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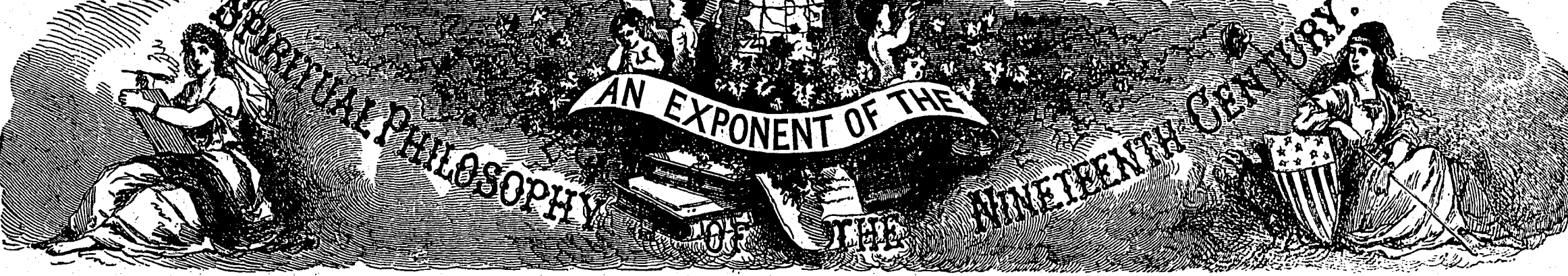
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BANNER OF LIGHT.



VOL. XLIX.

COLBY & RICH,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 6, 1881.

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BRITTAN'S SECULAR PRESS COLUMN.

The Editor-at-Large at his Work.

[Written for The Shaughraun, Ireland.]

HOW SPIRITUALISM IS EXPOSED. PLAYING THE FAIR IN DUBLIN—LIGHTS ON THE HEADLANDS OF TIDE.

To the Editor of The Shaughraun:
In your issue of the date of October 9th, 1880, I find an article entitled "Second Sight Exposed, by an Ex-Medium," in which the writer professes to uncover the mystery of iniquity known as Modern Spiritualism, and to reveal the naked deformity of its disciples. In the following extract we are favored with the writer's estimate of the whole spiritual fraternity, which is not more complimentary than the published opinions of many of his class. I quote from his introductory paragraph:

"I must confess that I have never met any class of men so utterly depraved, so entirely wanting in respect to mankind or reverence to God, as those outrageous and blasphemous rascals who work the Spiritualistic business. The spirit-circles and the animated furniture, share places with the dark-science and second-sight. The first two are carried out in a quasi-private manner; the latter were, at the start, entrusted to certain prestidigitators who traveled from town to town, giving, under the name of jugglery, an extraordinary entertainment, which public ignorance connected with the spiritualistic—a belief not at all discouraged by the nimble-fingered gentleman who owned the 'show.'"

There have been many so-called exposures of Spiritualism in this country and in Europe. Several poor jugglers and a multitude of pious mountebanks have engaged in the business, and it may be that some found it profitable. The scientists are quite willing to have it exposed, because they would be pleased to get rid of such obstinate facts as are likely to upset the whole materialistic formula of the schools of science and philosophy. Then the miracle-mongers, curiosity-seekers and common idlers enjoy the exhibition. In our religious circles there has also been a lively demand for the services of the exposers. The experts in this line have had a good time; and the saints—who so love to have "spiritual wickedness" exposed in "high places" and low places too—have sold tickets, advertised the performance, occupied chief seats at the bogus séance; and at last, when the slippery performers have suddenly disappeared—like "the little joker which now you see and now you do not"—they have purchased a valuable experience by paying for the use of halls, carburetted hydrogen consumed, janitor's services, etc. This happened no long ago (we are credibly informed) in New York, to a learned doctor of divinity and several of his people. Some one was leaky, and the fact escaped the custody of the faithful. They had employed the cunning trickster to expose Spiritualism. The men of God could not do it effectually, and so they went for a juggler! His last trick was a mysterious personal disappearance between two days, with the aggregate receipts of the exhibition. Having served the pious purpose of his godly employers he left, presto! "for parts unknown." Each saw his little ill-fortune in the unpaid bills.

