hand being placed on the glass of the frame in a dark apart

PSYCHOMETRIC DESCRIPTION. "This seems to be something in an unknown tongue," The writer is a mani. It dates very far back, very remote, thousands of years, back to the first periods of human history—before English civilization; everything seems crude.



"The complexion of the people was dark and swarthy, with high cheek-bones, square shoulders, thick neck and lips, full mouth; but withal there was a good development of perception, yet not much of the spiritual. There was great destructiveness, a full back brain. The women seem strong as the men; there was very little difference in the sexes. I see heavy burdens carried by women; I see sacks. I see something on a man's shoulders like a yoke to carry burdens with. The shoulders are broad and strong.

"The writer was a leader, and endowed with what they would call superna are wisdom. He seems to be held up like a delty, or creat oracle. I see snakes and reptiles worshiped; but it is not so now.

I see snakes and reptiles worshiped; but it is not so now.

"There was something magical about this man. He had great power. I do n't say that he was a magician, but he has great concentration of soul-power. If he were going to write, he would make characters. He did no physical labor, was not born for that. He was a reformer, an innovator; he enlightened the people, he was an oracle; he brought them up out of degradation and idolatry. He is now at work, bringing up the people to the light of advanced truth. He does not come here much, his coming was a specialty. specialty.
"His reformatory character is fully developed.

propagating science and truth for this and other planets. He seeks moral elevation—his life is devoted to benevolence. [What does he think of the Christian system?] While he has great or the Christian system? While he has great respect and love for Jesus, he would institute a broader system. He feels that Jesus had his equals before and since. He has much to do with the occult, and could give prophecies. He knows such as you—you would be one of the

chosen ones. "He taught orally—many of his ideas are graven on stone; he taught much by symbols. With a suitable medium he would give valuable With a suitable medium he would give valuable suggestions. He has creat magnetic force—great healing power. His locality was Eastern—very remote—in Asia. He is interested in doing away with all erroneous ideas in regard to the future life. He is not alone. There were others of similar character in his age. There have been many crucified saviours—he does not approve of worshiping them. He is more philanthropic than emotional—does not believe in rites and ceremonies. He teaches unlimited freedom of thought—is not as much interested. freedom of thought—is not as much interested in the emotional as Christians. He would soft-en and smooth many things. He was not ascet-ic, but took life naturally; was often very cheer-ful, and would descend to familiar pleasures." To this description of Mrs. Decker I would

add that the spirit-nature of Confucius harmonizes well with that of the founders of Christianity, and I have recently seen his name united with those of the four evangelists in signing a message to one whom they propose to use for religious purposes. The signatures, psychometrically tested, manifested the different characters of the signers.

I have found also a character very congenial and similar to Confucius in the poet-philosopher, Xenophanes, a contemporary of Confucius. who was in the meridian of life in Greece and Sicily when Confucius was born. He was an inspired poet and a grand champion of monotheism against the polytheism of his time and those degrading anthropoid conceptions of God which have pervaded not only Greek mythology, but modern Christianity.

Mrs. Decker's remark that Confucius "was not alone-there were others of similar characacter in his age," is verified by the fact that he had as contemporaries not only Xenophanes, but the Greek philosophers Anaxagoras and Protagoras, the moral hero, Aristides the Just. and the grandest mind of antiquity, PYTHAGORAS; while he was immediately preceded by the noblest of the Greeks, Solon, and immediately succeeded by Mencius, who ranks next to Confucius in China, and by Socrates, Empedocles, Plato and Aristotle, and other illustrious characters.

The persecution and banishment of Xenohanes, Anaxagoras and Protagoras for teaching a loftier religion than the superstitious multitude would tolerate, and the subsequent martyrdom of Socrates, should associate them in our minds with the more fortunate Confucius, who taught similar truths. In the sphere of these wise and heroic ancient spirits we find the noblest influences for our inspiration to-day, and they are not unwilling to come when we

invite them. Confucius is actively engaged in some of the most wonderful spiritual phenomena now in progress.

Joseph Rodes Buchanan. 1 Livingston Place, New York.

WONDERFUL MANIFESTATIONS WITH - HARRY BASTIAN.

To the Editor of the Banner of Light:

Harry Bastian came to Lockport the 8th of June, after filling very successfully one week's engagement at Ithaca, this State. On the eve of the 9th he gave a seance at my residence to a circle numbering twelve persons. Care had been taken in selecting the sitters and in making the conditions pleasant and harmonious.

After a dark scance of much interest, full of kind remembrances from spirit-friends and strong demonstrations of spirit-power, we arranged for a light seance; and had been sitting but a few moments when a face came to the aperture, which I instantly recognized as that of my sister. She bowed to my wife and self, and almost immediately came outside the cabinet, smiling and bowing to each of us, then retired within, closing the door. My wife said, "Lizzie, will you please come again? I wish so much to have you come nearer!" The spirit then, from within the cabinet, called for more light, and came out some six feet from the cabinet, within three feet of the circle, and then seeming to decrease in size, and faltering, as if losing power, returned to the medium; but immediately_came again, this time close to my wife's side, looking just as in life, and making some signs with her hands, which I did not quite understand at the time. She then moved to the other side of the room, and taking a chair that stood near, placed it by the cabinet door, making signs for my wife to come and sit by her, which she did, while Lizzie stood looking down in her face, smiling and calling her by name; then wishing her to take her place in the circle again, threw her a kiss, standing in the door until Mrs. C. had resumed her seat. The spirit then sat down in the chair a moment, but soon arose, and taking the chair tothe end of the room, sat down close to the sitters, looking upon them all very pleasantly. She then moved back and forth several times, went to a window and leaned forward as if looking out, looked behind the cabinet, and did many other things. Her dress was of white material, beautiful beyond description, gracefully arranged about her form, and having a long trail, which seemed to be her especial care. Once as she came out of the cabinet it caught on the side of the door, and all heard distinctly sound as if it was torn. She stooped, took it in her hand, examined it very carefully, and seeming satisfied that it was not injured, dropped it again and examined the door. After this as she passed in or out she would lift the trail until safely through. This trail was much onger some times than at others, and as she lifted it up it partially de-materialized in her

I will not attempt to record all that took place at the several scances, but briefly describe what occurred at one given on the 16th to a few friends, six in number. One lady, before taking her seat, placed a bouquet of flowers in the cabinet with the mental request that a dear friend would come, and if possible bring it to her. The first person that came was this same friend, fully recognized, first at the door, then out a little further, but losing power she moved back, and in the door, in view of all, de-materialized from a full form to that of a child ten years old. She then stepped inside, came out still further after a moment, and again, back to the door, where she decreased from full form to the size of a child five years old. Moving back into the cabinet, she remained a little longer than formerly, then came out and passing close to the friend, gave her the bouquet. Returning just within the door, but in plain view, she again gradually decreased in size, until her form vanished entirely, and only a portion of the drapery remained, a small heap of white upon the floor.

The door closed, but soon she came again across the room to the lady's side, and bending over her with a pleasant smile, replied to a question asked, then hastening back, shede-materialized again, slowly going down, until the form was gone: then the portion of the trail became less and less, until that too was gone, only a small white spot being seen when the door closed.

Her dress was similar to Lizzie's—white, but not so fine and rich, while about her waist was a bright sash, broad, and shining like silver. Once, the sash or trimming like it, hung in festoons over the skirt; at another time, what seemed to be a red sash or trimming was dimly seen through the white. Once she had a babe in her arms, and again was seen sitting holding the child.

Every scance was of interest and importance in some respect: in fact, at every scance Mr. Bastian has given here, (numbering some twenty-five or thirty) with two exceptions. full forms have materialized, and often two at one time; and I do not hesitate to sav. that with proper conditions, the manifestations through his mediumship will equal any ever witnessed.

Yours in the cause of truth, WILLIAM CULL. Locknort, N. Y.

It is a fact known to the philosophical instrument-makers, that if a metal wire be drawn through a glass tube, a few hours afterward the tube will burst into fragments. This will not happen if a piece of soft wood is employed. In these times, when glass lamp-chimneys are in such wide use, it is of no little importance that this fact should be made known. Thousands of persons who have been in the habit of using wires, table forks, and a variety of metallic articles in the washing of these chimneys, will, in the above stated fact, find the reason of their chimneys so often snapping to pieces on the lamp. ping to pieces on the lamp.

There is no slavery but ignorance. Liberty is the child of intelligence.—Ingersoit.

Original Essay.

THE ORIGIN, NATURE AND ULTIMATE OF THINGS.

BY BRYAN GRANT.

ARTICLE II.

We have seen from our introductory investigation as to the origin, nature and ultimate of things, that man is not the result of a miracle, but that, even as the rocks and plants and earth itself are the results of long and laborious processes of formation, so man is, secondarily, the result of fundamental law, working through vast epochs of time; that his individualized life here is an embryo type of the life and substances of which he is composed; that even as he comes into this breathing world, creeping at first, and walking only when growth has sufficiently progressed, so the life and substance of which he is composed crawled before it walked. We have seen that this goodly planet was as a vast crucible, into which were poured the essensic elements of all matter and of all lfe, and subjected to the supervising influence of the

Great Magnetic Thought in the centre of all centres. By subjecting a heterogeneous mass, composed of all grades of elementary condition, to the supervisive power of a self-sustaining battery, the first element separated and given off will be oxygen, the next chlorine, and so on through the series, until' finally, potasslum alone will remain-the first element so given off possessing but one degree of electrical measure, and occupying, therefore, the lowest electrical life-measure of condition, while potassium, the last given off, possessing an electrical excess of about sixty-eight

legrees, occupies the highest. So in the world's development. Subjected to the all powerful supervision of the Great Magnet in the centre of the system, the protozoane and the mollusk. he lowest and most primitive forms of life, were the first to be given off, or developed; the next to follow were fossil fish, and finally vertebrates appeared. Even as our battery first gives off simple units of electrical measure, and finally a vast complex measure; so the first forms of life were simple units, but increasing in complexity with each successive evoluion until at last appeared the grand complex individrality called man.

The crude speculations of jejune ages, condensed nto the forms of dogmas and creeds, and made obligatory upon the human mind, declare man to have been miraculously created; that his status and his end were made determinate then in his beginning, and made subject to the will of a personal power.

But these primitive conceptions are fading before the illuminating rays of a more complex cultus, which finds man in his earth-life to be linked through and through with all nature, and equally with all things, animate or inanimate, the product of growth, development and evolution—the preparatory stage of Individualization and development for the higher spiritual life which lies beyond.

The establishment of these truths makes the dogmas and creeds emanating from the more darkened ages comparatively worthless as guides for human conduct. Something more than a death-bed repentance is needful before the emancipated soul can enter upon the higher beatitudes of the future life; a newer and more , enlarged philosophy as a guide for our pligrim steps, proportionate to the enlarged hopes and possibilities

future, should be given to man We have seen that in the "Beginning" when matter, latent life, (or force) and Soul, were dormant, that Thought went forth as a polarizing principle, in fact the primal polarizing principle that gave to atoms their primal power of activity, charging each atom with a greater or lesser number of degrees of electrical measure, according to its nearness to, or remoteness from, the Great Central Magnet, or Source of Thought, and thus through and by means of this regular gradation of distribution of electrical measure, establishing the fundamental basis of all law of action. Powers of confluence were also primarily established. While, for example, an atom possessing but one polar point, by which it could be brought into confluence with one of its kind, and but one degree of electrical measure, which was all that was needful to bring that confluence about, a second grade of atoms, less remote from the Great Magnetic Centre, had developed two polar points of union, and received two degrees of electrical force, by which confluence could be effected. The polar points thus established became neutralized by confluence and developed in the molecule-thus formed, new points of union, with heightened degrees of electrical force, ready to bear its possessor on to the higher conditions of granules, of substances, and, finally, of animate and inanimate forms of being.

This regular gradation of power to do, and capacity for transmutation, establishing the monad, the dyad and the triad, formed, as it were, a dual stairway of condition and power, the substantial basis of all fundamental law-the source of all motion-the law of all formation and of all advancement, and of that harmonious conflict which has effected all changes in all the vast dominions of nature's illimitable empire. Thus Percestablished all the wheels and springs of power by which all things moved in a perpetual orbit of advancement, that never can cease until its great mission is accomplished-its mission of individualization and redemption.

It is not our purpose, at this writing, to follow the

gradual advancement of these forces and conditions, from their primitive beginnings, to their present complex powers and forms, as such an undertaking would involve a disquisition of great length, and vast research in the domain of the past, and is not necessary to the establishment of the elementary principles which is the object of our present undertaking.

If already we have tested your patience with some dryness of definitions and details, we beg you will remember the rich kernel of Truth is incrusted with an almost impervious shell, which must be patiently penetrated ere the internal realities can be feasted upon. Before we can proceed understandingly we must again return to the fundamental principles governing the confluence of atoms, and in so doing point one of the most startling and impressive truths in all of na-

ture's great field of elaboration, evolution and devel-

When two atoms of like character and electrical measure form confluent union, their respective polar points are neutralized and satisfied, and the atoms thus united pass, by this process of transmutation, into the condition of a molecule, which will possess the united powers and added possibilities of its component atoms. Such a molecule is a perfect harmony within and of itself; it is good. But where two atoms of unlike character and unequal degrees of electrical measure, as a monad and a dyad, are brought into confluence, all the conditions of the monad will be fully met. neutralized and satisfied; but there will remain in the dyad an unneutralized point and an unsatisfied degree of electrical excess, and the molecule thus formed

and conditioned will be an inharmony-anirregularity -a thing of cell. "The sweet bells are langled, harsh and out of tune," It is tied, by reason of its deformity, to the lower order of things, and thus handleapped. cannot rise to the higher order of granules above.

Thus in the "beginning," in the establishment of the fundamental principles of action was also established the fundamental rules of advancement, and, while we realize that good and cell were thus made consequent upon fundamental law, we also cannot fall to see that they are but grades of condition of progression and advancement, and that it is but a question of evolu-tionary time, when all life shall have passed on up these utilitarian stepping stones—when every demand shall have become satisfied and neutralized—when all evil shall be advanced to goodness, and all perfected and harmonized life shall have become prepared to plume its pinions for the sunlit heights above and be-

Thus was necessarily established all that is fundamental of what we call good and evil-the shade and sunshine of ever progressive life—the Joys and sorrows of time-protecting love and murderous hate-the balmy breath of summer and the bleak storm of wing ter-the smiling fields of peace and plenty-the desolate plains of famine and war.

"While, therefore, man was brought forth upon a field of action, growth and development, in which were and are the conditions and foods of good and evil, he had within himself the power of eclecticism, by which the evil could be rejected and the good received.

In a proper understanding and use of this power of selecting and rejecting, lies the whole philosophy of life and right living. Learned ignorance may tell you that the consequences of these selections and rejections may be escaped by miraculous interposition; it is a fatal error; as you have builded your house so must you occupy it.

The sculptor who builds for Truth strives to Illustrate his highest ideal conception. As chip after chip flies from the chisel, and features and form begin to appear, inspiration guides the hand, giving touches and revealing unexpected lines of beauty, and the original ideal is gradually replaced by something higher, or rather, as he advances, his ideal recedes before him, gradually growing into something purer, nobler and higher than he had at first deemed possible. When at last his work is done he stands enchanted; it is all and more than hope had ever revealed to him.

So it is with that man who rightly builds for Time and Eternity. Evolved from the womb of Nature, man finds himself thrown helpless upon her bosom; but upon his infant years falls the protecting light of cherishing love, beneath whose nourishing beams the individualizing mind unfolds to receive the truths that are needful for his earthly guidance. He listens, and before his mind appears an Ideal Man, and the purpose becomes fixed to fiold his life according to the perfect lines his conception has placed before him. He pursues his ideal through youth, manhood's prime and the silvered years of age-through all vicissitudes -joys and sorrows, victories and defeats-and as he has advanced, more and more exalted has his ideal grown, until at last he beholds an image worthy of a niche in the eastellated halls of his Father's house in

To reach this exalted ultimate man must remember that, practically, he is of the earth earthy; that as the twig is bent so will the tree be inclined; that as an earthly being man is made up of matter of greater or lesser perfection and goodness; that every unsatisfied condition adds to the measure of his imperfection; that these material substances form the earthly mold by which the spiritual being is shaped for eternity; that as he builds his earthly tabernacle so is he building his spiritual self, and that both are a matter of growth and development, and contain within themselves the records of their strivings.

The riches of the universe are at his command from which to choose that which is best for physical and spiritual needs, and, so perfect is the equipoise on the earth-plane between things material and things spiritual, that there is no conflict of needs; that which is best for the material is also best for the spiritual. and that which is best for the spiritual is also best for the material, since the perfect growth and development of the one depend upon the perfect growth and development of the other-a co-relation of needs being a fundamental law. The rightful supply to these material and spiritual needs constitutes man's highest duty to himself and calls for the exercise of an enlightened self-interest.

The man who has thus been mindful of his highest duty to himself, yet never trespassing upon the rights of another, is prepared to enjoy the highest riches of the " Eternal Home."

But what shall we say of the man who, with no conception in his mind, no ideal of beauty that he would and blindly chips away, bringing forth the outlines of ither fish nor fo but a rude conglomeration of angularities and irregularities? What shall be done with such an image? Place it in the temple in a niche opposite our levely statue, and make the imperfections of the one more apparent by contrast with the perfection of the other? Such an image shall have no abiding place in the Temple of Light; it must remain in the hands of the modeller until Truth's ideal lines are revealed to him, every angularity is cut away, and it stands forth at last a thing of beauty and loy forever.

So it is with that man who has no ideal whereby to build up his material and spiritual being. He is full of all deformities and monstrosities, a chaos of irregularities and inharmonies, and unsatisfied and imperfectly developed conditions. Is such an one to be ushered into high heaven to shock its refined sensibilities of all that is beautiful and true? Could such a discordant being breathe in an atmosphere of perfect purity?

In the days of our bewildered youth we were taught to implicitly believe that man was primarily created a perfect being, and that the one all-important thing to do to secure a position near the Throne of God, was that he should die repentant and prayerful, making the death a man dies, and not the life he lives, his high

The Great Builder of the world tolled on through the darkness, the chaos and the fires of millions of years before he beheld the realization of His Ideal Hope. But he tolled for a purpose. And man is here on the globe's surface for a purpose, and he is a toller for a purpose. It is not the death a man dies that makes him a hero, but rather the life he lives. Neither is i the birth or the death of a man that is to fix his status in the world to come, but the life he lives.

How exalted the duties, then, that fall to every individual! With what ceaseless vigilance should we seek those paths which lead to the highest material and spiritual good! With what abhorrence should we shun and avoid those which lead to evil! It is facts (light) and not myths (ignes fatul) that man needs for his guidance in a world that has grown and developed from something, and where man himself came from no mythical Adam, but is a result of growth and development, and where all things are as so many marks of degrees of progression of things, governed by funda

As we have seen, in the nature of things, that good and evil are natural results under a fundamental law so we, also, cannot fail to see that the natural ultimating increase is in favor of good; in fact, that all true progression takes from the scale containing the unre deemed (evil) and carries to the scale containing the redeemed (good); that "though the mills of the gods grind slow, they grind exceedingly sure and exceedingly fine;" that even in the span of our own brief life we have seen this mighty work advancing on tireless wheels, and are thus made to know that it will continue to go on until the last atom gives up its imprisoned life to a world of light above.

"I will redeem!" is the promise that is to be fulfilled. As this was the promise of the Father so should it also be the promise of the child.

"I will redeem," is a promise that every individual owes to his immortal soul. "Redemption" is the word of hope which breaks with resurrection power upon the dull cold ear of death itself. The despairing, the broken, the crushed-even they who lie beneath the pall of a hopeless life-may find the ransoming power, and be freed forever from the burden under which they fell.

Redeem the time! That is, work out your own sal vation while here in the body, while you are yet on the primal field of growth and development. "Sow your seed in the seed-time, and reap in the harvest-time."

It is no far off Recording Angel who keeps your life record; but every act and atom makes its record upon your spirit, from the cradle to the grave, to be carried with you into the life eternal. Then make haste to rei deem the time. All that is possible of good for any is summed up in those golden words. They comprise in their limits the whole duty and hope of man.

But, says some catechising mind, if all life is to be redeemed sooner or later, what is the use of individual effort? Why not take it easy and float with the tide 2, Such an interrogatory implies an entire misconception of the fundamental premises.

If a man's status in the higher life is fixed by birth and death, then it matters little how his earth-pilgrimage is made; but if his status in the higher life depends upon the status of his earth life, then the manner and conduct of the earth-life is a matter of transcendent importance. Seeds are sown that are destined to bear fruit in the bright gardens of eternity. Beyond the border line of earth-life no soul will occupy a position to which it is not entitled, and which has not been reached by honorable means.

"Go, and sin no more," was the advice of the Great Teacher of Judea, and it was given as the rule by which man might redcem the time.

There are, therefore, in this earth-life two things of paramount importance to every human being, namely, his physical and spiritual growth and development, and the character thereof. The advancement and perfection of these calls for the display of the highest individual and political economy.

We may, by the aid of interescopic amplification, ascertain the primary laws of atomical and molecular life, and their rules of advancement by transmutation, and it may be possible to detect the imperfect molecule, and bring into confluence with it that which is needful for its perfect symmetry and proportion; but a man's imperfections and inharmonies must of necessity be studied from an entirely different standpoint and by entirely different methods.

An atom is a simple unit of life and matter. Man is a grand complex unity, whose component substances have passed through the crucibles of the ages, from the simplest to the most complex forms of condition; and you cannot place him under microscopic tests and discover the millions of imperfect molecules in his physical being, and supply mechanically their various needs, and thus perfect the individualization. There is a life-presence at the very surface that forbids physical internal examination. We are forced to regard man in his entirety as a unit, a world within himself, and treat him as such. A thought-atom of the universe, he finds himself upon the earth-plane, and equally with all entitled to its bountles; nay, he equally with all is entitled to a just supply of his inevitable needs. This supply involves all the struggles of life and battles for possession. These consequent needs gave him certain inalienable rights, and among them, liberty to pursue his highest individual interest. Selfpreservation became a primal law of necessity, and man began as the defender of his individuality and his individual rights, acting as judge, juror and executioner of all that concerned him. His individual and political economy was a simple unit.

Upon this Eocenic status there followed the more complex Miocenic status, in which the rights of defence were delegated to a chosen disinterested few, with a view of better defending the weak against the unjust aggressions of the strong. This departure from a simple to a complex social system was the advancement of man from the so called savage state to the first cultus of civilization. Startling as it may seem, with this multiplication of safeguards for a people under the forms of civilization's code, also came an increase of dangers to the individual, and the struggle and the conflict for self-preservation and advancement is as inevitable to the civilized man as whilom to the

Such being the facts, it becomes of the first importance that he who would reach the highest status must keep pace with the foremost spirit of the age in which he lives. And woe to him who plays the laggard or who stumbles and falls, for in a moment the everadvancing wheels will be upon him and his earthly field must remain unharvested.

Man's life is as a tree, which may be made to bear good or imperfect fruit; and, as the status of the tree depends upon the soll upon which it has grown, so the status of the man depends upon the material by which he has been nurtured. And even as the tree should be carefully nurtured and pruned, so should a man be watchful of himself and keep free from all parasites and inharmonies. He should beware of hatred, envy, avarice and intemperance, and cultivate forbearance charity, hope and love.

Hatred is a destroying fury that never sleeps; it tortures the body, ulcerates the soul and brings moral and physical ruln. Envy excites to malice and binds translate to the marble, grasps his mallet and chisel lits victim in self-created torment. Avarice brings envies, jealousies, despair, and numberless ills, dwarfing tting the substance of the life of temperance enervates mind and body and saps the substance of body and soul.

All these destroying elements should be pitilessly looned off from the growing tree of life, as so many parasites and dead limbs, that either suck up the sweet sap so needful to growth and development, or weight us down with a death-weight burden.

On the other hand, love should be accepted as the great universal conducer to health and happiness, forming as it does, when attended by the safe-guards of virtue and lawful operation, the sweetest charm of life and the brightest hope of eternity.

The highest earthly food of the soul is hope, and it forms the source of all genuine happiness and becomes the guiding star to a home in heaven.

Charity give us peace with all and calms the troubled It is an old but profitable tale that is told of a king

who gave his court-jester a fool's cap with the injunction to wear it until he met a greater fool. In time the king sickened and lay close unto death's door, when he summoned his jester to his bedside, telling him that he was about to set out on a long journey for which he had made no preparation, and asked his poor fool if is wit had no remedy for such a strait.

"What," says the fool, "do you tell me you are about to set out upon a long journey for which you have made no preparation?"

"And your Majesty has long known that, sooner or later, he would have this journey before him to be undertaken?"

"Alas! yes." "Your Majesty, take the fool's cap which I was bidden to wear until I met a greater fool than I."

Sooner or later this mystic journey, the due preparation for which is the labor of a lifetime, looms up before each and every one of us. When the messenger has come, then must we go. No time then for the long neglected preparations. The hour for the unveiling of the statue has arrived. Will it be a work of grace and undying beauty, or an uncouth object? Shall the celestial journey be entered upon with the proud consciousness of a hero returned from victorious fields, or staggering under the weight of deformities of the most repulsive character? Can Heaven be enjoyed without due preparation for it? No man can live this earthly life, and build himself up, or allow himself to be build ed up, of all material and spiritual irregularities and monstrosities-full of hatred, envy and malice, and guilty of crimes against himself and against society, and then, by prayer, meditation, or some other equal ly fabulous spiritual sleight-of-hand transportation, by ome unseen harlequin, be lifted into the highest realm of heavenly enjoyment. It was, and is, against the Archetypal Plan that the pure essence of life and soul should be returned to the heavens individualized into monsters of deformity. Perfection and purification is the price of a home in the Eternal Kingdom. Between the Father and his children the element of justice is as unwavering as the fundamental law that governs the stars. It would be neither justice nor mercy to admit a deformed soul into heaven, where its own deformities would become painful by reason of the surrounding perfections. No saintly soul can be by a murderer's hand consigned to a world of eternal torment, and

In the imperfection of our earthly understanding we may exalt most unworthy individuals to the highest

he, the red-handed one, be by prayer puffed into

Heaven. Justice, and not mercy, is the law. Mercy

is but another word for injustice, and the law of

Heaven admits of no injustice in its finalities.

position of exaltation before it can enjoy or fulfill one All the world's great workers and thinkers were men who by industry, self culture, right doing and wisely directed effort, grew to their positions. No special favoritism ever placed over the brow of Plato that dome of brilliant thought which served to illuminate, with an unfading light, the age in which he lived, and shed a lustre over the sepuichre of Time. By self-cul-ture it grew into a brilliant light that shall beam in Heaven when the light of stars has faded from the sky

In this earth-life the wolf may wear the sheep's clothing, and hypocrisy and fraud have their brief day of seeming success; tyranny may set his cloven foot upon all that is beautiful and true; hate, envy and malice may be covered by the thin disguise of seeming good; but across the border line of earthly conditions all disguises must fall, and each and every individuality will be revealed in its true character and in its true

How appalling must be that moment when the disenthralled soul stands on the border line of the Eternal World and essays to reach the golden heights of Light and Love above and beyond, only to find that the Sins of Time weigh him down like lead, and that the great work of preparation for the higher life must be begun in that border land. He realizes at last that the bird who would soar looks upward. Alas I he had been no more than a prowling beast. Before him rise the golden heights to which he would ascend, gemmed with the bright faces of angelic beings. He looks at them, but the very light is painful to his eyes and fills his soul with a horror of himself. All his life long had been one of hatred, envy, jealousy and revenge. In deep dark dens his slimy path had been laid, and the food of life had been digested in bitterness. At his feet, leading away into the deeps of darkness and solitude, his sullen eyes behold the familiar paths of his unredeemed earth-life along which he crawls to hide amid howling beasts and hissing serpents. But that one gleam of Heaven bath awakened the aspiring Soul, and he hates these low conditions now, and begins, at last, the long neglected work of emancipation and redemption.

But when the harmonious individuality—the child of Purity and perfect unfoldment-stands on that border line of life, how different to him does it all seem! To his eye, which does not fear to look upon the light, all is lovely. The delicate flower, the graceful tree, the grassy plain, the undulating hill—all show unto him the enduring love which brought them forth. He turns toward Heaven as to his longed-for home. Angelic hosts smile down upon him, and the heavens resound with notes of welcome.

He beholds with untroubled joy the completion of the arch over the span of earthly life. He has voyaged. from the Orient to the Occident, and seen the horizon and surrounding of mortal dawn and mortal sundown As there was wisdom and purpose in the "beginning," so is there wisdom and purpose in the ultimations. These things he gratefully desires that all men should know, that they; too, may see that even on earth there is a most exalted path that he may tread, and that this path leads to the highest walks in the life beyond.

We have seen life and matter and soul diffused and chaotified, flowing down into the crucible of earth and time, and life and soul, individualized and redeemed seeking its eternal home, there to be decorated forever with heaven's choicest garlands of light and love.

That these supernal glories may be reached by all even from the earth-plane, a nobler and broader philosophy of life must be taught unto men. We do not decry any truth that has been taught by science or revelation. All have been as needful stepping-stones. Man treads upon the dust of his dead self long ere his body falls into the grave. The religions of other ages are the mouldering dust heaps of to-day, the crumbling ruins upon which the great church of a divine humanity is being reared for all the future.

With a growing apprehension of these great truths, and the consequent enlarging hopes and possibilities of the human race, we should seek for higher wisdom in the guidance of growth, development and individualization. Every man should feel that within himself a new being is to be wrought out in the time to come. The effort will bring hope and joy and the strength to succeed. Evil habits, cruel hatreds, frivolous pursuits. hopeless sorrows, the entire slavery of selfishness, all may be sloughed off and burned with the dead past, and we be made ready to receive the new heart of life in the future. The calend before us is ever a virgin page, and we may write upon it, even though it be amid some stains that mar the ever-improving record the history of our deliverance.

Such is the nature and character of our earthly self and earthly life that amendment is the only and true watchword of the future. It is not a mausoleum in which to hide the ashes of a misspent life, but a new being to be builded up in the time to come. The strength to win victories where there has been nothing but defeat is to be found in new alliances, and not in

To look onward and upward means something more than a mere reversal of the inward and backward look of a selfish life. To look onward is not alone or chiefly to forecast the future, but to catch glimpses of the brightness beyond and fill our hearts with heavenly

To look upward is not so much to take observations of our course, to cheer ourselves with the light that falls through the rifted clouds, or to steady our brains already dizzy with the tumults about us, as to seek for those angel hands of help which the bond of love draws to us, and which are our best alliance amid the perils we must encounter.

LOWEST ON THE LIST.

The cold, wet day—the windy street— The open gates of Trinity— Whom do the College Fellows greet With such rude mirth and mockery? Poor Oliver! we know thy face, So shy, so plain, so void of grace.

"Last on the list"—through taunts and sneers
He stumbles to his garret room,
And for an hour his lonely tears
Give its poor walls a deeper gloom.
Then smiles return—this cheerful lad
The "knack of hoping" always had.

He took his flute, and of his woe
He made the saddest, sweetest strain;
"I am so dull and plain and slow,
No honors I may hope to gain;
No skill have I in anything,
Unless like some wild bird I sing."

And so the cheerful, kindly heart Spoke to the world in native long; Soft smiles and tears from thousands start. Sweet singer! who could do thee wrong? By all beloved, thy very name Is spoken tenderly by Fame.

Now, if through Dublin you should stray, Stop at the cates of Trinity; There a grand statue stands to-day To that poor lad, who wearly Passed through the gates, a scorn and drudge, "Last on the list"—as men could judge. And if through London, do not fail

The Temple's solemn yard to seek; Brave knights lie there in carven mail, Who never feared a lance to break With mortal man—that mighty line Who fought and bled for Palestine. They are forgotten, and none know
Their names or deeds—those Templars brave;
But ask a ten-years' lad, "Where blow
The grasses over Goldsmith's grave?" This singer more than nobles dear, And he will say, "I know sir. Here!"

"Last on the list"—but time is just;
And in life's trial gold is gold.
Although the hand that wrote is dust,
His songs live on, his tales are told.
Highest in many a heart sits he
Who lowest stood in Trinity.

In a late issue of the Lewiston Journal the Rev. J. Benson Hamilton complains that while driving in the suburbs of Lewiston on Sunday last he saw a "mowing machine cutting hay." He then exclaims: "Little wonder the way was in hearting the law fields of ting hay." He then exclaims: "Little wonder the army worm is hunting the hay fields of New England!" If the reverend gentleman actually saw a mowing machine cutting hay on the Sabbath it was his duty as a minister of the gospel to have gone into the field and remonstrated with said mowing machine. Doubtless the machine would have reformed, and, if asked, would have then and there promised never again to cut hay on the Sabbath. The mowing machine that is hard-hearted and sinful enough to withstand the eloquent and may exalt most unworthy individuals to the highest ful enough to withstand the eloquent and positions in a community, or in a nation; but in the courts of the Most High a soul must grow up to the ton must indeed be a tough one.—Boston Post.

The Gates Ajar.

To the Editor of the Banner of Light: Something over ten years ago was published a little book bearing the above title and written by Miss Elizabeth Stuart Phelps which has brought comfort and consolation to many a sorrowing heart that has not as yet been baptized into the new faith. The book has been a sort of John the Baptist, preluding an acquaintance with the facts and philosophy of Modern Spiritualism, and as such we hail it with joy and gladness. As the soul is prepared for new light and new truths, the angel-world drop here and there a seed which, when watered by a true, earnest and loving faith, returneth an hundred fold. In sickness and sorrow, when on the bed of anguish, how many souls have cried out for more light, more knowledge, and how many such prayers have been answered by the loving presence and the touch of the loved ones

gone before. In our city for fourteen years has lain, in one position, in extreme anguish and pain, Miss Mollie Fancher, and how many a lesson has been taught unconsciously at her bedside! Those who have been blessed by her friendship have truly caught glimpses of that world of life and beauty where all sorrow and pain is turned to joy and gladness. Recently it has been my privilege to enter this sanctuary of patient waiting for the angel of death to come and bid the spirit ascend to that other home "where the loving live and the living love." I am often asked: "Do you know Miss Fancher? Are the facts as stated? and, if so, what methods are used to prolong life?" I am glad to say that I have met Miss Fancher several times, and each succeeding visit convinces me more and more that the "gates are ajar," and through their open portals the "angels of God" daily minister unto her, sustaining physical life by the power of spirit over matter.

But I am asked, "How do spirits feed her?" In reply let me say: "Precisely as Jesus fed the multitude with the loaves and fishes—not by a miracle, not by the suspension of natural law, but by the power of one spirit over another." Miss Fancher is clairaudient and clairvoyant. Her angel-mother, who passed to the spiritworld when Miss Mollie was but six years old, is ever by her bedside. She sees her, talks with her, and not only her, but the spirits of friends who may come to see her.

On Sunday, April 18th, I called upon Miss Fancher with Mrs. F. O. Hyzer, of Baltimore, who was filling a lecture engagement in Brooklyn, and who was our guest at the time. On that pleasant Sabbath morning we visited her home, and, on explaining our mission we were invited to the room where Miss Fancher had lain for fourteen years in one position—for nine years without sight, and mostly with the use of but one hand during all the time. It is with feelings of deep reverence that we pass into the room, and we feel like taking off our sandals. for we "tread on holy ground," and the spiritual and magnetic forces, so tangibly felt, again remind us that the gates are ajar, and we are about to get glimpses of another and a better life—one revealing to us an unbounded faith in God's love, and one showing to us that the kingdom of heaven has come to that darkened chamber where lessons of faith and patience are brought day by day to those who may have been admitted to her presence.

And is this fair face with its curling, crisp hair the patient sufferer of so many years? this pure, angelic face so full of the light and joy of the eternal life! We are welcomed cordially, and the bright, intelligent answers to our questions and a deep insight into spiritual matters show to us that sorrow, pain and suffering have only aided the soul to pass into a realm of perennial peace. Soon Mrs. Hyzer feels the presence of the mother who has watched over her suffering child, and she sees her and describes her so accurately that both Miss Fancher and her aunt exclaim, "It is Mollie's mother," and the words of sweet consolation breathed through the inspired lips of Mrs. Hyzer come like a healing balm to them both. Turning to Miss Fancher, she says, "I see her weaving a wreath of lilies and pansies which she places on your brow," and as she said this she was influenced to improvise the following sweet poem:

TO MOLLIE, FROM HER ANGEL MOTHER. Sweet child, a mother's tender hand Culleth fresh flowers in angel-land. Exhaling fragrance pure and rare, To twine amid thy tresses fair.

She watcheth o'er thee day by day, To soothe thy heart, and sweep away With love, that cannot fail or die. The valley-mists that round thee lie. Although thy life is full of pain. No grief or anguish hath been vain; Though on thy pale and youthful brow Is placed the bitter thorn-wreath now, The lilies of immortal love Thy mother brings thee from above; . Prolific of thy future bligs.

Sealing the promise with her kiss. Then weep not, darling! God is true; His angel-bands shall guide you through

Earth's shadow-plane to that bright shore

When the close of the fourth verse was given

Where loved and living part no more.

she bent over and imprinted a kiss on the cheek of the suffering one, and the tears rolled out of her sightless eyes-not of sorrow, but of joy and gladness that her mother was thus able to control Mrs. Hyzer and to demonstrate her visible presence. Mrs. Hyzer requested that she might take with her to her distant home a lock of her hair, so that by this symbol a chain of sympathy might unite the mother and daughter and inspired teacher in a trinity of love. With grateful hearts we clasped the hand of the invalid and gave her our good-by blessings, and reverentially we passed from this inner sanctuary out into the active and busy world; but the

peace, the loving, trusting patience, the unquestioning faith in the ministry of angels and the new strength given us to strive more earnestly for the gifts of the spirit will abide with us forever. May the memories of that sweet, angelic face and the lessons taught us in our realizing that the gates are ajar be incentives to a holier consecration and a sublimer realization of the glories of our faith.

S. B. NICHOLS. 467 Waverly avenue, Brooklyn, N. Y.

VISIONS OF THE BEYOND," is the pleasing "VISIONS OF THE BEYOND," is the pleasing title of a neat volume of 186 pages. The title is pleasing because whatever calls our attention to the better life beyond pleases the soul. The volume is a revelation of the life beyond the grave, through the mediumistic power of Mrs. Anna D. Loucks; edited by Bro. H. Snow, a Spiritualist of twenty-five years' standing, one who should be well able to know that which he says. The introductory handles Spiritualism who should be well able to know that which he says. The introductory handles Spiritualism without gloves, showing the uses and abuses of circles, the tendencies of the movement, and many other interesting facts pertaining to the spiritual religion. It gives a glimpse into the future home, to which we are all going. For sale by Herman Snow, San Francisco, Cal—Light for All.

Northern Wisconsin Spiritual Conference, held in Ormo, June 18th, 19th and 20th, 1880.

[Reported for the Banner of Light.]

and 20th, 1880.

[Reported for the Banner of Light.]

The Convention was called to order Friday evening by Dr. J. C. Phillips, in absence of the officers. J. O. Barrett being called upon for a speech, responded in his happlest manner, speaking for three-quarters of an hour, touching on nearly all the reforms of the day. Adourned to meet Saturday morning, at 9.30 o'clock, meeting was called to order by Vice-President, Mrs. S. E. Bishop. Forenoon occupied by Bro. Barrett and Sister Bishop. Session closed with song, entitled, "Gone Through the Beautiful Gates," by Misses Cora and Vinnie Phillips. At 2:30 P. M., meeting called to order. Afternoon spent very prolitably, the speakers going over quite a large reform field.

Evening.—President Lockwood having arrived, called the meeting to order. Arrangements previously being made for the President to address the Convention, he took for his subject, "Spirit Photography," showing how many of the so called spirit-photographs were produced. The subject was ably handled. The reason of his speaking on the subject was the fact of Mrs. Bishop having with her a photograph of herself, taken in Chicago, there being on the plate some four or five partially-brought-out faces. Amongst the number is an unmistakable face of a former resident of this place, and a member of our Spiritual Society. Every one who saw it recognized it immediately. Meeting closed with instrumental misse by Pres. Lockwood. Sunday morning, 9:30 clock.—Hall well filled by an attentive audience to listen to J. O. Barrett. Our brother should be kept at work, as he has grown more positive and aggressive, which was needed to make him more of a success. His lecture abopined in the thoughts.—Adjourned for dinner.

Meeting called to order by the President at 2:30 P. M., when he continued his appeal for money to meet the expenses of the meeting, and also to finish paying debt on hall—which was responded to beyond his expectations. Mrs. Bishop then took the rostrum and gave one of her soul-stirring lectures on spiritua

Sunday evening.—Pres. Lockwood gave a very interesting lecture entitled, "Spiritualism Exposed, and its Exposers," which was not a very flattering or complimentary showing for the would be popularity seckers. At the close of the lecture the following preamble and resolutions were adopted regarding Mrs. Bisham.

Op:
Whereas, Our esteemed sister, Mrs. S. E. Bishop, has labored with us long and well in the spiritual cause, true to principle, and in her valedictory address to-day, so replete with inspiration and practical sentiment, has given us her parting blessing; therefore,

Resolved, That we unreservedly recommend Mrs. Bishopto any spiritual or liberal society in the country as an efficient speaker and worker; and as she now leaves us for her home in the far West, that our hearts shall go with her in invocations and blessings, assured that ever the angels say,

"Well done, good and faithful servant."

After singing by Dr. Phillins, and wife the Conven-

After singing by Dr. Phillips and wife, the Convention adjourned to meet in September next.

CORA B. PHILLIPS, Soc.

Please Explain.

To the Editor of the Banner of Light:

Reading S. B. Brittan's elaborate and interesting lecture, entitled "Our Spiritual Guests," it impressed me that his conclusion relative to materialized spirits," so styled, contradicts much of his historic data. If I understand him, he rejects the generally conceded theory or philosophy of embodied or materialized spirtual entities; claiming that what so appears as real are only mental pictures, psychic registries of thought as conceived by ruling spirits, acting on the brains of their subjects. Our enemies aver that we Spiritualists are deluded—that the rappings, tippings, writings, etc., are the legitimate results of psychic influences upon us sensitives." Mr. Brittan is too candid and too well posted to allow any such sweeping conclusion. and yet his argument certainly covers it.

Dating in spirit as causative, and form as but its manifestation and vehicle of use, the inference naturally is drawn that spirits can do almost in an instant all that nature by slower progress is constantly producing. Nature makes shrubs and flowers; valid witnesses aver that spirits do the same. Nature makes a body or. better, the spirit of the man materializes a body out of the elements of this world, in which to live. These same witnesses, applying all their senses in measurement, aver that departed spirits, returning to identify themselves, materialize bodies which they see and handle. If spirit does fail in this phenomenon, our Spiritualism is but a minus quantity after all.

Mr. Brittan happily adverts to biblical testimony to parallel his facts of modern date. What will he do with the instance related by St. John, where Mary at the sepulchre saw two angels in white who asked her why she wept? Turning back from the sepulchre, she saw Jesus, thinking he was the gardner, and asked him to inform her where he had laid her Lord. Jesus spoke to her the second time. It seems she approached him, when he guarded her off, saying, "Touch me not, for I am not yet ascended to my Father." Now if this vision of the risen Nazarene was only psychic picturing, why should he object to her touching him? It would seem that the spiritualizing process was not yet perfected; a touch of earthly fingers would retard it. Hence the warning.

In the instance where Jesus appears to doubting Thomas, he says, "Behold my hands and my feet—that it is I myself; handle me and see, for a spirit hath not flesh and bones as ye see me have." It seems to me this is a clear case of spirit-materialization, corresponding exactly with what we witness and hear to-day. Are we all so mistaken? J. O. BARRETT.