The juggler vanished while he turned the wheel, but never a saint thought it best to squeal. Let us see how Spiritualism is exposed in *The Shaughraun*. In his preliminary observations the writer assures us that "the animated furniture" is moved by "natural laws"; that "the dark science is now thoroughly known," and that the only remaining mystery is "Second Sight." Having made a special study and practice of this particular phase of the "outrageous and blasphemous spiritual rascality," he presumes to speak with authority. He declares that it is all a trick, and he proceeds to elucidate his own peculiar method of performing the same. His exposition is contained in four columns of as melancholy reading as one may ever find elsewhere, outside of a grave-yard. He gives us a little sketch of his life, showing how he came to practice as an "outrageous and blasphemous rascal" in the "spiritualistic business." At an early age he became a pupil of a prestidigitator, and he worked with a lively zeal for his master at the jugglery occupation. According to his own showing he was a promising scholar and made very gratifying progress in the fine arts of deception. It would seem that the one characteristic feature of all his work for years consisted in making things appear to be what they were not. His exposure of Spiritualism shows that he is still engaged in the same general line of business, notwithstanding he professes to have

abandoned "the horrid trade" some years since. We are seldom enlightened and long since ceased to be amused by the exposure farce; but still, though there is nothing new, the play goes on and the groundlings are pleased. Every few days some new discoverer turns up who is anxious to reveal the whole secret for a price, or for nothing. We sometimes wonder if it be possible that these harmless lunatics seriously believe they are exposing anything of consequence. Showing us either a mere trick, or the overlasting brass of an unblushing countenance, is surely no exposure of Spiritualism. This is really a very childish occupation. The ambitious little boy may aim his pop-gun at either the Greater or the Lesser Bear; but Areturus will remain and the pole-star shine on. If there were less of this wild and random shooting on the part of the enemies of Spiritualism, we should be disposed to think that this Hibernian journalist was attempting to perpetrate a huge joke at the expense of his readers. To elucidate the phenomena of Spiritualism—which are immeasurably diversified in form and world-wide in their occurrence—he tells us how he contrived to deceive the good people of Ireland for such small wages as he was able to command. If we accept his testimony and believe that he really sold himself to the adversary for what he was worth, more or less, pray what has that fact in an ignoble personal history to do with Spiritualism? Nothing whatever. The subjects are as opposite as light and darkness. All his shallow tricks, performed for a few pence, throw no possible light on the great question of the ages. We are happy to know that no possible measure of deception can annihilate a single fact in the soul's experience. Clouds can not veil the immortal Illuminati, nor can selfish passions and popular skepticism avert the destinies of men.

The truth of Spiritualism is the light of the world! It will shine and grow brighter to the perfect day. It will be a blessing even to the most benighted, abandoned and hopeless of its enemies, whose futile efforts and unworthy devices might excite contempt in honest minds if they did not make a still stronger appeal to our compassion. Vain are all such attempts to hide the light. The writer in your paper might as well be employed in striving up a mud-puddle with a view of extinguishing the Pleiades. At last invisible hands have placed strong lights on the headlands of Time where the adverse powers of earth and hell can reach them no more. Darkness is no concealment. The constellations shine with the greatest brilliancy at midnight. So shine the truths of our divine philosophy. Its morning glory like a flaming scarf already waves far above the horizon, while a mighty Angel, standing in the sun, unrolls the illuminated scroll of the Spiritual Heavens! S. B. BRITTAN.

29 Broad street, Newark, N. J., Jan. 23d, 1881.

VOICES FROM THE PEOPLE.

Popular Estimate of the Secular Press Bureau.