In the town of Guise, in France, a capitalist, M. Godin, has shown in a remarkable manner how much can be accomplished by cooperative labor. The Familistere, as it is called, consists of a community of four hundred and seventeen families, numbering about twelve hundred record the mejority of whom are ened, consists of a community of four hundred and seventeen families, numbering about twelve hundred people, the majority of whom are engaged in manufacturing, while the others keep the stores or tend to the necessary details of the Familistere. Those who are employed are paid wages, as they would be in other places, the great point of difference being that the profits of labor in the factories and sales in the stores are each year divided among all who are members of the association; that is, those who contribute capital are paid a percentage upon that, while the remainder, or a large-part of it, is divided in one form or another among those who, in entering, contribute nothing but labor. By degrees the association is acquiring all the capital it needs for its work, so that even that which M. Godin advanced will soon be paid back, and those who do the work will have all the profits. The scheme has been wonderfully successful, and might be profitably studied by American capitalists who have more money than they can possibly use upon themselves and their families.—The Boston Sunday Herald.

Banner Correspondence.

Ohio.

FREDERICKTOWN.—N. M. Strong writes: "To convince man of his continued existence after physical dissolution is undoubtedly the most important fact that Modern Spiritualism has to demonstrate. When we convince the mind that our earth existence is not all of life nature holds in store for it—that the crumbling of the body is emancipation of the spirit from the encumbrances of this life, that it may ascend to a spinere of superior beauty and more lasting enjoyment—then we shall have reached the starting-point to lift it upward and onward toward that plane of spiritual life and immortality.

Since the advent of the Rochester knockings the demand has been steadily increasing for material evidence of man's future life, and it is not to be wondered at, as the evidences of the past were insufficient to satisfy the increasing mental growth of the age. The material scientist found nothing in the records of bygone ages that gave positive evidence that consciousness would survive the death of the body and a retinion of friends take place in the future.

While beholding phenomenal evidence of future life scattered all along the ages, the thoughtful mind doubted, and asked for a present demonstration, and the response came in the manifestations of Modern Spiritualism. It came, too, in a dark and trying hour, arresting the increasing growth of skepticism. The tidal wave of thought land reached the furthest shore, and the ebbing waves were engulfing the mind in the midnight gloom of annihilation; sorrowfully the cultured minds were accepting the stern decree of nature that conscious existence must go down annidst the 'wreck of matter and crash of worlds' to the gloomy abyss of oblivion. To such minds the little 'rap' from the spirit-land proclaiming man's deliverance from death by glying him evidence of future existence and unfoldment, was full of meaning and of immense consequence.

But let us pause in our eager search for material evidence, and ask ourselves!' there is not a grander path-

nient, was, full of meaning and of immense consequence.

But let us pause in our eager search for material evidence, and ask ourselves if there is not a grander pathway that man may tread, even while dwelling in earthilie? Our spirit friends have triumphed over every obstacle and succeeded in returning to the plane of material life, simply for the love they bear friends left behind. If they can return and manifest to our physical senses, we certainly can, by growth, rise in spiritual unfoldment and meet them amidst the fadeless beauties of spirit-life. This is the second grand truth that Spiritualism teaches, and every soul holds within itself the power to turn its footsteps toward the spiritland, catching the golden sunbeams as they rise over the mountains of material gloom, and with firm, steady step walking in the pathway of self-control and purification—thus preparing itself for the influx of thoughts from beings of higher spheres!"

Delaware.

Dover.—The following was written by J. C. F., on returning a copy of the Banner of Light lent to him by one of our subscribers: "I have read thoughtfully the Banner of Light you sent me, and must say I was astounded; it seems to me to be a repository of miraculous events, one after another. If they are faithful and true, it is beyond human ken to understand them. I was pleased, perplexed and astonished at the wonders of Spiritualism, a most blessed gift of God to man. For what is grander, sweeter, or more soothing to the aching heart, overcome with sorrows, than to hold sweet converse with our beloved dead? What a terrible cloud is lifted, what grief and despair are moved away from the desolate soul, separated by death from the dear ones who have gone before us. How many a poor heart-broken mother weeping as only a true mother can, is gladdened and brought to tears of joy at beholding the bright and happy angel of her dear little child, who by force of death was removed from her sight and protection and consigned to the dark and lonely grave. Spiritualism tells us to die is not to sleep, nor the falling into naught. It removes from our disturbed and perplexed minds the uncertainties of the great hereafter, which we were sore afraid to meet, and which made us dread with fear and trembling the thoughts of the inevitable approach of death. It removes afar off those baneful doctrines, annihilation, transformation, materialism and superstition. It is like unto the ending of a terrible night of dire and dreadful calamities. Heaven and earth are at peace. The blessed hope of immortality is realized and known before that awful moment of dissolution—inmortality that makes man so God-like, and tells him he shall never die, immortality that a heaven of eternal oblivion, immortality that makes man so God-like, and tells him he shall never die, immortality that a beginning in man but no ending, immortality that a hake sman lord of creation, immortality that dalams death of its terrors, and is the conqueror of the grave; and

Connecticut.

NORWICH TOWN.—Mrs. J. A. Campbell has returned from Cleveland, Onio, and informs us that she is now residing with Mrs. Erastis Williams, her sister, "who is a firm believer in the Spiritual Philosophy, as well as worker, and has repeatedly taken to her home several indigent and worn-out mediums, and nursed and provided for them as long as their spirits remained in the body." Mrs. C. is full of zeal in the cause of Spiritualism. She says: "How can the people be so at ease when we are on the eve of the most stupendous manifestations the world has ever witstupendous manifestations the world has ever witnessed? The spirit-world is all activity. Mediums of the grandest order are being rapidly unfolded. . . . Oh, friends of the cause, are there not some among you who are endowed with enough courage and endurance to come this way and break the soil and sow the seed of truth amongst us? You will find some sympathizing ones to help you. I am old and in poor health, but willing to help all I can."

MOUNT HOPE.—The veteran, J. R. Lakin, "now in his seventy-ninth year, strong and hearty," is still laboring in Connecticut among the farmers, relating his experiences and the truths of Spiritualism to the best of his ability. He holds free conversation meetings in the various neighborhoods on Sundays and when the weather is not suitable for outdoor work, and pays his expenses by working at farming. At present he is at Mount Hope, Conn.

Vermont.

Vermont.

CANAAN.—S. P. Shaw thus alludes to Miss Hagan's lectures and their reception: "Miss Jennie B. Hagan closed a three-weeks' lecture engagement with the Spiritualists of this place on Sunday, 11th July, and I believe I may safely say that, notwithstanding we have in by-gone years had speakers among us who have done good work for Spiritualism, yet none have drawn larger audiences or made more friends among both believers and skeptics than she. Her prose addresses were always interesting, and her poetical improvisations new and wonderful to all. Every one among the church people who heard her once was sure to come again and bring a friend. As a proof of this, a secular paper, the Colebrook Weekly News, of July 9th, had a brief account written by a Methodist minister who, on one occasion at least, took especial pains to warn his hearers to have nothing to do with Spiritualism; but in this communication from him he speaks favorably of Miss Hagan's efforts, and says he saw no other reason to criticise her than that Christ was left out of all her subjects. We heard from stanch church members the remark that there was nothing in Miss Hagan's sayings to find fault with. Miss H. also spoke two evenings at Colebrook, N. H. The friends there were anxious to engage her for a time, but as she is to attend the Camp-Meetings at Onset Bay, Lake Pleasant and Sunapee Lake, she was obliged to defer speaking there until October next, when we shall, probably, again have the pleasure of hearing her."

Oregon.

SALEM.—G. W. Lawson writes: "I am a medium of possessions, by spirits—not trance, but possessions in full freedom of my own faculties of observation, memory and conversation. I also sometimes see spirits of all grades and qualities, from the merest rudimentary to the almost angelic, and scenery from the moss and fern up to the pure illy and the queenly rose.

In the course of traveling I meet with many inclents regarding spirit life; but let me say to deeply religious people that my experiences with the next life differ with their hopes and teachings. They think that by suppression of the earth-life they shall live in great glory beyond. I do not find any such thing; but, on the contrary, I find the next life only a continuation of this. That is to say, we shall all be conscious entities of what we were on earth, nothing more nor less, except as we have it there by the use of our senses and our reason, as we learn things here. Is not Christianity greatly to blame in teaching its fixed negation of spirit-life?"

New York.

NEW YORK CITY.—Mrs. L. Woolley writes thus to a friend in Boston, in relation to Mrs. Morrell of this city, who anticipates attending the Lake Pleasant Camp.Meeting: "She is a very interesting and intellgent medium, as well as a most worthy person. Her psychometric powers are something wonderful. She has exercised her healing gifts in times past with great success."

In the drama the highest thought in every age has found expression. While throne and altar forged and fastened chains, the poor slaves heard upon the stage the actor curse the injustice of the world, and wept with joy to see, even in a play, the captive free. In all the other walks of life, rogues, hypocrites and cowards oft succeed, but on the stage applause greets only those who represent the great, the loving, brave and true, or give public scorn the very heart of vice.—
Ingersoll.

LETTER AND POEM FROM MRS. E. L. WATSON.

To the Editor of the Banner of Light :

For four years I have not put pen to paper for the purpose of appearing in print. My entire time has been so fully occupied with public and private duties-with writing left out-and so many able pens were plying like golden shuttles among the shining threads of truth, that I have felt no disposition to thrust my unskilled labor into notice.

Nor do I now come with anything more worthy than an improvised poem delivered at the close of my lecture at Cassadaga, N. Y., on the occasion of the dedication of the new campground of the Chautauqua Spiritualists. I have been so urgently requested by a large number of persons present to furnish the Banner of Light with a copy of the poem, that I have ventured to do so, hoping you may deem it worthy of a place in your valuable columns.

If it would not be trespassing, I would like to give greetings to my friends, far and near, among whom I am glad' I can count many persons of all religious denominations, to whom I have ministered as a teacher of the Spiritual Philosophy for the last four eventful years. My rapidly declining health has compelled me to recall my Eastern engagements, and to remove to California, there to remain an indefinite period of time. I hope a season of absolute rest may so completely restore my strength, that if the need is great and the angels still honor me with their holy attendance, I may return to the work of liberating souls and healing human

sorrow. I shall always remember with gratitude and love the many noble men and women who have cheered and encouraged my timid soul in its onward course, and am thankful for the unfailing appreciation which I have enjoyed wherever I have been called to work. The intense look of interest upon a thousand faces; the quick-welling tears of sympathy; the hearty response to bold ideas, and, not least to me, the unselfish friendship of my sister-women, all, all will ever remain a holy picture in the mystic realm of

blessed memory. The dear old Banner will be like the face of a friend while I sojourn in the Golden State, for one can scarcely go amiss of it, and I like to encourage its sale at the news stand. May the good-angels continue to be our standard bearers in the brave battle for spiritual freedom, and at last plant it in every valley of superstition, and upon the highest hill-top of heavenly truth.

Cordially yours, Titusville, Pa. ELIZABETH L. WATSON.

A POEM

Delivered at the Dedication of the new Camp-Ground at Cassadaga, N. Y., June 15th.

BY MRS. E. L. WATSON.

Nature's God hath many shrines-Verdant valleys, mighty mountains, Singing, sighing, swaying pines, Placid lakes and sparkling fountains;

Primal forests, vast and dim, With their countless aisles and arches, Through which pours the splendid hymn Of old Time's eternal marches.

Oh, how sweet these temples are, Free from sacrificial crosses, And no blot of blood to mar Floors of tasselated mosses! And if we would dedicate

.All this pure and stainless splendor. To the soul made consecrate By its ministrations tender,

Let us first strike off the chains Of a dark and dread tradition, That declares to use our brains Doth expose us to perdition! Let us free the soul from fear-

Dungeon where the millions languish-And bear tidings of good cheer To the hearts that throb with anguish.

Be unknown all creeds and caste. Christian, Jew, or Greek or Roman iko lovo's ties more fast And be equal man and woman!

As the summer sunbeams sift Through the emerald tents above us, And the snowy cloudlets drift, Symbols of the thoughts that move us,

So from all the wide expanse Of the spirit-peopled Heaven Pours the light of truth's advance, Without stint or measure given.

In the drowsy Occident Sluggish pulses fuse and quicken; In the flaming Orient Holy portents ply and thicken.

Truth without and soul within Are e'er seeking for communion, For they are of noble kin, And shall meet in perfect union.

Far and near the fields of thought, Beautiful with bud and blossom, Show where royal men have wrought,

Though hate-waves and tempests toss them. And where'er new altars rise 'Tis without the old restrictions, While from blue, down bending skies

Drop the angel's benedictions! May this temple, undefined By the hand of artist human, Be the good and true combined In the life of man and woman.

May your souls be free as air, Seeking truth without a murmur, Firm as law, by love made fair, Bounteous as the breast of summer.

May all mourners cease to weep When they pass this airy portal, Knowing that death's solemn sleep Doth e'er lead to life immortal.

provides that on proof of the innocence of a man who has been unjustly condemned, he is entitled to ride through the streets in one of the King's State carriages, preceded by a herald who proclaims that his sentence is annulled and a pension is settled upon him. This shows that old times sometimes gave rise to laws more enlightened than those of the present century. In this civilized age and country the framers, exponents, and supporters of civil law seem to feel that its and their majesty consists in keeping up, or trying to keep up, the myth of its infallibility. To them only lynch law is fallible and cruel. So, if in the course of things they should sometimes make the unwelcome discovery that they have hanged the wrong man, they will suppress the fact if possible, or, if not possible, will let it be known in such manner as to excite the least notice, grudging even the poor and only possible amends of wiping the stain from an unjustly tarnished name. If the presumed culprit has not suffered this extremest penalty in the power of law to inflict, then with the establishment of his guiltlessness he must accept his release from prison as his sole reparation: for civil law is deaf, dumb and blind to Far It is said that in Denmark an old law cept his release from prison as his sole repara-tion; for civil law is deaf, dumb and blind to the facts of the waste of life, health and oppor-tunity, the mental suffering and the social de-gradation, all involved in the scarcely lesser outrage of unjust imprisonment.

Only one man in nineteen can drive nails and whistle. continuously, for thirty minutes.

New Publications.

MISS WOOD IN DERBYSHIRE: Experiments Demonstrating the Fact that Spirits can Appear in the Physical Form. Reported by W. P. Adshead. Illustrated with Plans and Etchings. Also an Account of Miss Wood's Early Mediumship, by Mrs. Mould and T. P. Barkas, F. G. S. London: J. Burns.

Just at this time, when discussion is rampant on the subject of whether spirits can make themselves visible to mortals, a dozen facts like those given in this book are of more value than a thousand arguments Talking is not evidence-facts like these are; and if you wish to demolish a skeptic's theories and strength en a believer's faith, give them facts. Some of the most astonishing spiritual phenomena that have been seen in England have appeared through the mediumship of Miss Wood, whose services have been the means of greatly advancing in this world a knowledge of the world beyond.

OUTLINES OF PHRENOLOGY, by F. E. Aspinwall, M. D. New York: D. M. Bennett, publisher, 141 Eighth street.

A work intended mainly as a chart for the use of practical phrenologists. It explains the first principles of the science, and will be found useful to students and all desiring to acquire an elementary knowledge of phrenology in a short time. It is the best book of its kind we have seen, inasmuch as a great deal of information is given in a few words. The author appears to know just what one wishes, and gives it, with no verbose flourishes.

OUTDOOR LIFE IN EUROPE. Sketches of Men and Manners, People and Places, during Two Summers Abroad, by Rev. Edward P. Thwing, illustrated, reaches us as No. 28 of the "Standard Series," published by I. K. Funk & Co., 12 Dey street, New York. It is a very readable book, and astonishingly low in price-only twenty cents. Alfred the Great, by Thomas Hughes, complete, for the same price; and Vol. VII. of Knight's Popular History of England, for thirty cents, being Nos. 25 and 18 of the same series, have also just appeared, likewise, Memories of My Exile, by Louis Kossuth, Part I. There is no excuse for any one who is a lover of good solid reading to deny himself its possession, since these editions enable him to possess an entire library for what has hitherto been the price of half a dozen volumes.

MAN PROPOSES. A Novel. Boston: Lee & Shepard, publishers.

A finely written story, the opening chapter of which introduces us to the occupants of a merchant's counting-room on Devonshire street, in this city. The principal characters are Mr. Hugh Prescott; Mr. Gibbs, a thoroughly detestable money-grabber, who forces his partner (Mr. P.) from a firm of which he was the senior member: Robert, his nephew; Roderick, his step-son; Percival Amory; Miss Thorpe, an earthly guardian angel; Phœbe, a bright, intelligent young lady whose parentage is unknown, and Signor Belvedere, her music teacher, a gentleman who falls to find in the English language a sufficient number of adjectives to express his exalted opinion of "Phaybe's" talents. The course of the story exhibits the remarkable clairvoyance of Phœbe, and leads us into one of the most exciting scenes of the war, giving vivid pictures of an engagement. The end shows that though man proposes, some other power disposes of events. It was proposed that Gibbs should be rich, and Prescott poor, but the former overshot his mark and the latter undervalued his possessions; that Robert should go to "the heathen" to save souls, but staid at home to save his country; that Roderick was to lead an aimless irresponsible life, but bravely led a regiment of colored soldiers into deadly conflict; that I'hobe should be a public singer, but the close of the book finds her a Countess-the lesson of all of which is, that, though man may steer the ship he cannot control the winds and the waves.

No. 13 RUE MARLET. From the French of Rene do Pont-Jost, by Virginia Champlin, published by Lee & Shepard, of this city, is a vivid picture of the skillful operations of an American detective officer in Paris, who, in the guise of a civilian, proves himself superior to the French officials in methods adopted for discovering the perpetrator of a mysterious murder, and in rescuing one unjustly accused from an ignominious punishment, to which she would have been subjected but for his timely intervention. The book, while furnishing a narrative of intense interest, having the appearance of being more of fact than of fiction, seeks to direct public attention to many needed reforms in the administration of law, especially in that particular where the innocent and the guilty are associated together and subjected to like treatment before examination.

From the Liberal and Scientific Publishing House of D. M. Bennett, 141 Eighth street, New York, we have the following: *Pocket Theology*. By Voltaire. Translated from the French by Miss Ellen Carroll. A collection of short, pithy, and rather satirical definitions of theological words and expressions. The Jamieson-. W. F. Jamleson, of Chicago, Ill., and Rev. Jacob Ditzler, D. D., of Kentucky. An official report of a debate at Kirksville, Mo., continuing for nine evenings upon the special inspiration of the Bible and the comparative tendencies of Infidelity and the Christian religion. The Clerguman's Victims. A Radical Romance. By Mrs. J. E. Ball.

RECEIVED: THE SUMMER EXCURSIONIST, a guide to resorts on the Vermont Central raliroad.

THE YOUNG SCIENTIST, published at 14 Dey street, New York.
VACCINATION INQUIRER AND HEALTH REVIEW for July—published by E. W. Allen, London.

THE NATIONAL ANTI-COMPULSORY VACCINATOR for July. Edited by Mrs. Hume-Rothery, Cheltenham, Eng.

"AFTER DOGMATIC THEOLOGY, WHAT?" is a spirited little book by Giles B. Stebbins, of Detroit, in which he assumes the failing and passing away of the traditional authorities, the fruitlessness of mere negations, and inquires after the true ideas of Life, Destiny, and Deity. "As we pass out from the realms of decaying dogmatism, two paths open before us. One leads to Materialism, the potency of matter; mind and soul but fine and transient results of the chemistry of digestion; the negation of personal immortality and of a Supreme Intelligence. The other leads to Spiritualism—using the word in a broad sense—the potency in matter, guided and governed by the indwelling Soul of Things; man 'an intelligence served by bodily organs,' a spirit clad in fiesh, catching glimpses of the life beyond." The former is dark and chilly; the latter opens into deeper wisdom, finer revealed. life beyond." The former is dark and chilly; the latter opens into deeper wisdom, finer reverence, more perfect culture. Finding in nature, force, and law the expression of mind and of unity, we are led by every line of inquiry to the idea of all-pervading spirit, of which physical things are but the pliant outbirth and robe. "The spiritual is the real," whether in nature or in man. Indeed, each man thus epitomizes nature in its own dual being, with its outer earthy form, which merely encloses and serves the inner life. Mr. Stebbins finds the full disproof of materialism in psycho-physiological science and in "the facts of spirit-presence," to the illustration of which about half his book is devoted. He cites many witnesses and makes a good use of their testimony. Many inquirers will thank him. (Colby & Rich, Boston.)—The Christian Register. Christian Register.

SPIRITUALIST LECTURÉRS.

[To be useful, this List should be reliable. It therefore behoves those immediately interested to promptly notify us of appointments, or changes of appointments, whenever and wherever they occur. This List is for lecturers only.] and wherever they occur. This List is for lecturers only.]
REV. WILLIAM ALCOTT, Swift River, Cummington, Ms.
J. MADISON ALLEN, Matfield, Mass., box 23.
MRS. N. K. ANDROSS, trance speaker, Delton, Wis.
O. FANNIE ALLYN, Stoneham, Mass,
STEPHEN PEARL ANDREWS, 75 West-5th St., New York,
MRS. DR. M. A. AMPHLETT, care Dr. C. Bradley, Day-

STEPHEN FEARL ANDREWS, to Westolin St., New York, Mirs. Dr., M. A. Ampillett, care Dr. C. Bradley, Dayton, Ohlo.
Mrs. R. Augusta Anthony, Albion, Mich., Mrs. M. C. Allere, Inspirational, Derby Line, Vt. Wm. H. Andrews, M. Dr., Cedar Falls, Ia. Rev. Charles Andrus, Flushing, Mich., Mrs. Emma Handinge Britten, 47 West 37th street, New York City.
Mrs. Fema Handinge Britten, 47 West 37th street, New York City.
Mrs. Nellief. T. Brightam, Colerain, Mass., Mrs. R. W. Scott Briggs, West Winfield, N. Y. Bishop A. Beals, Jamestown, Chautauque Co., N. Y. Mrs. Priscilla Dott Bradduny, Fairfield, Mic. Capt. H. H. Brown, Willimantic, Conn., Mrs. E. Burr, inspirational, box 7, Southford, Ct. Addie L. Ballou, Sacramento, Cal., Mrs. H. F. M. Brown, Santa Barbara, Cal., Dr. Jas. K. Balley, care of Religio-Philosophical Journal, Chicago, Ill.
Prof. S. B. Hulttan, 20 Westlith street, New York, Hervey Barber, Warwick, Mass.
Wh. S. Bell, 73 Fourth street, New Bedford, Mass.
J. K. Buelland Mrs. Dr. Buell, Indianapolis, Ind. Jennie Butler Browne, box 44, Stony Creek, Ct., Prof. C. C. Bennett, M. D., New Haven, Ct. Lectures free.