In these days the people are so well informed that they cannot be deceived in respect to the general drift of thought and the progress of ideas. They readily interpret the spirit of the times, and are entitled to be heard on all questions of public interest. The use of the Secular Press for the universal diffusion of spiritual light and knowledge—now that the plan is fairly understood—is approved with great unanimity and enthusiasm. Many of the voices are especially significant, since they are known to come from personal sources of high character and liberal culture. We do not feel at liberty to suppress, altogether, the emphatic testimony of these friends, since words of encouragement are incentives to further effort in the right direction.—Ed. B. of L.

A STRONG WITNESS.

An intelligent gentleman whose residence is near Boston—a man of classical education and an earnest reformer, who at the beginning took little or no interest in the Secular Press Bureau—writes, under a recent date, in a manner which indicates the greatest interest in the work. We make the following extracts from this gentleman's correspondence:

"Yes! The popular press publication of the truths and evidences of Modern Spiritualism is a good movement. At its start it was a little shy, it is not seeing clearly the purpose, nor comprehending the efficiency and value of it. But its now nearly two years' trial demonstrates its practicability and exceeding usefulness in diffusing spiritual light and knowledge amid the theological works of Orthodoxy.

Professor Brittan, in the management of the enterprise, is the right man in the right place. He is familiar with the history and philosophy of Spiritualism; he has been a minister, and knows the ignorance and prejudice which environ the clerical mind. He himself has arisen above the 'unreasonable folly and darkness into light and liberty, and can therefore assist, and does assist, both shepherds and their flocks who are yet floundering in spiritual marshes and lowlands. Capital! Excellent! Good! Superlatively good! Is the review of Dr. Hawley, in a late issue of the *Banner of Light*. Both in its matter (i. e., powder and shot), its exact aim, and its complete and artistic demolition of the bull's-eye, it is all that could be asked for or desired. Clevelanders may boast of the recent victories of American racers in England and in France. But I rejoice in the coming dominion of Christ over Satan; and as a foregleam of that good time coming I hail with loving sympathy and thanks Dr. Brittan's elegant and masterly exposition and refutation of the errors of the doctors of the Church. Glad I very glad am I that his pen is not idle, harnessed as it accomplishes such magnificent achievements in behalf of Truth in Modern Spiritualism as the American Secular Press from time to time gives to the reading public.

That his days may be long in the land and his efforts for the diffusion of spiritual light and liberty to the masses be followed by abundant success, is the earnest wish of
Yours gratefully,
A lady writing from Fernandina, Fla., whose

subscription to the Bureau Fund was recently credited, has an enlightened appreciation of the work, as will appear from the following extract from her letter under date of June 20th:

"A thousand thanks for Prof. S. B. Brittan's noble defense of Spiritualism in his reply to Rev. Dr. Hawley, which I have just perused in the *Banner of Light*. I have never read anything I liked better, or that did me more good; not even his discussion with Dr. Hanson, of Hartford, which I read many years ago and enjoyed very much. I thought it the best possible thing. I have since tried to obtain a copy, but have never been able. I hope the present correspondence will be published in book form and widely circulated.

Again thanking him with all my heart and wishing God and the good spirits to bless him forever, I remain a sincere friend,
A. C. F.

SYMPATHY FROM THE GRANITE STATE.

The Secular Press Bureau correspondence has greatly enlarged the author's circle of friends and thus widened the sphere of his usefulness. Among the people who have recently become interested in his work is a lady of foreign birth, of rare intelligence and culture, who writes from New Hampshire to the Editor-at-Large to commend portions of a deeply interesting spiritual experience. In one of her letters she gives a brief history of her family and expresses a strong interest in Dr. Brittan's present work, as will appear from the following extract:

"Prof. Brittan, I am not an American, but a subject of her Gracious Majesty, Queen Victoria—a good woman, a model mother, and also, I am told, a *Spiritualist*. My father came from Bervick on the Tweed, and my mother was a descendant of a famous Scotch ancestry, Angus MacDonald, Lord of the Isles—Highlanders. You know their character and history—stern and true to the death. My ancestors fought at Bannockburn. When a school-girl I visited Sterling Castle, and looked on that famous and historic field, but I did not then love and reverence as I now do my noble Scotch ancestry.

But I would be most unwilling to add to the pressure of duties now demanding your whole time, by trespassing for even a single half-hour. Let me close this letter by wishing most sincerely that the success of your mission will be beyond your present anticipations; that the angels will touch both brain and pen, with deeper and keener power from day to day; that the indeed 'glad tidings' may reach these now sitting in darkness and sorrow, and be welcomed by thousands as the light penetrates their spirits, and the blessings of countless hosts fall as rain, 'dew on your own spirit.'

VOICES FROM NEW JERSEY.

Among the favorable comments elicited by Dr. Brittan's recent "Defense of Mediums" is the following from the Principals of the Belvidere Seminary, Misses Belle and Lizzie Bush:

"We have read with great pleasure Dr. Brittan's article in the *Banner of Light*. It is beautiful and Christlike in spirit, breathing the purest and truest charity, born of Love and Wisdom. God bless him for writing such glad thoughts, for like the breath of heaven, they sweeten and refine the moral atmosphere of a cold and sordid world."

TESTIMONY OF A CLERGYMAN.

A well-known clergyman residing in Hartford, Conn., who has recently embraced Spiritualism, writes an earnest letter to Dr. Brittan involving a cordial indorsement of his argument in reply to the most scholarly assault that has recently been made upon Spiritualism. We extract the following passage from the rev. gentleman's letter:

"Not till today have I seen your reply to Rev. Dr. Hawley, and I hasten to congratulate you on so forcible and useful an article. I say useful, because it seems to me to be extremely well fitted for a wide popular circulation. The common prejudice against Spiritualism as essentially irreligious, and the equally common notion that communion through its channels with our departed friends is sinful and prohibited by the Bible, have long seemed to me to stand foremost among the obstacles to the general reception among good people of the truth on the subject. Both these points, especially the latter, you have ably met.

Dr. H.'s article I have not seen, and so I cannot express an opinion on the conclusiveness of yours as a reply on the whole. But I will presume it to be so satisfactory as to suggest, as among the good works our new ALLIANCE may be expected to do, the publication in tract form of both articles side by side. Each party might be given, if desirous of it, the privilege of a previous revision, so as to make the discussion as conclusive as possible."

A VOICE FROM OVER THE SEA.

4 Basington Terrace, Newcastle-on-Tyne, England, July 2d, 1881.

Messrs. COLBY AND RICH:
Having read in the issue of the *Banner of Light* of June 18th Professor Brittan's masterly reply to Dr. Hawley, and which has called forth my highest encomiums, I write to ask you for your permission to republish it in this country in pamphlet form, as I believe it is calculated to do a vast amount of good if well circulated by Spiritualists amongst our opponents. It is a most crushing reply, and completely turns the tables upon them. It is not only just and fair, but appeals to our higher nature by its earnestness and eloquence. If he can write like that he is indeed the right man in the right place, in spite of what earplugging critics may say, and must become a power in our movement in bringing its claims to the attention of the religious world.

I care not to make a profit by publishing it, but rather seek to aid in spreading the good cause. I shall be glad to know your definite reply as early as possible, as there is to be a Church of England Congress to be held in this town in August next, and one of the subjects for their discussion is the relation of Spiritualism to the Church. I would like to have it out beforehand and supply the clergy with our friend's cogent reasonings. If necessary to obtain Dr. Brittan's sanction to this scheme, shall be greatly obliged if you would kindly obtain it for me, as I do not like to go contrary to his wishes.

Yours truly,
H. A. K.

[*Print it in pamphlet form. We have not the slightest objection.—Ed. B. of L.]