MRS. A. P. BROWN, St. Johnsbury Centre, Vt. C. A. BLAKE, 58 Front street, Worcester, Mass. MRS, S. A. BYRNES, 95 Webster st., East Boston, Mass. J. FRANK BAXTER, 181 Walmut street, Chelsea, Mass. MRS, L. E. BALLEY, Battle Creek, Mich. A. B. BROWN, box 711, Worcester, Mass. J. P. BROWN, M. D., philosophical, Whitesboro, Texas. MRS, ABRY N. BURNHAM, 22 Tenionit street, Hoston, D. S. CADWALLADER, 525 West Seventh street, Wilmingson, Del.

MRS. ABBY N. BURNIAM, 329 Tremont street, Roston, D. S. CADWALLADER, 525 West Seventh street, Wilmington, Del.
W. J. COLVILLE, inspirational orator and poot, 8 Davis street, Roston, Mass.
WILLIAM EMMETTE COLEMAN, Chief-Quartermaster's office, Presidio of San Francisco, Cal.
WARREN CHASE, Santa Barbara, Cal.
DICT DEAN CLARKE, Portland, Ore.
MRS. HETTLE CLARKE, trance speaker, will answer calls to lecture or attend funerals. 57 Dover street, Roston.
MRS. S. E. CROSSMAN, 157 Tremont street, Roston.
DR. J. H. CURRIER, 71 Leverett street, Roston, Mass, MRS. JENNETT J. CLARK, Plainville, Ct.
GEORGE W. CARPENDER, Kendallville, Ind.
MRS. M. J. COLDRIER, 71 Leverett street, Roston, Mass, MRS. JENNETT J. CLARK, Plainville, Ct.
GEORGE W. CARPENDER, Kendallville, Ind.
MRS. M. J. COLDRIER, Taluer, 738 Broadway, New York, DR. JAMES COOPER, Bellefontaine, O.
ROSTERMAN, J. COLDRIER, TANGER, TOWN, TOWN OF STREET, DEAD OF STREET,

THOMAS GALES FORSTER, 1921 Walnut street, Philadelphia, Pa.

J. WM. FLETCHER and Mas, Suste A. Willis-Fletcher, 22 Gordon street, Gordon Square, London, W. C., Eng.

Dr. R. P. FARREIELD. Stafford Springs, Conn.

REV. J. FRANCIS, Inspirational, Sacket's Harbor, N. Y.,

MRS. CLARA A. FIELD, Inspirational, 12 Essex street,

Boston, Mass.

MRS. M. A. FULLERTON, M. D., 33 East Scheet; Street,

Buffalo, N. Y.

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Inss., Lock box K.
Mrs. Cornella Gardner, 65 Jones street, Rochester,

G. GRANVILLE, box 1144, Kausas City, Mo.
H. Geer, Inspirational, Battle Creek, Mich,
RS. M. C. Galer, box 145, Flint, Mich,
DRAS, GREGG, West Littleton, Mass,
LIAE, GIBSON, Barre, Mass,
ANNE HINMAN, West Winsted, Ct., box 323,
YMAN C. HOWE, Fredonia, N. Y.
RS. S. A. HOUTON, Galveston, Tex.
RS. S. A. HOUTON, Galveston, Tex.
RS. S. A. ROGERS HEYDER, Trainee and Inspirationa
ss Valley, Nevada Co., Cal., care Wim, Heyder, Esq.
RS. M. J. UPHAM HENDEE, 300 Post street, San Frano, Cal.

90. Cal.
(A. D. Hume, West Side P. O., Cleveland, O., W. Hume, Long Island City, N. Y., will lecture on reforms connected with Spiritualism.
Ev. J. H. Harten, Auburn, N. Y.
DI, E. B. HOLDEN, inspirational, North Clarendon, Vt.
IRS, F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.
IRS, L. HUTCHISON, inspirational, Owensylle, Cal.
DI, ADELIA HULL, 109 South 2d street, Harrisburg, Pa.
ERNY HITCHICOK, 629 North 5th st., St., Louis, Mo.
IRS, M. A. C. HEATH, Bethel, Vt.
NITHONY HIGGINS, JR., 2319 Stewart street, Philadela, Pa.

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JOSES HULL, 399 Somerville avenue, Somerville, Mass,
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NNIE C. TORRY HAWRS, Trance, Inspirational, 206
Jon street, Memphis, Tenn.

DIR. D. W. HULLA Montgomery, Mich.
ANNIE C. TORRY HAWRS, trance, Inspirational, 206
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F. B. HAWKINS, 131 Division avenue, Brooklyn, N. Y.
PROF, WILLIAM H. HOLMES, Sait Lake City, Utah.
ZELIAS, HASTINGS, Inspirational, East Whately, Mass,
MISS STSIE M. JOHNSON, 317 First avenue, South Minneapolls, Minn.
MARY L. JEWETT, M. D., trance, Rutland, Vt.
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HARVEY A. JONES, ESQ., Sycamore, 111.
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DR. WILLIAM H. JOSCELYN, Santa Cruz, Cal.
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MRS, DR, H. R. KNAGGS, hox 227, Traverse City, Mich.
MRS, DR, H. R. KNAGGS, hox 227, Traverse City, Mich.
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DR, J. S. LOUCKS, Potsdam, N. Y.
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WM, F. LYON, Adrian, Mich.
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ULLIAM H. LAMBDIN, Wilmington, Del,
MIS, F. A. LOGAN, Pendieton, Umatilla Co., Oregon,
HENRY C. LULL, 913 Washington street, Hoston, Mass,
WILLIAM H. LAMBDIN, Wilmington, Del,
MIS, P. C. MILLS, P. O. Box 509, Peabody, Mass,
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P. C. MILLS, P. O. Box 509, Peabody, Mass,
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The Soul's Immortality.

Not long since we encountered in one of our secular exchanges an article from "A Congregationalist" correspondent, the aim of which essay was to prove that immortality is conditional, the condition being that it shall be obtained by justification through faith in Christ, to whom it belongs "exclusively." He is at the pains to show that the word "immortal" occurs but once in the entire Bible, and is there applied to God; while the word "immortality" is found but five times in the Bible, once being applied to God, twice to the saints at the resurrection, once when it is presented as an object to be sought, and once its equivalenteternal life "-is said to be the gift of God through Christ to the justified only. But, on the other hand, he says that the terms "abunforever," which necessarily imply the perpetuiapplied to those who are justified through faith in Christ, and to those exclusively; while their opposites—"death," "destruction," "burned up," "consumed," "be as though the first glance that the writer's plan is merely and worse. to gradicate the inconvenient dogma of an everlasting "hell" from the creed which he holds

as fast as everle ha has to fall back on the prolong the existence of the bare handful who are described as worthy to possess immortality because of their faith in Christ. This vague but very common term plainly means, with Orthodoxy: subscription to "our erced?" and fellowship with "our church." It is fully as dogmatic as any other dogma which the writer attempts to upset. Nevertheless he says truly that "philosophers and creedists are revising their formulas of statement, and making such corrections as a more critical knowledge and broader analysis have rendered imperative. Many clouds of error have been dispelled, and much which was accepted as authoritative is found to have rested on no better foundation than the shifting sands of popular tradition." He admits that the religious creeds "are no exception to this universal law of progress. Being merely the deductions of the human reason in the form of a summarized statement of belief, so much of the human has been interwoven with the divine element in their construction that much of error has, in one way or another, been intermixed with truth." Yet he proceeds to erect still another creed on the very same Bible foundation on which were built all the others which he criticises.

It is the same Bible, too, of which he says that "from a thoughtful consideration of the many centuries during which it was kept in detached rolls of parchment; of the various transcriptions which were made by unknown and uninspired men; of their exclusive retention by the cloistered menks of a corrupt and ambitious church during the long years of popular ignorance known by the significant title of the Dark Ages; of the various translations of uninspired men-first into the Greek, thence into the Latin, and from that into the English language; of the additional light which the discovery of earlier manuscripts and the acquisition of a more perfect knowledge of philology have thrown upon it; of the confessed necessity of a new translation, in which the delegates of the Christian Church are now engaged; of the natural and unavoidable differences of opinion and construction of even the most learned-we surely are not warranted in regarding it as absolutely correct, and adhering with immutable tenacity to our accepted creeds." All of which is extremely well-said; but it is by no means consistent with it for the writer to straightway proceed to set up a new creed on the subject of the soul's immortality, which he bases on a handful of texts taken from the very same Bible.

It is in reality much that the worth of creeds themselves is destroyed by those who would assume to propose new ones; and it is much more that the creed-holders are compelled to admit the fallibility of the Scriptures which they still blindly idolize. Surely the world is moving, though Orthodoxy resists the motion

wards demonstrated to the perfect satisfaction of Old Theology, employing powers of reason in doing it that were acknowledged to be the foremost of any of his age, the advanced and more elevated views of humanity reject in spite of his subtle logic, preferring to be guided by their purer intuitions rather than by the iron chain of any logic however powerful. The fact is, Orthodoxy is giving up hell and gradually ceasing from its blind worship of the Bible. Immortality is brought to light by Spiritualism, at the very moment when Orthodoxy stands ready to reject it for the sake of its creed.

Too Great a Head of Steam.

As a people we Americans are trying to do too much, and to do it too fast, besides. There is no good reason to believe that we were sent into the world to know all things during the brief interval of our stay here, or to finish up everything, so that posterity will have nothing to do but enjoy itself in idleness. The simple truth is, we have forced ahead at such a rate without stopping to reflect on, the why and the wherefore, that we really know no other way than the pushing, driving, steaming and selfexhausting one which we are now so wildly foldowing. One consequence is, that what is done has such a look of haste about it that it gives no impression of being accomplished. Another is, that we are insensibly unfitting ourselves for doing well what we undertake to do at all.

The alarming increase of the roll of sufferers from various peculiar nervous diseases heretofore almost unknown, is a commentary on the fact above adduced which it is deplorable to be compelled to read. Every one seems to be eager to get at the high pressure of speed, let the endurance go how it will. Foreigners notice it the moment they land among us, and silently wonder what it is we are in such a hurry about. There is a constant strain on the nerves that makes their eventual snapping a question of time only. Even in our public schools the tender brain of youth is subjected to this cruel discipline of high pressure, until the physical forces have little or nothing left to rally and recover upon afterwards.

Perhaps all the warnings in the world would pe of no use in effecting a change in this matter, where change is so lamentably needed; yet it is none the less the duty of those who are impressed with the fact to lift up their voices. There is no mistake whatever that we are in too great a hurry. A man sets before him a purpose to realize a fortune in trade or by mechanical industry, and he puts everything else aside-friendship, leisure, domestic attachments, social delights, and the ordinary amenities and refinements of life-until he has attained the object of his supreme desire. And when he has at last secured it he looks around to discover what he pursued it so eagerly for, and finds too late that he has entirely lost sight of his first inspiration. He should have carried all the parts of his life abreast, as a mason builds his chimney, whereas he has arrived at the end totally destitute of equipment and resources.

There is nothing gained or to be gained by procedures of this sort. More men go mad than become happy as the consequence of such folly. Apoplexy, paralysis, softening of the brain, absolute and complete misery are mainly the rewards reaped for so much self-denial dant life," "everlasting life," and "shall live and pains. The evil may, and indeed must, cure itself eventually; but at what a fearful ty of conscious being, or immortality, are often and needless cost to humanity, and with what a blighting effect on all the buds of human hope! We need not think we can crowd more into one short life than belongs in it; and without meditative leisures, intervals of rest and they had not been," etc. are terms habitually recovery, and the silent and unseen conditions applied to "the wicked." Anybody can see at of spiritual growth, it is a melancholy failure

Earth-Bound Spirits.

In Eugene Crowell's "Spirit-World" occurs a satisfactory explanation of certain gross textual matter of the Bible for his only sup- habits to which mortals are addicted even after port, and willingly vote the greater part of the lacknowledging the misery and curse which they human race out of future existence in order to | entail, and of the readiness with which truly elevated natures oftentimes fall into temptations of an order which would be thought wholly below their sphere and reach. Mr. Crowell states that good spirits, as a rule, are unable to long remain either on earth or in the second sphere without inconvenience. They cannot successfully resist beyond a certain point the depressing adverse influences of either place, while on the contrary were the lowest spirit, with all his imperfections, introduced to the realms of bliss, he would only find his misery increased, and would avail himself of the first opportunity to return to his own place, where his surroundings would be in harmony with his own feelings and condition. Heaven to him would be a worse hell than the lowest spiritual sphere.

There are spirits, adds Mr. Crowell, who in this life were so debased, so gross, so steeped in depravity that they remain in their degraded condition and continue to inhabit the lowest spheres for long periods of time, and in some rare instances even for centuries. They have no desire for improvement and progression, and until they experience this desire their advancement is impossible; but in time, remote though it may be, this is awakened within them.

The spirits of misers sometimes are bound to their earthly hoarded treasures, and they are released from their bondage only when their wealth has become distributed among or squandered by their heirs; and it frequently happens that when they are brought to realize their abject condition, they labor more strenuously to scatter their wealth than they did to amass it, and not unfrequently with success.

Here is a passage from the work that merits special attention, in connection with the habits and temptations to which we referred at the outset: Its author says there are certain earthbound spirits which infest our public conveyances, steamboats and the like; they frequent the lowest quarters of our cities, and liquorsaloons, brothels, gambling saloons and the like places are crowded with them. They subsist mostly on the emanations from earthly food. Restaurants and kitchens, especially when unclean, are resorted to by them when hungry. They also frequent hotels and private houses, where rich and luxurious repasts are habitually served, and inhale the odors and impalpable elements arising from them. Some attach themselves to gluttonous persons who are mediumistic, and are able to abstract the more sublimated and vitalizing elements of the food from their victims as fast as it is swallowed, and thus a morbid appetite is created, which impels the person to continued and extraordinary efforts to salisfy it:,

He really is eating for two persons, one of whom is invisible. Such spirits are veritable vampires. Liquor saloons are crowded with this class of spirits, and not a person who possesses with all its feeble might. What Jonathan Ed- medial power in any degree-and most persons

possess it in some degree-there moistens his lips with wine or liquor, who is not at once obsessed by miserable degraded spirits, and by them urged-often irresistibly-to further indulgence, until, as it frequently happens, the victim becomes prostrated by the demon of drunkenness, with perhaps the obsessing spirit lying equally unconscious and helpless at his side.

These remarks, slightly modified, says Mr. Crowell, are also applicable to gambling saloons and brothels. Could the frequenters of these abodes of sin and evil have their spiritual eyes opened, as were the eyes of the servant of Elisha, they would rush with horror from such scenes, and in their subsequent sleep they would be tortured by dreams only less horrible than the reality which had been presented to their spiritual sight. Many times these spirits are attracted and attach themselves to persons on higher planes, who, though not actually given to evil practices, yet are not carnestly opposed to them, and who, under the temptations of such low spirits, soon fall into them and are reduced to the level of their tempters. The fall of such persons would frequently be prevented were they to know and realize that they also have good spirit friends around them, who would effectually assist them if they would only welcome them, and by their prayers and desires strengthen their hands so that they could put to flight these dark and degraded enemies.

Spiritualism in Australia.

It argues well for the strength of Spiritualism and for the prospect of its universal acceptance throughout the world in coming days, that, in a locality so far distant from its starting point as Australia, it supports an ably conducted journal, The Harbinger of Light, published by W. H. Terry, whose efforts for the dissemination of truth are worthy of all praise. The Spiritualists of that region are to be congratulated upon their good fortune in having in their midst so zealous a defender and so efficient an exponent of their belief. The June number of the Harbinger contains nearly twenty meritorious articles, presenting the most indisputable evidence of the truth of the phenomena and unanswerable arguments in support of the teachings of Modern Spiritualism.

Rev. John Tyerman commences a searching review of "The Attitude of the Churches toward Spiritualism." opening with the remark that The attitude which the Christian Church has assumed toward new discoveries or movements in the past, especially such as did not originate with itself and were supposed to be contrary to its teachings, will some day make an instructive chapter in the history of the conflict between truth and error."

"The Orphic Circle" relates the experience of a private circle instituted by its writer, with the supposition that "what has been done can be done again." After sitting for eight months without any indications of spirit-presence, movements of the table suddenly occurred, followed, at subsequent sittings, with various convincing manifestations-a good example for those to follow who lack confidence in outside parties.

A new trance medium has appeared as a public speaker, and commenced a series of meetings. At his first lecture, being under control, he said, "Spiritualism is no new thing. As in the great amphitheatres of old, the presence of dear friends amid the lookers-on stimulated the arenic participator to nerve himself for brave deeds, so should the knowledge of the overlooking eyes of our spirit-friends stimulate us to greater energy in the battle with error." A good illustration of the value of "Healing

Mediumship" is given, and it is proposed to form a Society for the special purpose of aiding itinerant lecturers through all the colonies.

Joseph Cook's experience with Mr. Watkins at the residence of Epes Sargent is noted; and a very excellent address upon "Mediumship" given through a medium at Cardiff is presented, containing much that is instructive. Alluding

containing much that is instructive. Alluding to Materialization it says:

"When a circle sits for materialization they ought always to be careful of the conditions, or, say, the positive and negative influence. Always let those sit around mediums who have a superabundance of the brain aura, who throw out their entire sympathy toward the spiritfriend. The medium is a magnet to attract the fluidic matter around him; being for the time an attractive power to the spirit friend. It is always safer for the medium to be away from the eyes of the sitters, because the influence that penetrates from the eyes is most severe and detrimental to the building up of a material form. The matter which is drawn from the medium and sitters is made into a vapory cloud; then the spirits who desire to show themselves plunge into this cloud; but first they make themselves positive, so that the matter may be attracted to them. If the spirit has a more powerful or positive mind than the medium, and if there be not a sufficient supply of these forces from the sitters, then there is much more force attracted from the body of the medium; not that they take the fiesh and blood from the medium, but they draw the spiritual substance from his surroundings, consequently gravitation is altered. In this case the medium's body would become much lighter in consequence of the matter having been attracted to the spirit body, and when there have been unfavorable conditions and a deficiency of this force, the attraction between the spirit form and the medium is always greater. Persons admitted into a circle ought to be very careful as to their state of mind before entering, for they are truly most delicate laws that are now brought into operation. The minds of the sitters have a great effect on the manifestations, and when a few go to a circle with minds made up to expose it, there are off times things which occur to give them the opportunity. But here it is they forget that in the case of materialization it is mind actingon matter to make spirit visi to Materialization it says:

There are in our ranks, we regret to be obliged to admit, individuals who carry two faces under one hood; but with the invisible hosts watching them they can do but very little harm. It is indeed strange that our beautiful philosophy should be hampered at all by selfishness. It is made to bear the stigma of many whose hearts evidently are not in the good work, but who vainly imagine they are to be looked up to as the apostles of the New Dispensation. They are but the froth, however, that rises to the surface on the ocean of thought, to be engulfed in the sea of oblivion the moment the purified waters of our living faith become transparent to the children of earth! Let then, the humble workers take hope, and still trust their angel guides, who have toiled assiduously for many years to bridge the chasm that has so long separated the world of causes from the world of effects-which labors have resulted in the revelation of a full and complete knowledge that there is no death; that our dearly-loved translated ones still live, and under the proper conditions can and do hold communion with us.

Another installment of Dr. G. L. Ditson's Review of the scope and contents of our foreign spiritualistic exchanges will appear next week. Ler.

Some Old Opinions.

In one of the many "Imaginary Conversations" of Walter Savage Landor, Andrew Marvel, who lived two centuries ago in England, is made to say to Bishop Parker, "Men do not stick very tenaciously and passionately to a pure religion; there must be honey on the outside of it, and warmth within, and latitude around, or they make little bellow and bustle about it. That Milton has been latterly no frequenter of public worship may be lamented, but is not unaccountable. He has lived long enough to perceive that all sects are animated by a spirit of hostility and exclusion—a spirit the very opposite to the gospel. There is so much malignity, hot-blooded and cold-blooded, in zealots, that I do not wonder at seeing the honest man, who is tired of dissension and controversy, wrap himself up in his own quiet conscience and apart indulge in a tranquility somewhat like sleep. Nearly all are of opinion that devotion is purer and more ardent in solitude, but declare to you that they believe it to be their duty to set an example by going to church. Is not this pride and vanity? What must they conceive of their own value and importance to imagine that others will necessarily look up to them as guides and models? A hint of such an infirmity arouses all their choler; and from that moment we are unworthy of being saved by them.

'But if they abandon us to what must appear to them so hopeless a condition, can we doubt whether they would not abandon a babe floating like Moses in a basket on a wide and rapid river. I have always found these people, whatever may be the sect, self-sufficient, hard hearted, intolerant, and unjust-in short, the opposite of Milton. What wonder, then, if he abstain from their society, particularly in places of worship, where it must affect a rational and religious man the most painfully? He thinks that churches, as now constituted, are to religion what pest-houses are to health-that they often infect those who nothing ailed, and withhold them from freedom and exercise." These are excellent opinions on religious bigotry and the hypocritical tyranny of the churches, even for such old ones. Had they been more prevalent in the age when they are reported to exist at all, it would never have been possible for Protestant bigotry to have held such a curb on the human mind as it has. But looking back two centuries we can see the crevices gaping and yawning in the Protestant structure. Today there are falling walls and indistinguishable ruins. The churches as a religious system are doomed. They fail, because they refuse to represent the growth of knowledge and the expansion of the human mind. They cling to blind faith and refuse to hear anything beside; and the world moves on and leaves them groping in their morass of Orthodoxy.

A Pertinent Word from Charles Bright.

We have on various occasions in the past referred to the work being done in the antipodes by the brave disciple of free inquiry whose name heads this article. Mr. Bright is an outspoken man-none more so-as will be seen by the following extracts, which we make from a letter written by him to the May number of Freethought, the able magazine published at

Freethought, the able magazine published at Sydney, N. S. W., by E. Cyril Haviland, Esq.; "Christian Orthodoxy in the United States has for three or four years past made much of the Rev. Joseph Cook. He has been the one orator, with a smattering of scientific culture, who could be produced upon the lecture platform to bolster up the failing creeds—the one popular spokesman who had a favorable word to offer on behalf of endaverous Calvinism. His Monday noon lectures in Boston have, for nearly three years, drawn their successive audiences—if not enthusiastic, at least satisfied to be assured that the old sulphur-suffocating faith could be upheld by something which sounded like science. That it was not science needs not be told to those who have taken the trouble to peruse these lucubrations, now published, many of them, in voluminous form; but, at any rate, it was something cast in scientific shape—something bedeeked in the technical terminology of the schools. Yet, although the Reverend Cook's mind is not so completely scientific in its tendencies as to impel him to follow fruth heedless of what familiar idols may be broken in the pursuit, he still is one who cannot so completely scientific in its tendencies as to impel him to follow truth heedless of what familiar idols may be broken in the pursuit, he still is one who cannot altogether close his eyes to the facts of the universe in which he lives. He seeks to twist these facts to suit his own prejudices, but he cannot completely ignore them. Hence even he, Orthodox though he strives to remain, has proved a delusion and a snare to the good humdrum folk who have rejoiced to put their trust in him. For in his 144th lecture, delivered on the second of last February, Joseph Cook was impelled to place before his audience some of the facts of phenomenal Spiritualism in a light which startled the Boston Sadducees out of their propriety, and led to a wild Christian war-whoop being raised around the reverend gentleman, under the effects of which he is still suffering. . . It is perhaps needless to remind those who know anything of the subject of Spiritualism that a neophyte like Mr. Cook, however self-conceited he may be, is not a person entitled to pronounce excathedra upon apparent 'impostures' or 'trickery' in the subtle and complicated phenomena which he is commencing to study. Above all, it is not for him to attempt to catalogue these modern marvels in their relation to the ancient Jewish ones he has been trained to worship."

Slate-Writing in Colorado. Mrs. R. H. Simpson is at Denver, Colorado, where many are availing themselves of the opportunity afforded by her visit of witnessing the evidences of spirit power given in her presence. These consist of slate-writings and the production of flowers in a glass of water. The account in the News (of that city) states that questions were written upon pieces of paper, that were then folded and placed between two slates. A bit of pencil was then placed with them and the slates sewed together by passing a needle and thread through the cloth with which they were bound. Correct answers to every question were written upon the slate. The reporter, who takes special care to inform his readers that he is not a Spiritualist, remarks that "Looking at her simply as a medium or a subject for newspaper investigation and comment, without any consideration of the value of Spiritualism as a belief, Mrs. Simpson is a remarkable woman."

Mrs. Carrie Grimes Forster writes recently from the Mountain Summit House, Tannersville, N. Y.:

"My sister and myself have been in this 'Heart of the Catskills' for two weeks, and are soon to be joined by my good husband [Thomas Gales], who is at the present time visiting his daughter in Illinois. We have taken up our residence with Mrs. Hollis-Billing, an old friend of Mr. Forster's, and highly esteemed by both of us. I regard the manifestations occurring in her audience-chamber for the immortals as the most in-teresting that it has as yet been my privilege to participate in."

A correspondent writing from Tontine. Ill., wishes "to know if J. Foster, J. Nelson Jefferson and May Holmes," now traveling up and down the West, are known among Spiritualists as accredited mediums. In answer we reply that we have no personal knowledge whatever of these parties, neither do we know aught of the "National Lyceum Bureau of Boston," under whose auspices they claim to

In another column will be found an appreciative notice of Giles B. Stebbins's latest work, which we copy from the Christian Regis-

Keeler and Rothermel.

To the Editor of the Banner of Light:

When I see anything in the way of spiritual manifestations new or remarkable I like to tell the community of "saints" of it. I am aware that long stories and detailed accounts of what occurs under this head are at this day very apt to be tedious; and yet, while there is still so much that is questionable, at least among the skeptical, or the class that may be called semibelievers, a statement of good, square, unmistakable phenomena, if not at too great length, will not be a superfluity. On Friday evening, July 23d, on invitation of my neighbor Epes Sargent, Esq., I attended a séance at his house, Messrs. Keeler and Rothermel, of Brooklyn, N. Y., being the mediums. As Mr. Charles R. Miller, in a late Banner, has described the character of the manifestations. I will not attempt to do that; but on this occasion the whole affair was so highly satisfactory that I feel it my duty to add my testimony in their behalf; and as I am a veteran as far as experience in these matters goes, such occurrences must be a little extraordinary and remarkably satisfactory for me to call particular attention to them.

The mediums told me they had come to this city because told to by their guides; they did not know for what; I can hardly suppose the spirits sent them for the sole purpose of giving Mr. Sargent and myself the pleasure of witnessing their phenomena (or rather those of their spirits), but I thank them just the same, for it has amounted to the same thing.

A table covered with various musical instruments and bells was placed in the corner of Mr. Sargent's library on the evening of which I speak, and in front of it a curtain about four feet high was extended, leaving the table in a triangular space; in front of the curtain sat the two mediums and two of Mr. Sargent's friends, the mediums and the friends taking hold of each other so as to perfectly prevent any deception, and a curtain front of them covering them all but their four heads. The manifestations commenced at once. The room was light enough to consider it a light circle, and so many things were done and at once for the space of half-an-hour that no one could question but invisible spirits were the actors, even if the mediums had had their hands free, but being held by the two sitting with them made the matter doubly sure.

To me the most interesting part of the manifestations was the writing by spirit hands, perfectly visible, while the paper was held by the friends in the room. During the manifestations, from the start, the sitters in front of the curtain were manipulated by spirit hands, and all saw them and knew they did not belong to the mediums; and the hands being disposed to write, some of the friends present put pencils into the grasp of these hands, sometimes in one place and sometimes in another, where they happened to be, and holding a sheet of paper the hands wrote with the pencil intelligent mesages on the sheets of paper so presented; all could see this done and know that it was accomplished by spirit hands, that belonged to no visible human body, and every human personage in the room was visible. I have never/seen anything more satisfactory than this writing was; they were spirit hands, and no mistake, materialized for the purpose. I say hands, because different ones came, and the style of writing was different also. To put a pencil into a superhuman visible hand and see it held in a human way, and while one of the friends held a piece of white paper to see it write, and then read perhaps this: "I have not been here long, but I am very happy," and the person recognizing the one who wrote the message, who had passed on a nonth or two ago, was something quite remark-

able.
These gentlemen, I learn, are new mediums have been developed within a year or two. I wondered I had not heard of them, when they told me of this fact, which accounted for it; but I shall hope to see more of them, and I hope the friends will remember them, and when the opportunity offers, see their manifestations. and be as gratified as I have been. As some one said to me as these things were being done, is it not strange that there are people who think such a performance as this is jugglery, and won't believe such things are possible? Well, it is strange, and I am only too glad for my many advantages, which have made me a believer in a conscious hereafter, which theology and religion utterly failed to do.

John Wetherbee.

[We received a pleasant call at our office from Messrs. Keeler and Rothermel's agent, and one of these gentlemen, on Tuesday, 27th inst., and vere informed by them that the two mediums will hold seances for the presentation of the singular phenomena described above, on each evening of the present week, and Sunday night, Aug. 1st, at 8 Davis street, Boston, after which they will locate at Lake Pleasant Camp-Meeting. We bespeak for them a good share of the public attention.—ED. B. of L.]

Henry B. Allen, the genuine and reliable medium for physical manifestations, etc., called at our office on Monday last-being at that time, in company with his wife, on the way to Onset Bay Camp-Meeting; having left his location at the Lake Pleasant Camp for a week at this seaside resort. Mr. Allen is looking hale and hearty. and evidently has years of mediumistic service before him. He reported that everything was proceeding with the greatest harmony and success at Lake Pleasant, and that the many mediums there were already doing much work, and finding a strenuous call for the exercise of their diversified gifts. Among those to whom he specially referred as having come under his immediate notice were Dr. Weeks of Rutland, (clairvoyant and magnetic physician,) and Dr. and Mrs. George Dillingham, of Lynn.

By Dr. G. L. Ditson writes us as follows

from Albany, N. Y.: "Allow me to say that I think Dr. J. R. Buchan-an's lecture published in your issue for July 17th, is one of the grandest productions ever furnished by the Banner to its numerous readers. Every sentence is golden. I wish the discourse could be put in a more permanent form, for it sur-passes in its profound truths, in the sublimity of its sentiments, in the clear exposition of what is most important to us in our mundane journey, anything I remember to have read journey, anything I remember to have read heretofore. I would like a dozen copies if put in cheap pamphlet form."

A. S. Hayward, magnetic physician, will remain in Augusta, Me., for ten days. He then intends visiting Cottage City, Onset Bay, Newport, Saratoga and Lake/Pleasant, returning to Boston by the 1st of September. Letters addressed to him at the post-offices in the several places mentioned will be called for on his arrival His magnetized paper can be obtained as per advertisement in another column of this paper.

The attention of the reader is called to Bryan Grant's admirable essay (pages 1 and 2), the concluding portion especially.

BRIEF PARAGRAPHS.

John Bunyan so triumphed in the miserable den into which his body had been thrust, that no prison bolts could fetter his soul, or keep it from mounting above the stars. There is not a soul so exalted on the pinnacles of earth that it is not degraded and impoverished, if it suffers itself to be so chained down, either by golden or iron bands, that it cannot reach the heavenly heights of a higher truth.

Home Notes for "Dog Days."-Keep salt in a dry place.—Keep yeast in wood or glass.—Keep fresh lard in tin vessels.-Keep preserves and jellies in glass. -Keep meal and flour in a cool, dry place.-Keep vinegar in wood, glass or stoneware.

Indian papers report the loss of 30 divers, engaged in the pearl fishery in the Persian Gulf, most of them being victims of sea monsters. The value of the pearls taken in 1879 from the Persian Gulf was estimated at

> EPIGRAM. We know a man of genial mood, Who loves, above all else, good food; Old Ocean's breezes suit him well-For him they have a magic spell; And as the waves break on the beach They to his mind a lesson teach-That mortals are but foam and spray, Which rise and fall—then pass away. While lingering on the shore of Time He knows naught of a better clime, And seems to be so well content We fear he never will repent. The reason why he 's in the wrong : He closely heeds friend Yeaton's gong! Whose most sonorous diapason Summons to dinner Brother Nason.

Modern Athens offers few attractions of the light sort, because the inhabitants are gloomly wrapped up in the past of their country. A writer says that Athens is all hard marble, owls and Minerya, but that it might be a fashionable resort.

On the evening of July 22d, the excursion steamer Garland, with 1200 persons on board, under the auspices of the Detroit Moulders' Union, while going down the river, collided with the steam yacht Mamie, cutting her in two, so that she almost instantly sank. The latter had on board 24 persons, consisting mainly of Father Blydenburg, pastor of Trinity Roman Catholic church of Detroit, and a number of acolytes and boys officiating in various capacities in the church. They had been on their annual excursion to Monroe, Mich. Some 10 of the Mamie's crew and passengers were drowned.

A piece of rag soaked in a solution of cayenne is a capital thing to put into a rat or mouse-hole. They will not try to eat it.

Dr. Tanner, the fast man of New York, publicly denies that he is a Spiritualist. That is what we expected, for we have never known a Spiritualist who did not at least once in twenty-four hours have a more material view of things than he appears to possess.

The Christian Leader reports hard times among the clergy of all sects, and remarks that it is not a marvelous thing it occasionally one sells his creed inexchange for a loaf.—Boston Herald.

Rev. George Chainey thinks Col. Ingersoll the greatest and most beneficent iconoclast since Luther

Wednesday morning, July 21st, a caisson surrounding the deep well leading to the entrance of the Hudson River Tunnel, foot of Sixteenth street, in Jersey City, caved in, carrying with it an immense quantity of earth. Some twenty-two men were drowned, and eight made their escape.

A hen may be calculated to consume sixty pounds of grain in a year and lay fifteen pounds of eggs.

THE DRUM-BEAT.

I beat that a tun's absorbant sound;
Parading round and round and round;
To me it talks of ravaged plains,
And burning towns, and ruined swains,
And mangled limbs, and dying groans,
And widows' tears, and orphans' moans,
And all that misery's hand bestows

To fill the measure of human wees.

—[John Scott.

"You might as well try to drive a railroad spike with a tack hammer as to run a nonparell newspaper in a small pica town," remarked a country editor recently, when announcing the proposed discontinuance of his paper "from this date," etc.

Gentleness! more powerful than Hercules.-Enclos

mum," said Einathan, "not now. Their bark is on the sca."

Man's likeness is reflected in his gods.—Schiller.

A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit goodnatured. It will lighten sickness, poverty and affiletion, convert ignorance into amiable simplicity, and render agreeable deformity itself.

The whole duty of man is embraced in the two principles of abstinence and patience; temperance in prosperity, and courage in adversity.—Seneca.

Little four-year-old playing with her dolls:"Now, you lay there, my dear, and you lay there:" Mother: "Why, Edle, you know that isn't right; you should say lie." "Oh, no, mamma; I'm playing they are chickens."

IN FLY-TIME. IN FLY-TIME.

How doth the busy little fly
Improve each chance to light
Upon the tip end of your nose
And drum with all his might.

A terrible mine explosion occurred in the London and South Wales Colliery on the morning of the 16th inst., by which one hundred and twenty-eight men

"Go out, young man; she's not here!" said a Pennsylvania preacher one Sunday, in the midst of his sermon, to a youth whom he saw standing hesitatingly in the doorway.

Lightning conductors were much opposed when first introduced into Paris. A gentleman having placed one on his house was compelled by the sheriff to pull

Our instinct inspires, warns us; our intelligence scents out what our reason does not discover, for instinct is the nose of the mind.—Madam de Girardin.

Since the year 1810 the United States have gained in population five and one-half times faster than Great Britain, six times faster than Russia, seven times faster than Germany, and eleven times faster than France. At the present time nearly one-eighth of the white people of the globe live in the United States, which have a larger population than any European country except Russia.

"Brought up all standing" will hereafter be used as follows:

Arrested by a strong, opposing force, And struck into the perpendicular !

We have seldom seen a cleverer piece of writing wherein the dialect of the sea has been applied to the matters of life on land than the following paragraph,

matters of life on land than the following paragraph, which is now going the rounds of the press:

"A sea-captain who was asked by his wife to look at some planos while ho was in the city with a view of buying her one, wrote home to her: "I saw one that I thought would suityou, black walnut huit, strong bulk-heads, strongthened fore and att with iron frame, celled with whitewood and maple. Rigging, steel wire—double on the ratlines, and whipped wire on the lower stays, and heavier cordage. Belaying plus of steel and well driven home. Length of huil over all, ist jeet, one inch. Breadth of beam thirty-eight inches, depth of hold fourteen inches. Hatches can be battened down proof against 10-year-old-boys, or can be swayed up, on occasion, and sheeted home for a first-class instrumental breeze,""

An "acanthopterygian fish of the scomberoid family" is at present very "numerously" invading Massachusetts Bay. The outcome of the raid is yet unset-

President Bartlett agrees with other orthodox authorities that the biblical narrative does not require us to understand that Noah's flood covered the whole earth. By-and-by we shall be allowed to believe that Jonah did h't swallow the whale.—Boston Herald.

Movements of Lecturers and Mediums.

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

Dr. E. D. Babbitt wishes us to state that he has removed from the Surf House, Ocean Beach, N. J., to the Mansion House of the same place, where patients from a distance who may wish magnetism and the cool ocean breezes may find a pleasant home. The

doctor will be there until September. Mrs. J. J. Clark, who for the past ten years has met with signal success as test medium, electrician and medical clairvoyant in Boston, New Britain and elsewhere, will be at Lake Pleasant Camp-meeting during August. Previous and subsequent to which time her address will be Plainville, Ct.

C. J. Rajchard is located at Oak Hill, Scarboro', Me.

J. Frank Baxter of late has been filling the rostrum successfully in Duxbury and Plymouth, also at Shawsheen River and Onset Bay Camp-Meetings. This week he leaves the State till September, speaking Sunday, Aug. 1st, at McLean; Sunday, Aug. 8th, at Freeville; Sunday, Aug. 15th, at Lansing; Sunday, Aug. 22d, at McLean again, and Saturday and Sunday, Aug. 28th and 29th, at Cassadaga Lake Camp-Meeting, all of which places are in New York. In September, upon his return, he goes to the Camp-Meeting for several days, including Sunday, Sept. 12th, at Etna. Me. The last two Sundays of September he speaks in Willmantic, Ct. During August most individuals and associations plan their fall and winter work. If negotiations for the coming season are desired, he would say letters addressed in his absence to 181 Walnut street, Chelsea, Mass., will be immediately forwarded and considered. It is necessary to say, per haps, that already the coming season's engagements are quite extended, so that if parties are contemplating his services, the sooner they decide and write the better their chances. "First come, first served."

Frank T. Ripley will lecture and give public tests anywhere in Ohio, Michigan, Illinois or Wisconsin.

Address him at Dayton, O. Geo. A. Fuller, of Dover, Mass., spoke at Onset Bay Camp-Meeting July 27th and 29th. He will speak there also Aug. 3d; will be at the great temperance meeting in the Town Hall, Beverly, Mass., Aug. 5th, 6th and 7th; will speak in Bell's Hall, Beverly, Mass., Aug. 8th, 15th and 22d; at Unity, N. H., Aug. 20th; will be at Sunapce Lake Camp-Meeting from Aug. 31st to Sent. 12th. Address at Dover, Mass., during August.

Mrs. Clara A. Field can be found at her office, 19 Essex street, Boston, during business hours, by all wishing her mediumistic services. See her card-seventh page.

Capt. H. H., Brown spoke July 4th and 11th at Cummington, Mass. (East Village), and at the West Village the 7th. At the celebration in which the two villages united, July 5th, he gave an address entitled, "The Mission of America." The 18th and 25th he spoke at Bartonsville, Vt. Visited Shawsheen Camp-Meeting the 27th. He speaks at Neshaminy Camp-Meeting Aug. 1st and 3d, and at the opening of the Lake Pleasant Camp-Meeting, Aug. 8th, will deliver an address entitled, "Angels our Saviours, or Spiritualism versus Race Deterioration." He now expects to attend, during the last half of August, the New York Camp Meetings. Engagements can be made by addressing him as above, or to Willimantic, Conn.

Dr. L. K. Coonley spoke twice in Hammond's Hall Ludlow, Vt., on Sunday, July 25th. August 1st he will lecture at Tyson Furnace, five miles from Ludlow. He would like engagements in Massachusetts and Maine during the coming fall and winter.

Anna M. Middlebrook, M. D., of this city, and H. V. Twiss, of Manchester, N. H., were married in this city at four o'clock this afternoon by the Rev. John Lyon, of the Church of the Redeemer. The wedding was very quiet, no invitations being given out. The newly married couple will start to-morrow for Manchester, where they will take up their residence. Mr. Twiss is a merchant of that city. To the best wishes of a large circle of friends which will follow them to their new home we add those of the Standard.—Bridgeport Standard, July 20th.

We desire to join our congratulations with

We desire to join our congratulations with those of our Connecticut contemporary. Mrs. Anna (Middlebrook) I wiss s address win hereafter be in Manchester, as above. She will speak at Lake Pleasant Aug. 20th.

We hear that DR. CARNES, who has taken up his residence at 66 Salem street, Malden, Mass., is meeting with good success in that town by the "laying on of hands." We have been informed of the case of the son of Mr. Philip A. Reidy, of Malden Centre: The boy's limbs were paralyzed so that he had to be carried in his father's arms from his carriage to the doctor's office, and on the very day that he was treated "Do they ever bark?" asked old Mrs. Dorkins, gaz- he regained the use of his limbs, so that he now ing at a pair of stuffed sea dogs in the museum. "No, has no further trouble, and can walk as well as any one.

> No. 1 Vol. I. of a new publication (fourpage) devoted to the interests of Spiritualism, is received by us from Portland, Oregon. It is entitled The Rising Sun, and is brought out by Lucy L. Browne. Among the contents of the initial number the department of spirit messages is given special prominence.

A Free National Convention of physicians will be held in the Grand Pacific Hotel Parlors, Chicago, Ill., on the 24th of August. So we are informed by J. Stolz, M. D.

What makes you say that the removal of the Ponca Indians "was conducted according to law?" The removal was no more in conformity even to the forms of law than it was to the dictates of justice. The Poncas owned the land they lived on as much as you do your own house, and they could be no more removed from it without their consent, even by statute, than you could from your own home. The law never undertook to commit such an outrage upon you could from your own home. The law never undertook to commit such an outrage upon them. The statute which authorized their removal provided expressly that it should be done "with their consent." And yet, under the orders of the Interior Department, they were driven out of this home and away from the "burying grounds of their fathers"—these are the words of their title deed—by armed soldiers. One half of their number have dled since they were driven into the Indian Territory, and one of their chief men has been shot through the One-half of their number have died since they were driven into the Indian Territory, and one of their chief men has been shot through the head in the office of the Indian agent, by a file of soldiers, because he was unwilling to be taken to Fort Reno "to be confined during his natural life," at the request of that Indian agent, for alleged insubordination. If I should go down among these Poncas with New England contributions to alleviate the distress of their sick or feed the children of their dead chief, I suppose I should be taken by the collar by the Indian agent and led to the border of the Territory to be kicked over the line. Mr. Schurz has endeavored to excuse himself for the original transaction by saying that, had he known as much about it while it was going on as he does now, he would have put a stop to it. If he would lift his finger to redress this acknowledged wrong he would greatly relieve the anxiety of very many of his friends. Some one is making up an Indian record for this Administration which it will be hard to defend by the side of the blackest which has gone before it.—[U. S. Senator] H. L. Dawes, in Springfield Republican.

We know Hop Bitters are above and beyond

We know Hop Bitters are above and beyond all as a nutritious tonic and curative.

Keep your bowels and kidneys in healthy state by the use of Kidney-Wort.

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.

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

Tuesday, August 3.—Morning—Address by Geo, A Fuller, Atternoon—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. After-noon—Lecture by Mrs. M. S. Townsend Wood.
Thursday, August 12.—Morning—Conference. After-noon—Lecture by Dr. I. P. Greenleaf.
Sunday, August 15.—Morning—Address by Dr. J. M.
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July 17.

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OF THE

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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.

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no more.