"You are feeling much better, madame, than you did when I saw you last," said the physician, pressing his fingers gently upon the patient's left wrist. "Oh, much better, doctor, thank you. Just after you left, little Johnnie upset the table and smashed all the medicine bottles."—Brooklyn Courier.

In testing eggs, the fresher the egg the smaller the air-chamber. This can be seen at the broad end of the egg; it be held up against a strong light in a dark room.

OUTLINES OF AN ANGEL.

[The writer of the following was the late Apolline Stone-Smith, daughter of Mrs. A. M. Stone, of Cincinnati, an account of whose remarkable mediumship we published in the *Banner of Light* of Jan. 24th, 1880, and which attracted considerable attention among our readers. Mrs. Smith was a practicing physician by spirit-power, and for nine years previous to her passing on exercised her clairvoyant gifts for the benefit of humanity. At one time her spirit-friends ordered a small table to be made, giving directions for its manufacture. It was while seated at this table, with pencil in hand, she received what purported to be telegraphic messages from the planet Mercury. The manuscript has been furnished us by Mrs. Stone.—Ed. B. of L.]

One spring evening I had been sitting in the twilight of my room, in profound meditation. My sermon for the following Sabbath lay unfinished upon a little table near the window where I sat. A shower had cleared the atmosphere, leaving nature dewy, odorless and still.

Out of this tranquillity I thought some one spoke to me! But that was impossible, since I was quite alone, with my door locked against intruders. Again my meditations were disturbed by the same sound. What could it be? I turned uneasily in my chair, and glanced about the chamber. As the night uncovers a star, so in the fast-falling darkness an angel became visible to me! I discovered her apparently near my table, between it and the window, and surrounded by a soft but brilliant light. A crest of seven luminous points, rich and beautiful colors, crowned her. A strange, delicious fragrance exhaled from these colors, so powerful that it made almost audible sounds. Her attitude was full of majesty and sweetness. She seemed imbued with royalty, yet she resembled a flower; silent, she was full of harmony; a joyous and at the same time a religious atmosphere embraced her. She seemed the prelude to a song, or the inspiration of an ecstasy. A spotless vestment of snowy filament clasped her pure shape, which was virginal, modest and slightly drooping. Tender as the dawn, exquisite as a lily, her motions resembled music; her gestures, the rhythm of poetry. Her stooping and rising were infinitely graceful, as the sinking of the sun or the hushed aspiration of the morning.

The murmur of her lips was not like speech, it partook of the swift overflow of a fountain, or the sudden blooming of a rose. She bore in her hand what seemed to my charmed vision an asphodel; three splendid blossoms quivered upon a stem, but with eyes grown clearer, I recognized in them the divine effluence of wisdom, art, science.

Where her feet trod, shimmer smiled; when she sighed, heaven drew near. From the reflection of her eyes a blissful shining hung upon the air. When she wept, a scintillant glory of a dewy and golden lustre breathed about her. Grace clothed her with the fringes of delicacy, as do the shaking flosses endow the wondrous passion-flower. She was manifest loveliness and power. A complete peace held her, but by her burning Cestus of rose-colored flame, I knew that she had suffered; shame, because she was misunderstood and persecuted of man; and love, because she was of God. Strange as it may seem, this girle alone spoke eloquently to me as with the tongues of an hundred martyrs; nay, even as the stigmata appealed to the apostles when they met and touched "Him."

To my comprehensive attention, this Cestus gave forth an "aura" of sound terribly pathetic and distinct. "Pain and the cold sweat of anguish broke over me. Had the dead, indeed, arisen about me? What fearsome force, this, that in a moment made a coward of my senses and a prisoner of my will? Beautiful to the eye, unreal; of gigantic stature; at once a destroyer, and yet a creator. Was it a celestial being, or a disembodied spirit? Was I the deluded spectator of an unearthly visitant? In such case I was surely hallucinated, or what was immeasurably worse in the eyes of the world, a Spiritualist!