AT It is our earnest destre that those who may recognize
the messages of their spirit-friends will verify them by informing us of the fact for publication.
(Aliss shehamer wishes it distinctly understood that she
gives no private test scances at any time; neither does she
recode, existors on Traciays.)

lss Shemanos, the seames at any time, as the control of the test seames at any time, as the very slitors on Tuesdays, and the control of the department, in order to the test of the test ensure prompt attention; should in every manner prompt attention; should in every manner to dressed to Colby & Rich, or to Lewis B. Wilson, Chairman,

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Séance May 11th, 1880. Invocation.

Invocation.

Oh thou who art the Father and the Friend of all himanity, whose love overshadoweth all life, whose blessing permeates all existence, at all seasons, we beseeth thee, at this time, to enlighten thy children in regard to their future life and the immortal home of the soul. We draw near unto earth's children, at this hour, with desire in our hearts to spread abroad more light and consolation to weary hearts; and, oh, we pray that we may receive from thee and the angel hosts such strength, such light and knowledge that we may go forth, dispensing of thy bounties on every hand, giving unto the needy and the sorrowing that comfort, peace and knowledge which they most need. We pralse thee more and more, for the existence of the soul, for the immortal heritage of the spirit, which may go forward through thy vast realms, gaining new experience, day by day and hour by hour, which shall unfold the best attributes within, and-cause the spirit to blossom like the stars above. We pralse thee for the attributes of being, for the knowledge of immortal life, for the unfoldments of the spirit, for all that we portecive and feel and comprehend of thee. As we go on, day by day may we receive more of thy strength, perceive more of thy holy spirit which shall draw us upward, causing us to send abroad new sympathy and affection for every heart, and to feel that it is our best and highest privilege to seek to bring humanity upward to a higher and a better plane of being.

Rev. Ezra S. Gannett.

A voice speaks from beyond the tomb, and, lo! the earth becomes melodious with the sound of angelic music. From higher spheres a light breaks through the darkness of material gloom and doubt and dread, and, lo! the earth becomes illumined with spiritual glory, and a new revealment is brought unto markind, showing the world peopled with an-gelic forms, bearing familiar faces. Loved ones from beyond the tide have spoken through morfrom beyond the tide have spoken through mortal lips, and humanity becomes glorified with the knowledge that dear ones have been led away from sorrow and affliction, but that life and love will again unite them; and so the divine beneficence of our Father is shown on every hand, and this, his crowning gift to man—the revealments of futurity, the knowledge that immortality is the dower of every soul. Angel voices speak back again to mortals; angel loved ones live in realms of glory, and this last best gift of our Father is freely bestowed upon all, and speaks more truly than all else of his énduring love and sympathy for his childen. And you who are Spiritualists, did you but realize to the fullest extent this grand and glorious blessing which is yours, you would, we are sure, strive to become worthy of all that has been given; you would strive to live purely,

hodied spirits cluster around you, now they tree drawn to you to receive some new lesson of life, to gain some experience to enrich their beings, to gather some truth which shall elevate them to a higher sphere, you would open your hearts with loving counsel; you would hear their earnest cry for help and endeavor to elevate them as well as yourselves at the same

Your speaker is here to-day in company with one who was his friend, counsellor and guide when in the earth-life, Mr. Channing, who sends forth through me the earnest blessing of a soul toward you and all bumanity, and who desires his purest affection to spread abroad, not in outward expression, but in assisting to develop the earnest nurset assirations of your develop the earnest, purest aspirations of your lives, and to unfold the highest attributes with-in the soul. Rev. Ezra S. Gannett.

Henry C. Newhall.

[To the Chairman:] Sir, I have sought to manifest my presence here before, but have not succeeded. I shall be very glad to give my name and speak what words I may be able for my friends and family. I believe I may say I my friends and family. I believe I may say I am well known. It seems to me that any word from beyond the tomb should awaken a response in friendly hearts and give cheer to weary spirits. I don't know as my friends have given much thought to my existence in another sphere of being, yet I most earnestly desire to return and manifest my presence to them, assuring each one that I am able to return and guide them and give them silent instruction and counsel concerning the duties of life. My business capacities, which were large when on earth, have not dwindled away at this time; they are expanding in a new direction. The affairs of spirit-life are so different from earthly conditions that the carnest spirit who aspires to ascend must direct his capabilities

Many friends of mine, at that place, will feel that I have returned and spoken to them the word which they need, and as they reach out to me in spirit, I shall be able, from time to time, to give them new counsel, new instruction and words of cheer concerning what I know of the spirit-world. I have returned to mediumistic friends in the past, near my old home, and I wish to say, at this time, that what I gave was all true. Even when unable to give much of anything, I was present with them; it was really my influence which they sensed, and believed word which they need, and as they reach out to them the word which they need, and so them the word which they need, and sthey reach out to them the word which they need, and shelp respond, and thus, coming down upon the ladder of love which they fing upward, I shall be able, from time to time, to give them new counsel, new instruction and spirit-world. I have returned to meet word which they need, and as they reach out to them the word which they need, and sthey reach out to me in spirit, I shall be able, from time to time, to give them new counsel, new instruction and the property of them new counsel. earthly conditions that the carnest spirit who aspires to ascend must direct his capabilities into other channels. I am energetic, as of yore, striving to push ahead, to be of use, but not in that business point of view which I was when in the body. I would like my friends to know that I am active, and am striving to learn more of the laws of the inner life, that I may be able to grasp and make use of them. To those who care to hear from me I send my affection and earnest regards. I am not far distant from my children or from my friends, but tant from my children or from my friends, but often return and seek to give them some knowledge of spirit presence; and if they so desire I shall be most happy to have them seek to hear from me in proper directions, and I will strive to give them such knowledge as their spirits need. I have been away, a resi-dent of the spirit-world, some little time now, as mortals say, but to me, in the inner life, it seems but a brief, fleeting hour. I resided in Lynn, Mass., and was known as Henry C. Newhall.

George Shilling.

George Shilling.

[To the Chairman:] Do you allow every one to come, sir? I thank you, for my part. I belonged in Baltimore. My name is George Shilling. I am drawn earthward frequently because of my affairs, which are not as yet settled. Now I desire my friends and trustees to go forward as rapidly as possible and settle up all of my affairs to the best of their ability, and I shall be perfectly satisfied and thank them kindly. I am frequently attracted back to this sphere because of these little things which belonged to my material body, and in which I was interested when in the form. I have a certain desire and curiosity to go, forward in this

new world. I am bound to explore its regions, if possible, and to gather some light in regard to it: therefore I shall be glad when my affairs to it: therefore I shall be glad when my affairs become settled, and my name drops out from the old connection as much as possible. My friends, I feel, would be glad to know that I am comfortable. I feel that I have entered into a new life, and it is time I put the past behind me and seek to go forward into the future. I am gratified with what I have come across in the other life, but it is all terribly real and natural, and at times I almost wonder if I am myself or somebody else. However, I feel this sensation passing away, and if my friends care to hear from me again I shall be glad to return and speak to them. I send my highest regards, and would have them know I remember each one with love and shall never forget them.

Thank you, Mr. Chairman, for this great privilege.

Mrs. Cordelia A. P. Morse.

I feel a desire to speak here to-day, having learned a great deal of this place from observation and from the experience of spirit-friends in the higher life, and many and many a time I have approached this spot with a feeling in my soul, What a delight it would be to me to send my word of sympathy and affection, of appreciation and love, to those dear to me in the mortal form! But although many times in years past I have visited this place, I have not been able to speak the cheering word. It is with a feeling of great satisfaction and joy that I find myself in communication at this time, hoping and trusting I shall reach my dear ones, and that they will receive what I, in the fullness of my spirit, offer to them—the deepest love and appreciation of my soul for theirs. To my friends in Boston I would say: I always remember you with love; I often approach you with the state of sevents the seed to galde my friends in Boston I would say: I always remember you with love; I often approach you with the spirit of sympathy; I seek to guide and counsel you as only one who belongs to a higher sphere can do, and in the future it will be my joy and privilege to meet with you upon the beautiful shore. I would like to say to my companion: I have watched over you all these years; I have been by your side, guiding and guarding you. I met our dear children when they came to the spirit-world with a mother's affection, and strove to assist their spirits to develop and expand in knowledge and in truth, and to gain such aspirations and inspirations develop and expand in knowledge and in truth, and to gain such aspirations and inspirations from above that they may go forward in the paths of holiness and peace. In company with them I return often to you and the dear one by your side, with the blessing of love, with appreciation and cheer, seeking to throw around your spirits that light which streameth downward from on high which illuminates the experiences of life, and shows to the spirit that all things are for the best. I have watched over our dear one, bringing her up into the light of knowledge and truth; and although she has, at times, turned away from spiritual revealments, yet her soul away from spiritual revealments, yet her soul is so pure and beautiful that when she, too, goes is so pure and beautiful that when she, too, goes forward in spiritual things she will receive light, strength and knowledge. I would not give more at this time. You may believe, you and your dear companion, that the angels are with you, guiding and guarding you, and that at all times and in all places the blessing of purity descends upon your inmost lives. Mrs. Cordelia A. P. Morse.

which not only elevates the giver, but also assists, benefits and elevates the recipient.

I have met friends over the river who welcomed me with loving gladness, and bore me, so to speak, to their beautiful homes. My home is not stately and grand; it is a humble abodo, in a lowly valley; but it is entwined with flowering vines, surrounded by fragrant, blooming flowers and running streams; there, in company with those most dear to me, in friendship with those who are in sympathy with my work, I pass my time seeking to gain something higher, something that shall elevate the spirit and broaden the faculties of being; something that I can send out to those in bondage, that will be a light to their souls.

a light to their souls.

Thus, my friends, in company with yourselves, I hope to go forward, ever reaching out
for the pure and true, ever sending back to the
needy and the suffering the light that I receive. needy and the suffering the light that I receive. And as we three work together, hand to hand, may we realize that our mission is given to us by the powers above, not for selfish purposes, not for personal aggrandizement, but for the elevation of those around us, for the benefit of humanity, our brothers and our sisters, whom we must seek to uplift, and even strive to have them reach above our own plane of being.

I desire my words to go to Memphis, Tenn. Many friends of mine, at that place, will feel that I have returned and spoken to them the

Gracie Hanson.

[To the Chairman:] Please, may I come? I have n't been in the other world, (is that what you call it?) very long; only a little while. I suppose I died. They put me in a box—but any suppose I died. They put me in a box—but any way, I live in a nicer place. I now have all the flowers I want, all the time: I didn't, when I was here; and I've got a little bird, too, and he sings splendid. He is n't in a cage; I never saw a cage where I live now. My little bird lives out in the bushes, and when I want him, he comes and perches on my shoulder. He's real cunning. I call him Beauty.

[To the Chairman:] Do n't you know, mister, that the angels are real people? Aint that fumy? They're just like anybody else, and I'm real glad, too, because, do n't you know, it seems so nice. I want to send my love, and I'

I'm real glad, too, because, do n't you know, it seems so nice. I want to send my love, and I want to say I live in a real pretty, pretty place, and old, old grandma takes care of me; but she is n't old, neither—she would have been if she was here. And we are just as happy as the birds, all the time. I wouldn't want to come back to live. I want every one to feel real glad I've gone away. Sometime they'll see me, too, only I'll be a woman. I lived in a great big city, I did; I lived in New York; then I went away to the spirit world—(that's what they call it here.) I go to school, now, and I think it is twice as pretty as it is in New York. I want to say I'll come back if they'll let me, somewhere where I can talk a good many things; I don't want to come back to live. I won't have to, will I? I liked the flowers, I did; they were real nice; but I have ever so many now. I want to bring some back and show them. I think I can, some day.

(To the Chairman: Now don't you hellere

I'll be able to come back better another time? because, you know, I've only been away a lit-tle while. I am seven years old. My name is Gracie Hanson.

Cárric Trenor.

I think if I could say a few words it would benefit me greatly. I wish to say to my friends I am very anxious to have the opportunity of benefit me greatly. I wish to say to my friends I am very anxious to have the opportunity of communicating to them in private, as I have a great deal to say concerning affairs which it was impossible for me to settle before I passed away. They must know to what I refer, because everything connected with me was so confused and unsettled that some of my friends hardly knew how to act, and they have never thought of calling for me through a medium, because they have no faith in these things. Now I desire them to do so. I want Alfred to come to loston, I think, because there are so many mediums here, and to call upon some good one, for me to come. I can't rest or feel satisfied until I speak concerning these things, and then I hope I shall be able to get out of this unsettled condition. I do n't know much about this, but I was told if I came in this way it would help me a great deal. I hope it will. My name is Carrie Trenor. I am told that my message will be received, because a friend of Alfred's, who is in Portsmouth, reads the paper regularly, and knows of my condition.

MESSAGES TO BE PUBLISHED. MESSAGES TO BE PUBLISHED.

May 18.—William Miller: Katle Merrill; Isaac Taber;
Dalsy M. Howard; Theodore S. Bigelow; John Hatch
Leman; Mary H. Leman.

May 25.—Henry Lanning; Willard Robinson; Martha D.
Arnold; Jennie Chapp; John S. Gliman; Philip Harrington,
June 1.—Dr. D. S. Wilbiter; George A. Fisher; Frederlek Mayne; Milly E. Jameson; Chan E. Slimpson.

Jane 15.—Black-Hawk; Annie Pickering; James T. Hogan; Harriet Dodge; John G. Wyman; Emily C. Jones;
Rey, Sammel Tupper.

Jane 22.—Lyman Beecher; David Handy; George Rathbin; Lydin Raymond; Emma J. Watlace; Ebenezer Bassett,
June 29.—Chunneey A. Barnes; Col. Gardiner Towle;
Sarrh Snow; Roy, Charles R. Storrs; John Waterhouse;
Guide of the Medium.

REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDICMSHIP OF

MRS. CORA L. V. RICHMOND.
At the Banner of Light Free Circle-Room, during her iccturing engagement in Boson, January and February last,
in the absence of Mr. Colvile.

Source of all Truth, we turn to thee with thankfulness, seeking thy guidante in our ministrations, seeking thy counsel in whatsoever we may do. As thou art the fountain of knowledge, so may its waters fall upon thy children until they are uplifted by its power. As thou art the source of all truth, so may they turn to thee, seeking for the in Hable light. As thou art the centre of all love, so may each soul move toward thee, responsive to thy breatt and life. And oh, through ministering spirits and attendant angels, may thy children be divinely led attendant angels, may thy children be divinely led attendent angels, may thy children be the blessing of each trial; for since allied too may bring its own ministration, so loy shall change each sorrow to delight, and all will praise thee evermore. Amen.

considered that improve the control of the control purity, having vanquished brthly temptation. The typical Eden of futurdtime is not simply innocence, but purity, the esult of the conquest that the human spirituas gained over all

matter.
Q.—If there is no intelligece only that which is individualized, and has lid on this planet or some other at some time, asyou said last Friday, how can there be dbeing capable of thought, planning and creang all things from nothing?

A.—As we have never sal there is a being capable of creating all thins from nothing, we are not obliged to solve this entleman's conundrum. The fact that there is no intelligence

are not obliged to solve this entleman's conun-drum. The fact that there is no intelligence but that which is personific or individualized, does not prevent the fact can Infinite individ-uality, nor does the fact of human intelligence or soul-life, personated by human beings on this or other planets, lavin identity in spirit-ual intelligences belongings all of these plan-ets, in any degree militate against an Infinite Intelligence capable of excessing that intelli-gence upon all planets, and this is all the claim we ever made. We lave lever, claimed that we ever made. We lave ever claimed that the Infinite made anythin or everything from

nothing. Q.—Is there anything otside of matter or

we ever made. We lave lever, claimed that the Infinite made anything or everything from nothing.

Q.—Is there anything oxide of matter or substance?

A.—Yes; there is spirit. Spirit is not matter. There is nothing cide of matter and spirit, because these fill theniverse.

Q.—Was Jesus a child of e Holy Ghost? If not, who was his father?

A.—History seems to be ent upon this subject, and doubtless that lence is valuable, since it is distinctly claimedhat he is descended from the house of Davidad his lineal descent is traced in the NeTestament. It is also claimed that he is a cd of the Father, the Infinite Spirit. So far she physical existence is concerned there is obtless in a degree a difference between Christbirth and that of other human beings, and wlever that difference may be belongs to Cit's spiritual nature. The physical form dotless had its generic origin as other human lngs, but the impersonation of spiritual per causing that organism differed, as Christiffered from all human beings, he being unfed in the highest degree spiritually. There is those who suppose that, in the true relatiship of spiritual marriage, Christ's birth washe result of that spiritual marriage, but it ist given to us to declare to you who Christ'saternal progenitor was. At a suitable timeu will be aware of this, as of all other seengly mysterious problems; but that you mnot too seriously doubt that which has been I dup to ridicule for a period of nearly two thand years, if it is possible for forms to be sulently materialized as to appear in your mil it is also possible that the parent of Christay have been a spirit instead of a human being have they one affilied the human family spring from one pair were they one

for your consideration.
Q.—[By W. E. P., Brazil.] all the human family spring from one pair, were they created different species of the he family, like all other animals?

want to come back to live. I won't have to, will
I? I liked the flowers, I did; they were real
nice; but I have ever so many now. I want to
bring some back and show them. I think I can,
some day.

[To the Chairman:] Now, don't you believe | A.—We have never been offe opinion nor
are we instructed that all humay sprung from
one pair, nor is it so taught evin the book of
Genesis, which is the authority supposed to
be, the authority for that id The generic
term-of humanity is the gen Adam and

Eve of all races; and that there were other human beings upon the earth's surface is evi-dent from the fact that after Adam and Eve were expelled from Eden, after Cain slew his were expelled from Eden, after Cain slew his brother, he went into the land of Nod and found his wife, proving that the Biblical history has reference to the generic origin of the Hebraic nation or race of prophets, and was not intended to have relation or reference to the whole human family. It is our belief that when the earth was ready for humanity, upon various portions of the earth the various races had their origin; and while it is true that amalgamation or admixture of nations has produced great changes in the original types, huamalgamation or admixture of nations has pro-duced great changes in the original types, hu-manity still forms distinct lines, and these are typical indications which show a distinct origin, so far as progenitors physically are concerned. We believe every distinct race is quite as likely to have a distinct parentage as that all human beings should have emanated from one pair. If one pair, why not many? To us there is no more difficulty in the creation, so far as the production of human beings or other types is concerned, of many than of one. When the earth is ready for human life, the power that generates the first forms of that life acts upon earth is ready for human life, the power that generates the first forms of that life acts upon all places where there is preparation for that class or stage of being; and we believe each form or separate pulsation of life, in its original types, to have been a separate intention or creation; so the different races, we consider, may have emanated from separate first pairs.

Q.—Do spirits see solid objects more or less transparent, according to their degree of development?

A.—As there are no solid objects, the spirits

transparent, according to their degree of development?

A.—As there are no solid objects, the spirits see them transparent or otherwise, according to the degree of density of the objects. The human sight is arranged with reference to external surfaces and rays of light; but science declares that every form of life supposed to be a solid form of matter is in reality porous; that wood, stone, even glass, is distinctly porous. The spirit sees the material form or object as it is, and sees it more or less with earthly vision, according as the spirit is near to the earth, or as the spirit recedes from earth or advances in spiritual conditions. Mere matter is viewed with reference to spirit, and seems to become solid in proportion as spiritual properties connected with external matter become more and more objective. To the advanced spirit, outward substances are related to spirit as the shadow to the reality.

Q.—[By John Fletcher, of England.] How far back in the past is it computed by spirit intelligences that the first man made his appearance on this earth, and in what condition?

A.—As we have just answered a question related to that, in that there was not, probably, a first man, but first types of men, so we will answer this. It is computed, with reference to the age of the planet, that the first human appearances must have been about one hundred millions of years ago. That the forms of lu-

pearances must have been about one hundred millions of years ago. That the forms of hu-man life upon, the earth's surface were created man life upon the earth's surface were created is true, and the first expressions, in almost all instances, were either of giants or dwarfs, or of the lowest forms of human life appreciable. It does not, however, necessarily follow that those forms resembled what you know as the Bushmen, or any forms of animal life beneath man, but that each form of life was human—was human its lowernest wheely its rever weak blue. but that each form of life was human—was human in its lowermost phase, is very probable; this lowermost phase does not necessarily include any greater resemblance to the animal kingdom than you find in humanity to day, but only less facility of expression through the organic functions and brain tissue of life.

Q.—Do spirits assist the magicians of Oriental countries in their wonderful performances? Are the feats actually accomplished, as they appear to be, or does never before have a part in

appear to be, or does psychology have a part in

A.—In either case psychological power is spirit power. There is no greater evidence, however, of any facts in the world than that certain orpower. There is no greater evidence, however, of any facts in the world than that certain orders of manifestations in the Orient are produced by spirit or occult power. There are also certain other classes of manifestation, like those of the prestidigitateur, that are produced by psychology or by rapidity of movement. You are not psychologized in the presence of the professors of magic in your own country; you are simply under a sensational classion. You are simply under a sensational classion, in the East: One is that skillful manipulation where the senses are deceived, as they are among the prestidigitateurs of your own country. There is another class of manifestations that can only be produced by occult and spiritual forces. The ascetic, the Fakir, for years subjects himself to preparation for constant communion and intercourse with spiritual powers, and these spiritual powers, by that ready skill that the practice of severe asceticism engenders, are enabled to manifest through the real magician and the real Fakir at all times, as the spirits are only able occasionally to manifest in your presence to-day. All manifestations as the spirits are only able occasionally to manifest in your presence to-day. All manifestations having their source in occult forces are derived directly from spirit power and intervention, while those manifestations which may be taught, and which depend mainly upon the exercise of skill and upon deceiving the senses, are not dependent either upon spiritual or psychological power, but only, as stated before, upon rapidity of movement and skillful manipulation. If anything occurs in your presence, with your eyes wide open, more rapid in motion than the sixtleth part of a second, your eye cannot easily discern it. In all matters of mere skill, such as is practiced by the adept, there is simply a deceiving of the senses; but that higher magic or that deeper power which has its origin in spiritual and occult forces, is a precisely similar power to that of mediumship in your own country. in your own country.

Miss M. T. Shelhnmer — Psychometric Reading by Mrs. C. Decker, of New York City.