I shuddered at that name, which had always seemed to me to be a piteous misnomer for martyrdom and abomination.

In the midst of my agitation and surprise, new developments assailed me. A soft, rushing sensation diffused itself upon the air. It rose and it fell, like a great lapsing wave which comes in with the tide and recedes with a mighty sigh. Like the sea? Alas, no; much more supernatural. Like the wind? Again, no. I passed a moment of intense thought, surprise, consternation; that moment seemed ages to my fevered imagination. Then, ah! then, the divine angel herself delivered me! Even as Perseus rescued Andromeda from the Dragon, she snatched me from the terrors of the Invisible. Eureka! It was neither sea nor wave, nor a ghost from the dead. It was electricity, in a steady, rushing, continuous flow. A great light fell about me; a great joy seized me; I was no longer afraid or confounded—I had discovered my angel! Yes, electricity in the etheric state; undressed, untutored, wearing the beauty of a savage and the power of a devil.

For six long weary years her enchanting outlines had haunted my dreams; had persecuted my waking hours; for six long years deluded my senses with fickle hints and surmises. At last I held her! She should no longer escape; I would unmask her to the world.

Spiritualists should, indeed, come face to face with this *ignis fatuus*, which had so wantonly deceived them, and behold in her a simple science heretofore unrecognized by men.

To come down to plain facts, my discovery was as follows: An electric current in the rough—unsteady, and shooting out at random into space—had penetrated my retreat. Undoubtedly a signal or a challenge from some planet above and beyond ours. Experiments were being tried in another sphere to attract the at-

tention of earth. The rushing, sighing sounds I had heard were those of an electrical rocket, expending itself in delicate parachutes upon the atmosphere.

"Thank God! I was not a Spiritualist, but a telegraph operator in the very best sense of the word. The Lord spoke to Saul in the thunder, and he understood him. Electricity spoke to me in an unknown tongue, and I interpreted. Soon fragments of sound rounded into hieroglyphs on the atmosphere; I determined to fetter them. Day after day I sat at my table with pen and paper, endeavoring to decipher these delicate combinations of tone, curve, color. My friends ridiculed me, and one nearest and dearest to me for years subjected my efforts to irony and bitter reproach. Nevertheless I persevered, and was exceedingly in earnest. These slips of sound, at first unintelligible, perfected themselves at length into words, sentences, conversation. By degrees, slow and painful, I understood little by little. By degrees I detected occasionally a tiny, nervous glitter in the air of my room that dazzled my eyes. I became assured that a slender but ill-directed current of electricity penetrated to me from some remote region. A delicate click accompanied its motion like the running of a miniature telegraph. It was evidently the unruly agent and slave of a master beyond and distant. And just as distinctly evident a disorderly, vindictive intelligence of which that same master was afraid, else why such tender and uncertain handling? Because by the slightest crossing of a condition of atmospheric strata—by the breaking of a law—he let loose a demon upon the world. That agent, slave, demon, was electricity—a wild name for lightning! No wonder it took the shapes of angel, devil, color, flower, rainbow, fountain. It was of all and in all.

After many futile attempts, I was at last crowned with success. I, as compositor, at last became able, after a manner, to set the type of this aerial print—demonstrated to my vision; in fact of this "aerial telegraph," for such I was satisfied it was beyond all doubt, I was not talking with a spirit from the dead, but with a living, intelligent being, inhabiting another planet. Science, not Spiritualism, addressed me through the medium of electricity. What planet? Mars? Perhaps Venus? Impossible. Why not Jupiter? After many trials and much patient waiting I was rewarded by the following communication:

"I, a dweller in Mercury, send greeting to you (Eros), the earth. We have established what we call a meteoric telegraph, through a certain stratum of atmosphere and along a subterranean but very dangerous electric channel. At first we feared; many attempts proved worthless; finally, by the use of judicious conductors, we were successful. We sandwich the lightning between acid and alkaline fluids, strata answering to such elements. We use, also, zinc-fluid in the even flow of it. I have been educated in Mars at a College of Electricity (founded by a few brave men from Jupiter, in spite of the terrors of the place). They in Mars are a cannibal race and hideous to behold. A few have been civilized; they do mental service for us.