Sometime since we forwarded to Charles R. Miller, Esq., of Brooklyn, N. Y., a fragment of paper containing portions of several lines (no one line complete) of the handwriting of Miss M. T. Shelhamer, the medium at the Banner of Light Public Free-Circle Meetings, with the request that he submit the chirographic specimen to the attention of Mrs. Decker for psychometrization. The result, returned to us by Mr. Miller, and which is given below, is recognized by Miss Shelhamer's relatives and all (including ourself) who have the pleasure of an acquaintance with this worthy instrument of the angel-world to be correct in every particular; and furnishes additional evidence (were any more necessary) of the high value and unquestionable trustworthiness of Mrs. D.'s de-

A clear and, I should judge, a philosophic brain. This is a character that gives you rest, does not disturb you. It is a character that is

brain. This is a character that gives you rest, does not disturb you. It is a character that is not uncertain or hazardous, but is tenacious about a full understanding of whatever is undertaken or whatever comes before it.

This is a character that goes out on broad subjects and takes a deep interest in the Spiritual Philosophy more than in any other subject. If this character had more self-esteem it would be almost marvelous; but, not having a large organ of self-esteem, she holds back—don't give forth. The language is fine. This is a person that speaks for spirits, and is under spirit-control.

I feel a male influence that comes in here—a positive influence—which is of great importance to this person. It seems to be an associate, but I don't get the relation. This character is one that takes a great amount of labor and work, sometimes overwhelmingly so. I think it would be well not to burden herself so much. There would then be a change in the spirit-control which would be more advantageous to the world and herself. It is not well to overburden herself so much. She possesses a great deal of brightness and superior aura—very bright. People should be very careful how they oppose or trifle in any way with this person; it is injurious to her spirit.

I see books before me—quite a library. I should think this person was engaged in writing, or will be. It is not necessary for her to study much, but the books come into the character.

There is a very deep feeling that comes up to

actor.

There is a very deep feeling that comes up to

me, as though it was a deep feeling of wrong; it has made inroad upon the feelings but not to lessen the spirituality or the profound interest in spiritual things. It has made her brighter. The disposition, the will-power is not as strong as it might be, but it is sufficient for protection. Don't give way to anger, but can rebuke an insult with force and power. I think this character desires a reformation in society; would take part in anything that would benefit the people at large; this is not a skeptical character.

It seems that this influence is not a great disand the this influence is not a great distance from here—seems to be working on this side the ocean. The controlling influence in and with this person comes so close that it is almost an individual identity; this influence enlivens her, brings up hope and confidence in all undertakings.

undertakings.

This character seems to have great faith in omens, dreams, set days and astrological predictions, and it is well that she does, as difficulties are thus avoided. I feel that she is not a very rugged or strong person. This person should, if possible, attract the healing influence of Indians, they bring such strength. I think this person has healing powers. I feel a strange, tingling sensation in the ends of my fingers, which gives me that idea. One thing—this person should certainly avoid getting into a condition of uncertainty and doubt. This must be avoided.

nust be avoided.

I think this is a young person or not beyond the middle age. There is a great seeking or searching for more; that is why I spoke of the doubts that must be avoided. This person should be more reconciled with present conditions, and wait. The restlessness is a hindrance to better conditions."

To the Liberal-Minded. As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give; devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

PUBLIC MEETINGS, ETC.

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

Spiritual Camp-Meeting in Chantauqua 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 12th. The speakers engaged are Prof. Wm., Denton, Mrs. E. I., Watson, C. Fambe Allyn, Judge McCorrnick 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., Passengerson the Atlanticand Great Western Railroad change to the D. & A. V. R. R. at the junction four miles cast of Jamestown, N. Y. The A. and G. W. Crossing is about twenty miles from the camp-grounds, Good beard 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-880k cts. 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.

The Camp-Meeting

Of the Spiritualists of Western New York will be held on the grounds of the Cassadaga Lake Fre Association, commencing on the 7th of Angust, 1889, and continuing till the 30th. The speakers engaged are: O. P. Kellogg, of Ohlo. Mrs. Pearsali, 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 second of Summitted County, on the ratiroad between Dimbirs, 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 actend and gain news from their friends "over the river." Come and have a good time.

Per order of the Trustees.

O. G. Chase.

Annual Grove Meeting.

The Spiritualists of Northwestern Ohio will hold their Seventh Annual Grove Meeting in D. Wontworth's Grove, four and a hair miles Northwest of Antwerp. O., commencing Aug. 27th and closing Aug. 29th, 1880. A. B. French, of Clyde, Ohio, and other good speakers, will be present and address the people.

A. J. CHAMPION, Secretary.

Notice.

The Michigan State Mediums' Medical Association will convene at Lansing July 30th, 1830, and close Sunday, Aug. 1st. All mediums are cordially invited to be present.

Per Order.

Passed to Spirit-Life: From Colorado Springs, Col., July 7th, 1880, after a long

and lingering lilness, Ward, beloved son of Brother and Sister Daniel Vancise.

ter Daniel Vancise.

It is freed spirit passed from their mortal vision, but his kind and good influence which moved the hearts of his beloved parents lingers with them still, and will ever influence them to bear and forbear through life. He was ever ready with kind words and deeds when in the form. When his willing spirit left its earthly tenement there was no struggle, but a sweet, peaceful sleep. May the sorrowing hearts hind solace in his spirit presence, and when they turn their footsteps homeward, may they meet him waiting by the evergreen shore to lead them to his bright home in the Summer-Land, where there will be no more night, no more death, but one eternal day.

JOS. W. B. LA PIERRE, M. D.

From Remington, Ind., June 9th, Mr. B. F. Larsh, aged

From Remington, Ind., June 9th, Mr. B. F. Larsh, aged 40 years 7 months and 7 days.

He was a strong and steadfast believer in Spiritualism, and a practical evidencer of the fact, being a patron of the Banner of Light and a reader of progressive literature. He had been a sufferer for the last two years, and through his final sickness longed for the change to come, when he would be released from all his sufferings. He assured his wife that he was going to meet his father, and their little Ella and Lena, and all his friends who had passed on before, He also wished her to continue taking the Banner, saying he hoped to communicate or manifest in some way to his family which would be convincing when he arrived on the other side of life.

From Norwich Town, Conn., March 4th, 1880, Erastus Williams, aged 68 years,

Williams, aged 63 years.

He was a hard-working man, whose religion was clearly shown in his devotion to his family. He was a good father, a good neighbor and a faithful husband. He had for many years believed in universal salvation, but in his hast years, which had been years of extreme suffering, had found great comfort in our Spiritual Philosophy. He would speak of seeing spirits as they came to him. His expressed desire was to have a spiritual speaker at his funeral, but objections were raised by one or two of his children, and so they had a Congregational minister.

MRS. J. A. CAMPBELL.

From Greenfield, Mass., July 7th, 1890, the wife of Capt.

From Greenfield, Mass., July 7th, 1880, the wife of Capt. L. H. Stone, aged 65 years 8 months and 24 days. Capt. Stone and his wife were among the earliest investigators and for thirty years have been earnest advocates of the Spiritual Philosophy. She had a long stokness, but was cheered by her spirit-friends, whom she clairvoyantly saw and conversed with, and at last passed on without a struggle. Mrs. Nellio J. T. Brigham attended the funeral. The remains were deposited in the family burial place in Montague, Mass.

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Order of all the Books of the Apochryphal
New Testament:

Order of all the Books of the Apochryphal New Testament:

The Gospel of the Birth of Mary.—In the works of St. Jerome, a father of the Church, who died A. D. 420.

The Protevangelion; or, an Historical Account of the Birth of Christ, and the perpetual Virgin Mary his Mother, by James the Lesser, Cousin and Brother of the Lord Jesus, chief Aposticand first Bishop of the Christians in Jerusalem, Postellus brought the Ms. from the Levant, translated it into Latin, and caused it to be printed at Zurich, in 1552.

The First Gospel of the Inpancy of Jesus Christians in the second century, and translated into English by Mr. Henry Sike, Oriental Professor at Cambridge, in 1697.

Thomas's Gospel of the Inpancy of Jesus Christians Gospel, of the Apostick at out to his Works of the Apostic Fathers, from a Ms. In the King of France's library, No. 2279, and Bishop of Cesarea, A. D. 315.

France's librity, No. 270, and Bishop of Ciesarea, A. D. 315.

THE EPISTLES OF JESUS CHRIST AND ABGARUS KING OF EDESSA.—Preserved by Eusebius, one of the Council of Nice, in his Ecclesiastical History. B. I. c. 13.

THE GOSPEL OF NICODENUS, FORMERLY CALLED THE ACTS OF PONTUS PLATE.—Published by Pfof, Grynamus in the Orthodoxographia, 1555, tom. II, p. 643.

THE APOSTLES' CREED IN THE ANCIENT STATE.—Without the articles of Christ's Descent into Hell, and the Communion of Saints. See it thus handed down in Mr. Justice Balley's edition of the Book of Common Prayer, 8vo, 1813, p. 8. Note: Also in Bingham's Antiquities of the Christian Church, folio, 1723, B. 10, c. 4, 8, 12.

THE APOSTLE'S CHEED IN 1TS PHESENT STATE.—In the Book of Common Prayer of the Church of England.

THE EPISTLE OF PAUL. THE APOSTLE TO THE LADDICEANS.—From ancient MSS, in the Softonne, and the Library of Leannes, a Viridario, at Padua. See also Poole's Annotations on Col. Iv. 16., and Harl MSS. Cod. 1212.

THE EPISTLE OF PAUL. THE APOSTLE TO THE LADDICEANS.—From ancient MSS, in the Softonne, and the Library of Leannes, as Viridario, at Padua. See also Poole's Annotations on Col. Iv. 16., and Harl MSS. Cod. 1212.

THE EPISTLES OF PAUL. THE APOSTLE TO SENECA, WITH SENECA'S TO PAUL. THE APOSTLE TO SENECA, WITH SENECA'S TO PAUL. THE APOSTLE FOR SENECA, WITH SENECA'S TO PAUL. AND THECLA.—From the Greek MS, in the Boileian Library, copied by Dr. Mills, and transmitted to Dr. Grabe, who calted and printed it in his Spiellegium.

THE FIRST EPISTLE OF CLEMENT TO THE CORR.—

MS. In the Bodleian Library, copied by Dr. Mills, and transmitted to Dr. Grabe, who edited and printed it in his Spicilegium.

THE FIRST EPISTLE OF CLEMENT TO THE CORDAN THEN FIRST EPISTLE OF CLEMENT TO THE CORDAN THEN ST. The Second Epistle of Clement to the Corinthians; The General Epistle of Harnabus; The Epistle of Ignatius to the Epistle of Ignatius to the Magnesians; The Epistle of Ignatius to the Epistle of Ignatius to the Philadelphians; The Epistle of Ignatius to the Philadelphians; The Epistle of Ignatius to the Philadelphians; The Epistle of Ignatius to the Physical of Ignatius to the Second Book of Hermas, which is called his Commands; The Third Book of Hermas, which is called his Similitudes, These are the "Genuine Epistles of the Apostolical Fathers; being, together with the Holy Scribtures of the New Testament, a complete collection of the most primitive antiquity for aloud a hundred and fifty years after Christ. Translated and published with a large prelimitary discourse relating to the several Treatise, by the most Reverend Father in God, William (Wake) Lord Hishop of Lincon," afterwards Lord Archbishop of Canterbury. The authorities and proofs adduced by this crudito and honest prelate, will be found in great number in the introduction and Discourses to the Edition of the Archbishop's Translation of these Epistles, published in 1847, by Mr. Bagster, Paternoster Row.

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Philosophy, with Mind as the Soul of Things. Which shall
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scientific dogmatism; to show that Materialism and Spiritualism are unilike and opposite; to give fair statement of the
Spiritual Philosophy, and a choice compendium of the facts
of spirit-presence and charvoyance; to show the need and
importance of psycho-physiological study, and of more perfect scientific ideas and methods, to emphasize the fancy
ity and the spiritual powers of man, and to help the coming
of a natural religion, without bigotry or superstition, are
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BOSTON, SATURDAY, JULY 31, 1880.

Camp-Meetings.

: Lake Plenanut.

This famous camp-meeting resort is already a scene of busy activity. A large number of people have taken up their abode in the hotel, cottages and tents, preparatory to the formal commencement of the meeting on August 8th.

The writer has furnished for the readers of the Banner of Light a detailed statement of facts relative to the forthcoming convocation. However, as interrogations are constantly being made regarding the machinery of the meeting, a brief recapitulation at this date will be eminently proper:

No Camp-Meeting in the country has better railroad facilities for securing the attendance of large audiences. The connecting rallroad lines are numerous.

The new hotel will be one of the leading features this season. Mr. Barnard has already fented a large number of his elegant rooms. Application should be made to H. L. Barnard, Greenfield, Mass.

RAILROAD ITEMS.

This is an important topic to visitors from a distance. Reader, cut out the following railroad notes for future

The writer has been astounded to hear people, whom he supposed, as a matter of course, read the Banner of Light, ask questions on the point of lines of travel and fare, which had already been answered in this correspondence. Moral: Read the Banner of Light, it you want to know what is going on.

you want to know what Is going on.

Parties on the line of the Central Vermont and Passimpsle roads should but tickets to Bellows Falls, and there purchase Camp-Meeting tickets to Lake Pleasant, which will be good to return to Bellows Falls. The Secretary at the Lake will formly for return checks to all points beyond Bellows Falls.

Reliaws Falls, a Checkete Rallroad. Ten or more persons from any station on this road can get reduced fare by applying to the general field agent of the road.

The Connectical River Road, Springfield and Northeastern, New London, Northern and Connectical Central Roads will self tickets from all their stations for fare one way. To this will be added a percentage, which will be paid to the Association at the close of the meeting. There will also be cheap excursions, on certain days, on all the roads, at much less than balf fare, which will be duly adsetted.

vettised.

Tickets on the New London Northern Road must be exchanged at the Lake on the day of Issue, for a return tleket, which will be good until September 15th.

Tickets will be on sale from July 15th to September 15th, on all the toads.

Reduced tare from Lowell, over the Stony Brook Road,

ume as last year. Boston, Barre & Gardner Road will reduce fare same as

hoston, Darry & Grannal Hudson River Railroad, rla, Troy Railroad (Hoosee Tunnel route); will reduce fare as follows: From Buffalo to Lake Pleasant and return, \$13,00; Rochester, \$11,00; Syracuse, \$8,00; Utlea, \$6,00; Press \$15.

Toy, 84,50.
Trains making diriget connections leave as follows:
Boston special, leaves Buffalo at 5.A. M.; Rochester, 7:15
Loston special, leaves Buffalo at 5.A. M.; Rochester, 7:15
M.; Syricuse, 9:15 A. M.; Utica, 11:20 A. M.; Troy, 3
M. Arrive at Lake 6:12 P. M.;
St. Louis Express, leaves Buffalo at 2:20 P. M.; Rochester, 5:15 P. M.; Syricuse, 8:20 P. M.; Utica, 10:15 P. M.;
Doy, 2.A. M. Arrive at Lake 5:29 A. M.
Atlantic Express, leaves Buffalo at 8:10 P. M.; Rochester, 8:17 M.; Syricuse, 1:28 A. M.; Utica, 3:12 A. M.; Troy, 10 A. M.; Arrive at Lake 11 A. M.
Fare from New York to the Lake and return, \$1.50, xta, 6:20 York and Troy Citizens Line Steamers—Saminga and

9 from New York to the Lage and return, 51,57, 77d, Vork and Troy Chizens, Line Steamers, Samitoga and of Troy. Leave New York (except Saturdays) at 12 Her. No. 19, foot. Le Roy street; arrive in Troy at 1, Leave Troy at 7,40 A. M., by Troy & Boston Rail (Hoosae Tunnel Toute), and arrive at Lake Pleasant.

113.4 (1998a: Tunner Foute), and arrive at take Pleasant at 11.8, M. New York, vin. Boston and Fall River line-steamers. Newport and Old Colony—round trip. \$5. Leave New York at 6.9, M., Pher 28, North River; arrive at Roston at 5.20 A, M. Electron 15.20 A, M. Leave Boston at 5.20 A, M. Flichburg. Radroad, Hoosac Tunnel route,) and arrive at Lake Pleasant at 11.15 A, M. Returning, leave Boston at 7.9, M., and arrive in New York at 7.30 A, M. Horse cars run direct between Old Colony and Fitchburg Radroad Depots. All tlock by good until \$90, Lath. 180.

Trains leave Boston, (Fitchburg Radroad) about 6.30 and 5.20 A, M. (13 and 6.9, M. Fare; round trip, \$3.00.

Trains leave North Adams for Lake Pleasant about 2.57 and 2.50 A, M.; 1.40 and 4.45 P, M., and Sundays at 3.57 A, M.

and 950° V, W.; 140° and 350° F, 30° and 1 and 3520° F; M.

Trains leave Springfield at 8° A, M. and I and 3520° F; M.

standay ilights, 8° F, M., and reach Lake Pleasant at 10.

Returning Monday morning, leave Lake Pleasant about 7° A. W. and reach Special trains will run to the Lake on Sundays, Aug. 8th.

Special trains will run to the Lake on Sundays, Aug. 8th.

15th. 224° and 29th, between Greenfield and Fitchburg, and

possibly from Nortif Adams; also week evenlings, to accom
modate dancing parties.

DERSONAL.

PERSONAL

Superintendent John Adams, of the Fitchburg Rallroad, has cooperated with his well-known ability and zeal, in his official capacity, to make the meeting a

Superintendent Aldrich, of the Troy and Boston Railroad, a young yet efficient railroad official, has shown an interest in the question of travel to Lake

The New York Central Company will be astonished at the sale of tickets to Lake Pleasant. Next year, gentlemen, give us excursion rates from Chicago!

MUSIC. The many admirers of the Fitchburg Band are already conversing with enthusiasm concerning the rich

musical treat which they expect in August.

The Smith family from Ohio will win a great victory at Lake Pleasant, as singers, as they are of the first

Rumor has it that E. V. Wilson and Mrs. Watson will not be able to be present and fill their appointments. This will be a great disappointment to their many friends. It is hoped that these two well-known workers will be able to visit New England in August. Following is the official list of speakers and dates:

Following is the official list of speakers and dates:
Sunday, Aug, 8th, Capt, Jt. H. Brown and A. A. Wheelock; Thesday, 19th, Mrs. Latzie Manchester; Wednesday,
10th, Glies B. Stebbins; Thursday, 12th, Mrs. E. L. Watson; Friday, 12th, Mrs. E. A. Stanley; Saturday, 14th,
10thop A. Beals; Sunday, 15th, Mrs. E. L. Watson and C.
H. Lynn; Thesday, 17th, Louis Ranson; Wednesday, 18th,
10th, Art. Brigham and Prof. Henry Klobile; Friday, 20th,
10r. Anna M. Middlebrook; Saturday, 21st, Mrs. Emma
Hardlinge Britten; Sunday, 22f, Ed. S. Wheeler and Emma
Hardlinge Britten; Thesday, 20th. C. Fanny Allyn;
Wednesday, 25th, Ed. S. Wheeler, and Mrs. R. Shepard;
Thursday, 26th, W. J. Colville and Rev. Sannael Watson;
Friday, 27th, Mrs. Sarah, Byrnes; Saturday, 28th, Prof.
William Denton; Sunday, 29th, Dr. J. M. Peebles and
Prof. William Denton.

NOTES.

Newburyport and Utica will be well represented at

Newburyport and Utica will be well represented at

Lake Pleasant. The Band boys are happy over the thought of meet

ing their many friends during August. Lake Pleasant and Neshaminy Falls officials should make the trip to Onset Bay and see the speakers' stand and the seats for the people.

Address N. S. Henry relative to renting tents at Lake Pleasant.

The Ballston Spa, N. Y., delegation will have a suite of rooms in the hotel. A visit to the Banner of Light office is on the programme. The trip to Hoosac Tunnel from the Lake is enjoy-

Our Western friends will visit Boston-of course. President Beals will have a cordial welcome for

President Champion, of the Neshaminy Falls (Pa. Camp-Meeting. Deacon E. S. Wheeler will show Mr. Champion the sights while on route from Philadelphia. Look out for the Banner of Light premiums on exhibition at Lake Pleasant.

The writer has gllt-edged blanks which read thus:

BANNER OF LIGHT 1 yr. ... \$3.00 Engraving ----Received payment. COLBY & RICH, Cephas,

Reader, your name must grace such a card. Don't delay going to Lake Pleasant. Go early, and stay until the final "amen!" is said.

Neshaminy Falls.

The success of this meeting is beyond all expectation. The great crowd in attendance on the opening day was a revelation of the influence of the Association under whose auspices the meeting is held. The specches of Mrs. Shepard, Laura Kendrick, and the answering of questions by Mr. Colville were the features of the week.

The Sunday services, July 25th, were full of interest. E. S. Wheeler, Laura Kendrick, and Mrs. Shepard addressed the people. Further reference will be made to

these speeches hereafter. On Sunday, Aug. 1st, A. B. French, Sarah Byrnes and H. H. Brown will deliver the regular addresses. As the days go by, the constant influx of visitors

from the surrounding towns increases. Messrs. Champion, Lanning, Wheeler, and Keffer, and By." The Easton Quartette, led by Fred. Thayer.

who have labored so zeniously, may congratulate themselves on the success which has attended their

Mrs. E. McNell of 642 N. 10th street, Philadelphia, Pa., will visit Lake Pleasant. She is spoken of as an

Laura Kendrick made many warm friends at Neshaminy Falls., She is a speaker of unquestionable

Creedmore Park.

The audiences at this place on July 18th were large. Nettie Pease Fox delivered some very able addresses during her engagement. She is a lecturer of marked power, and the eulogistic notices which have appeared in the spiritual press relative to her work are merited. Mrs. Severance, of Milwaukce, an able and practi-

cal speaker, has met with success-her discourses being well received. Mrs. Samuels, of, St. Louis, and other speakers and mediums were present. Mr. Bliss, the manager, is earnest and enthusiastic, and has spared no pains to make the meetings a success. CEPHAS.

Notes from Onset Bay Camp.

(By our Special Reporter.)

The wonderful facility of improvisation that characterizes the mediumship of Miss Jennie B. Hagan, of Vermont, combined with the charming simplicity and sincerity of her spirit, has made her presence at Onset a benediction to the camp. She has won unanimous appreciation by her readiness to contribute to the pleasure and profit of our meeting, by improvising poems upon subjects presented from the audience. Whatever the subjects, grave or gay, simple or profound, she never falls to interpret them in fluent verse, with wit and wisdom combined, in a manner that com-pels astonishment and delight. Her addresses, also upon suggested subjects, are given with equal readiness, and present the practical applications of Spirit-ualism in a manner that appeals to the common senso of the people. Wherever she may go, she is worthy of acceptance as a teacher of the principles, and as illustrating a beautiful phenomenal phase of the great spiritual movement.

The tests given by Mrs. Emma Weston, of East Boston, from the public platform, have all been of a convincing character, especially to the citizens of this vicinity, nearly all the names of spirits present and the relatives alluded to by them being former residents of adjoining towns. The manner in which the names and facts connected with the persons spoken of are given, goes very far toward compelling conviction in the minds of skeptics.

Mrs. Sarah A. Byrnes has come and gone, leaving her message of consecration to lofty ideals of character to be illustrated in daily life as the outcome of the New Religion, Interpreted by Spiritualism. Her two addresses were most favorably received.

Rainy weather has interfered with the published programme somewhat, the afternoon meeting on Tuesday being adjourned to the Pavillon, which was unexpectedly filled. By vote, Dr. Storer was requested to postpone his lecture to a more favorable day, and the meeting assumed a spontaneous character, with the most satisfactory results. After orchestral music, Miss Hagan rendered two poems upon subjects pre sented, one of which particularly, "The Real and Ideal Life," was philosophically and poetically a gem. Dr. Storer then suggesting that spontaneous meetings of this character often proved more interesting than formal addresses, and that nothing had so much contributed to the advance of Spiritualism as its phenomena, asked that Miss Hagan would attempt to describe the origin, progress and peculiarities of her mediumship. This she did in a manner that touched the emotions and commended the spiritual guidance to which she has been subject to the grateful recognition and confidence even of strangers to Spiritualism.

Mrs. A. P. Brown followed with a vigorous address and by request Mrs. Byrnes gave some parting words, expressing her feelings in regard to the cordial reception she had met at Onset, and her renewed consecration as a public teacher of Spiritualism. Then follow ed a noem of farewell to Mrs. Byrnes, by Miss Hagan. in which the purest sentiments and loftlest ideals of human life were blended with prayers for the personal

success of the subject of the poem.

This meeting was so hallowed by a high spiritual influx that another conference at the grand stand was organized on Wednesday, Dr. H. G. White being called to preside in the absence of Dr. Storer. This meeting was addressed by Dr. Abby E. Cutter, I. P. Greenleaf, Mrs. A. P. Brown and others, and was very interesting. Still another impromptu meeting was convened on Saturday afternoon, Mrs. Hilman, a medium of Providence, R. I., taking charge. This was a feast indeed. Mrs. Hilman, Mrs. Dr. Cutter, Jonathan Oldham, Esq., Mr. Crockett, a powerful medium from Rockland, Me., and others whose names were not luntary part. A free spirit prevailed given, taking yo and the experiences narrated were of the highest interest.

Dances are held four evenings in the week, and are always well attended.

There was fun at the tub-race on Saturday evening, several hundred campers gathering on and around the wharf to see the upsets of the venture. One of the Burgess brothers, boatmen, bore off the honors, paddling off to sea and back again in his tub without dis-

The clam-bake and yacht excursion down the har-bor proposed for the whole camp falled ingloriously on account of the rain; but "Cephas" went, and Bro. Geo. H. Geer, of the West, who is now glad that clams don't grow on the prairies. Better luck next time The morning address on Thursday, by Mrs. A. P. Brown, was a contrast of the new and old religion

practical, sensible, eloquent and truthful, pleasing all. Mr. Geo. H. Geer, of Minnesota, is on a visit to eastern camp-meetings, and he expresses admiration for Onset, the meetings, and the welcome he has received. Invited to speak on Friday P. M., he gave an interesting personal experience of his birth into Spiritualism, and a taste of his quality as a philosophic reasoner He is engaged for the Harwich Camp-Meeting.

Steele and Whitcomb bear off the palm as caterers. Under their new tent the boarders confess their improved appetites from seaside influences, and discuss the excellent quality and variety set before them with

The appearance of Cephas B. Lynn in Camp on Thursday aroused a new glow of enthusiasm, for all the people hereabouts became involuntary telegraph offices from which news of the time of his speaking flew rapidly. Of course he is a universal favorite, here and elsewhere. Personally magnetic, he combines in his addresses a comprehensive grasp of whatever sub-ject he treats, great simplicity and clearness of statement, logical accuracy and most effective oratory. Skeptics, inquirers, opposers even, are compelled to acknowledge his fairness and liberality and the spell of his eloquence. Bigotry and narrow partisanship shrink away before the broad and generous spirit that recognizes the good in all theories and institutions and the fidelity to human progress which demands that all errors and imperfections in them be remorse lessly criticised and exposed. His first address on Thursday was an analysis of Spiritualism and its present attitude toward science and religion, and called to gether thus far the largest assembly of the meeting.

Sunday dawned in beauty, and Onset seemed the lovellest place on earth. Lodging rooms had been taxed to their utmost capacity, but all found a place of rest. All uncertainty about the weather being dismissed, early risers were abroad to enjoy the morning air and the lovely scenery. Yachts coming in over night were peacefully anchored upon the silvery mirror of the bay, and the white-capped yachtsmen were taking in the points of Onset, which is coming to be a

favorite anchorage with them. Sunday trains brought crowds from all along the line of railroad from Provincetown and Boston. The 'Nelly" steamboat came in from New Bedford and another from Marion. Dr. Storer's office was besieged with anxious purchasers of the Sunday papers and the lastrissue of the Banner of Light. At 10:15 the great bell rang and the cottagers joined the assembling visitors at the beautiful auditorium. Robinson's orchestra gave several fine selections, and then Dr. Storer. the presiding officer, announced the unexpected presence of Mr. -—, of Wareham, teacher of music, who sang as a solo, in a magnificent voice, "The Sweet By

of Easton, Mass., had also volunteered, and sang with fine effect several spiritual songs.

The seats were filled, and when Mr. Lynn rose to address that hushed audience beneath the oak leaves, through which the sun was gently shimmering, all felt that they were in Nature's temple and worshipers at her holy shrine. Felicitously alluding to his pleasure at meeting so large a company in this magnificent auditorium, from which all other camp-grounds should take a pattern; and the interest he had always felt in the development of this charming place, from its dedication service, in which he took a part; he passed on to inquire what this platform signified? What great purpose or tendency does it represent? His subject, as it developed, was a masterly analysis and presentation of "The Ministry of the Future."

It is not the purpose of your reporter to do more than sketch the general features of these meetings, hence no attempt at reporting addresses will be made. Suffice it to say the effort of Mr. Lynn was received with profound interest, and his friends declare that it was one of the most valuable addresses they have ever heard from him. The afternoon services were entirely conducted by

J. Frank Baxter, before even an increased audience, who became absorbed in the songs, lecture and tests, which occupied about two hours. Mr. Baxter addressed particularly inquirers concerning Spiritualism, reviewing its phenomenal history, and answering the popular and flippant objections to it. The tests were, as usual, recognized by acquaintances of the spirits whose names were given.

A pleasant service was that of Sunday evening at the grand stand. The occasion was a benefit to Miss Jennie B. Hagan, whose departure from the camp is at hand. Sitting upon the out-door platform of Dr. Storer's office, which is a popular resort for comfort and conversation combined, several gentlemen were talking over the advantage and pleasure to the camp derived from Miss Hagan's presence and cheerful readiness to lend her aid to the meetings as well as at private circles. A disposition at once was manifest to give her a substantial token of this appreciation. The Doctor was requested to draw up a paper, then and there, which is as follows:

"The undersigned, highly appreciating the fidelity of Miss Jenule B. Hagan to the phenomenal gifts of the spirit with which she has been so richly endowed, as well as her personal character and influence, desire to contribute this spontaneous testimonial of their esteem, assuring her that wherever she may be called to perform her beneficent labor for human progress and happiness, our cordial sympathy will ever attend her. Onset Bay Camp, July and Jugust, 1880."

This paper was passed about, and thirty-one names with as many dellars subscribed to it. A collection

with as many dollars subscribed to it. A collection was also received from the evening audience, which, added to the subscription, amounted to fifty-two dol

At the evening service slips of paper were passed among the audience, and subjects solicited for improvisation. Some twenty were received, sentimental and patriotic, spiritual and humorous, and Miss Hagan rendered, in matter and manner, their appropriate interpretations, both in inspiring, emotional, and mirthprovoking verse.

The gentlemen composing the Easton Quartette added greatly to the pleasure of the occasion by their admirable singing and the truly wonderful whistling accompaniments to selections upon the guitar.

The money subscribed was an entire surprise to Miss Hagan, and as Dr. Storer presented it in the name of the donors, expressing the universal sentiment of the camp, she was sensibly affected, but most happily responded in verse.

A vote of thanks and an invitation to receive a benefit at the camp next Sunday evening was given to the Quartette" and accepted.

Charles W. Sullivan, character artist, will give entertainments this week, probably at the Pavillon. Henry B. Allen, the physical medium, will give

circles for one week. Local items and personal news of interest are to be found in the "Onset Bay Dot," a sprightly little weekly quarto, published at Onset by Mrs. E. G. Brown during the camping season.

A regatta of yachts will take place in the Bay on Friday, July 30th. Excursion tickets to Onset will be needed. If good weather, a lively time may be expected. II. B. S.

Shawsheen Grove.

[Continued.] Monday, July 19th, was devoted by the campers to the various amusements which the order of "life in tents" (and cottages, too,) made practicable. Many circles for tests were held in the evening by the mediums residing on the grounds.

Tuesday was put down on the list of arrangements as a picnic day, but the descending rain, accompanied at intervals by severe thunder and lightning, made the attendance fall far short of what was expected. The exercises in the afternoon consisted of a fine vocal selection by Mrs. Ellot, of Charlestown District (accom panied by the orchestra); the reading, by Mrs. Townsend-Wood, of the poem "God's Anvil," a song by Mr. Fred Heath, the blind medium; and an address by Mrs. Wood, which was attentively listened to; after which Mr. Heath sang another selection, and Mrs. Wood improvised a fine poem on the gifts of the afflicted musician. Dr. John H. Currier, of Boston, presided.

On Sunday, July 25th, large numbers of visitors filled the various trains and debouched at last at the grounds, where their appearance was greeted by the management and campers with a hearty welcome. The day was fair, and the sentiment of determination to be pleased seemed to reign most unmistakably in the

minds of all. The space of time which remained between the arrival of the early trains and the morning exercises was filled in by the visitors in friendly calls upon acquaintances regularly residing in the canvascity, or in strolling around the grove-some also participating in the pleasant pursuit of gathering (by the aid of the boats) the rich and abundant harvest of pond lilies with which the sequestered bends of the river were white.

A band concert preceded the regular service in the morning. When the people had fully assembled at the speakers' stand, in obedience to the Chairman's bell, that official (Dr. John H. Currier, of Boston) called the meeting to order, and proceeded to announce the programme for the coming week. He also called attention to the objects of the present meeting and of the camp enterprise as well; and in connection with the subject of the necessity of effort on the part of all to advance a knowledge of the cause among the people, spoke of the claims of the Banner of Light upon the countenance and patronage of the Spiritualist public everywhere. He announced that he should, at the close of the service, be in readiness to receive the names and funds of those who might feel to subscribe for that paper. A song, "O'er Billows Blue," by a choir consisting of Mr. and Mrs. C. B. Marsh, Mr. D. Nelson Ford, Mrs. A. H. Richardson, and Mrs. Dora Elliot (soloist and organist), was the next number in the order of exercises; after which the Chairman in a few appropriate words introduced "The Pligrim" to the assem

The reading by Dr. Peebles of a poem, "We Reap What We Sow" (by H. Clay Preuss), and also of a communication from spirit Rosa T. Amedey (given through the mediumship of Miss M. T. Shelhamer, and published in the Banner of Light Message Department), the singing by the choir of "There's a Land of Fadeless Beauty," and the pronouncing (at the in vitation of Mr. Peebles) by Mrs. Townsend-Wood of a poetic invocation, prefaced the regular address.

In commencing his remarks Dr. Peebles stated that it was his purpose to treat of the Spiritual Philosophy and the spiritual life; and the methods of obtaining the highest happiness in this and in the life to come. Which is best, he queried, the instrument, or the performer? And a like question was in order as to which took precedence, the soul or the body-cause or effect. As the instrument was the means of bringing out the music to the observation and appreciation of the human intellect, but the performer who was behind the instrument, was the producing cause of the melody, so the soul, masked within the body, was the cause, and of its will the actions of that body were merely the expressions. In this as in every department of nature the unseen and the spiritual were the real, the powerful, the enduring. The great battle-ground upon which the future struggle for human advancement in the moral domain was to be fought was not between Spiritualism and Christianity, but would be found to be

between Spiritualism and that class of minds who in England term themselves Secularists, and in this country are known by the generic name of materialists: l'eople who claim that matter is the beginning and the end of all things; who ignore all ideas looking in a spiritual direction, and demand something which they can cognize with their senses. And yet those things which we could cognize with our senses were really the fading and the transitory, while the powers which wrought the mightiest work on this planet were ever those outside the range of the five human senses. The law of gravitation; the influence which causes the needle in the mariner's compass to point to the north; the force which in shape of heat causes the expansion of steam to propel the iron horse on his tremendous vay, were all examples of the subtle powers existent in nature, whose outer operations in the material world human perception might register, but whose interior selves were beyond the scope of the senses. To the same category belonged the thoughts and ideas which, seemingly so solid and tangible to the possessor, were wholly incapable in themselves of being demonstrated to the reason of another as existing, by any material Man possessed a body, but the soul existed before

that temporary structure: God did not make a soul out of nothing, and into that body pour it as water is poured into a pump! There was a fitness first. The soul of man the speaker declared to be a potentialized portion of the soul, the nature of God. Just as the humblest drop was as old as the ocean itself, so the soul of man was coëxistent with the source of all life. There was no such thing as creation-a making of a something from or out of nothing. As the beautiful water-lily [alluding to a choice display of these flowers arranged upon the desk] grew upward from the mud, through the water and into the domain of the free air and the sunshine, so man's material or physical nature (for he was willing to go with Darwin so far) came up through the mineral and vegetable and animal kingdoms. But the soul did not come up through all these lower orders too. The soul of man never wrig-gled in a tadpole, hissed in a serpent or grinned in a monkey! The soul was a something that came down from upper heights of being when the time arrived that the physical part of man's nature was developed properly to give it adequate welcome.

The man known to us in every-day life was a trinity, composed of the natural body and the spiritual body (spoken of by Paul) and the soul. . Taking as a famillar example an orange to be a type of this human trinity of life, the speaker compared the outer rind to the material body, the pulp to the spiritual body, the seed to the, soul. When people dled, therefore, they were pecled"-that was all! The soul, which was the real man, had but thrown off a covering no longer needed, though perchance it had served its possessor well in the lower sphere of earth-life, and had taken a step in advance along the spiral highway of progress. On earth man was a trinity; in spirit-life, a duality. The speaker referred to the cardinal point in the

teachings of the Spiritual Philosophy, as outlined in

the poem which he had just read: "We reap what we

sow." Spiritualism taught that the sins of the present life must be atoned for in another state of being, though the process was a progressive and reformatory one which had its spring in each individual and awak-ened conscience, and was not an eternal repetition of angry chastisement proceeding from an outside power. The hells of conscience proclaimed to exist by returning spirits transcended in their depths of anguish all the blundering and clumsily conceived notions of the state of torture existing in that one literal fire and brimstone lake, of the existence of which Orthodoxy had in the past so aggressively assured mankind. Spiritualism taught that wrong-doing scarred the soul Hypocrisy, uncharitableness and lies were as active agents in producing these soul-sears as aught else in the category of sin. He would have his brother and sister Spiritualists reflect upon what Spirit Rosa T. Amedey had said (in the message he had read previous to his discourse) concerning the necessity for the exercise of a more friendly and kindly feeling among the members of the household of faith. The spirit-world was the world of unveiling; no secrets there; no one

could pass for what he or she was not. Who wanted

to go to that world covered with the scars of opportu-

nities neglected, of wrong actions done-even if in all

the ages an opportunity did exist for their slow and

perchance painful removal?

The speaker referred to the glorious work being done by Spiritualism in comforting the mourner and giving more hopeful views of life hereafter-a life which it demonstrated to exist for man; he enunciated his be lief in the varied phenomena of materialization as witnessed by him in presence of Dr. Slade and other media; spoke of the cheering signs of the progress of the cause which he had everywhere met with in his world-wide journeyings; but also wished his hearers to remember that even the Orthodox Christians were adopting more expanded views, and if they (the Spiritualists) did not have a care he feared (some practical examples he had met with among the clergy and laity, and which he cited) that the "evangelicals" would surpass even the Spiritualists themselves in liberality of act and sentiment. He closed his address with a truly brilliant peroration, and took his seat amid the hearty and continued applause of an audience which had from first to last followed his utter-

ances with marks of sincerest approval. At the conclusion of Dr. Peebles's eloquent address. Mr. Fred Heath, the blind medium, of Charlestown District, sang "The Faded Coat of Blue," and "The Pilgrim" took occasion to endorse what had been said by Dr. Currier in reference to subscribing for the Banner of Light.

After a soulful benediction by Dr. Peebles, as a concluding exercise, the assembly dispersed for dinner. Some visited the dining hall; and the hospitalities of the camp were abundantly bestowed on many visitors by the denizens of the various tents along the line, or rather in the two lines-as by reason of the nature of the ground Shawsheen Camp was arranged by its manager, Dr. A. H. Richardson, in upper and lower

In the afternoon, by special request of many present, Dr. Peebles described, as far as time would allow, his journeyings in foreign climes, and the lessons, religious and otherwise, which had impressed themselves on his mind while abroad. His remarks frequently called out the applause of his hearers. As in the morning, a band concert preceded the service, and the choir and Mr. Heath furnished vocal melody. Mrs. Stickney, of Groveland, also contributed a poem. The session for the day closed with another band concert, which musical "good-by" was much appreciated by the vis-itors who were about turning their thoughts homeward. By 6 o'clock P. M. nearly all those from Boston, Lawrence, Lowell, etc., had taken their departure, though a few bound for Boston and way stations remained to take advantage of a "junction" train which left a little after 8 o'clock. To say that the day was thoroughly enjoyed by all who made the tour to the camp is but to record, as applying in a general way, a remark which the writer heard repeatedly made by individuals at every hand. Monday morning, 26th, a band concert occurred; in

the afternoon a conference meeting, opened by the Chairman, Dr. John H. Currier, who was followed by Mrs. Leslie, Miss Clous and Miss Wheeler as speakers-the service being varied by instrumental and vocal music by Mr. F. Heath. In the evening dancing was participated in at the pavilion.

On Tuesday, 27th, according to announcement, Henry C. Lull, of Boston, was to address the people in the afternoon; a like service was to be performed on the afternoon of Wednesday by Dr. John H. Currier, whose acts as the regular presiding officer on the camp platform have won golden opinions from all. On Thursday, July 29th, W. J. Colville will speak at this place, fore noon and atternoon; and as this occasion will be his last appearance in the vicinity of Boston during the present summer, those wishing to listen to his eloquent remarks will do well to remember the announcement. Among the mediums now located at Shawsheen may be noted Mrs. Townsend Wood, Mrs. H. W. Cushman, Mrs. H. A. Whittier, Mrs. Leslie, Mrs. Adams, Mrs. Woodman, Miss Clous and Mrs. Starbird.

Assemblies for dancing occur on every week evening, and on Tuesday and Friday afternoons.

On Friday afternoon the speakers expected are Df. Samuel Grover and John Wetherbee, Esq.

Saturday, July 31st, will be a grand gala day, concluding with a grand illumination and dance in the evening. Music throughout the day and evening by Elliot's full military Band.

On Sunday, Aug. 1st, Dr. H. B. Storer, of Boston, will speak during the day, and the camp will close on Monday, 2d. noon and afternoon; and as this occasion will be his

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 spiritworld 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.

0111, 1830, 18 1ts 10110W8	. 0
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Brady, Benson, Minn	2,00
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Spiritualist Meetings in Boston.

Engle 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 Engle Hall) is removed to Pythian Hall. 176 Tremont street, Services eyery Sunday morning and afternoon. Good mediums and speakers always present.

PYTHIAN HALL.—The morning session last Sunday was opened by some very appropriate remarks by Mr. was opened by some very appropriate remarks by Mr. A. W. Scott, upon the fraternal obligations incumbent upon all people, and Spiritualists cspecially; after which he gave several very clear tests, which were mostly recognized. A poem was read by the Chairman and remarks made by Dr. Mayo and others.

In the after noon Prof. Toohey delivered a very able and instructive address upon "Vicarious Substitution in Law, Medicine and Theology," It was the most interesting of all the lectures delivered in this hall by the Professor, held the attention of the audience remarkably, and elicited much applause.

Next Sunday afternoon Prof. Toohey will speak upon "The Physiology and Psychology of Dr. Tanner's Fasting."

The Spiritualists and Liberalists The Spiritualists and Liberalists
Of Van Buren and adjoining counties will hold their
next convention Saturday and Sunday, August 7th and 8th,
1880, in the apple-orchard grove of Robert Nesbitt, in the
township of Hamilton, six miles northwest of Decatur village, commencing at 2 o'clock P. M., on Saturday,
Dr. A. B. Spinney, of Detroit, and Mrs. E. C. Woodruff, of South Haven, are engaged as speakers; and Dr. C.
A. Dunning, of Marcellus, will furnish vocal music—the
Hamilton Brass Band, instrumental music. There will be
some tenting on the ground; also a refreshment stand with
lemonade and ice-cream.
To help defray expenses and avoid the necessity of taking
up collections, a fee of ten cents for each adult will be taken
at the gate on Sunday.
L. S. BURDICK, Pres.,
BOX B., Kalamazoo, Mich.
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An accommodation note has these paradoxical characteristics. If you can't sell it, you cancel it, and if

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