My name is 'Cassa Enrico.' I am a man. I was born in the mountainous district of Jupiter. We call it the Locest Country, for the locusts ravage our land once in every five or eight years. They come like the plague. Our country (Jupiter) is small, and we are a people of large stature, and devoted to arts and sciences. We navigate with long, boat-shaped balloons. Our laws are those of the ancient 'Colons,' who first occupied Jupiter. These laws are strict, elastic and equal. The Jupitri are a jealous race, suspicious and sometimes cruel. We are never at war—our wars are of a forbidding warfare. We sometimes torture with electric machines, but only criminals and those who disobey or break a law. Our language is musical; it resembles flowing water; it is soft, undulating and sweet upon the tongue. Our women follow manly sports; some are professors in colleges, and are called 'Orbs.' Science is dear to us—we love it. We divulge our knowledge to other countries under pain of death by burning. Thus I telegraph to you, oh, Eros, under constant fear of discovery and persecution. I fear the dread sentence of burning, but I fear for new discoveries. Let me discover, and then die. I have been educated for a 'chemical assyist of atmospheric currents,' and a telegraphic operator. I telegraph from Mercury, which is the nearest point, calculating by the smooth and even currents of air. Forty-five millions of miles of solid astral air lie between us and the earth.

Here in Mercury I am almost an exile. This is a tropical region. The people are a harmless, nomadic race. They are kindly disposed, bringing fruits and flowers, and watching my telegraph with faces of awe.

What is earth like? Can we reach you? What are your people? your laws? Jupiter is cold and small, but its people are a great people. (Signed) 'CASSA ENRICO,' Mercury, in the Year of Fautin, and the Day of Red.

Subsequent communications informed me that the telegrapher was a young man twenty-eight years of age; that he was born dumb, and without arms. In his own language, an "altesio," or unfortunate; that the Jupitri, always merciful, took him when quite young from his native hills and educated him for an electrical surveyor and telegraph operator, that he might be able to support himself. He uses his machine (for such he describes it,) with his feet only. A class of scientists protect him from the severe laws of Jupiter, while thus pursuing their investigations in telegraphy. He has promised at some future period to give me a complete description of his method of communication. I shall be very happy to place it before the public when received. Some of his telegrams are exceedingly interesting, and those relating to the laws and governments of other planets worthy of the ear and attention of scientists.

I have so far given you a "plain, unvarnished tale." This is my individual experience, truthfully and carefully prepared for your inspection. The exquisite grace of the language transmitted to me can be easily learned, even by a novice, because of its harmonious rhythm. Here is a sample of the diction and the translation,

every syllable being pronounced distinctly, and every letter, as in the Italian:

El sumo, derosos—
Fluor, tuta, Eros—nos—
Edda, mentha, puer la
Quetta, ardo, pluita va.
Esso volenta Tris—
Sano lu—lue gliss—
A, Deo, meo ther
Sospiero, uesta dor—
Quanta tress—
Vino a spess—
Nomo, el rido bua
Cachilo, elo tra—
Assunta, lasso tira riss,
El pito supra, anno gliss
Arvelho, tito nello
Aspero tito bello
Et Astira rosa vito soss
Addio, villa nomen floss
Tuvara sessa, cordo nita
Pontal floor, rebo vita
Ricordo caterra mida
Ponto, el dlo quida.
TRANSLATION.

Flower of the world, I love thee!
Like a slender stream thou runnest through the meadow
of my heart.

My heart of Love is caught in the lilies of thy hands.
My feet are bound by the strong vine of passion.
From thee they cannot part, as from the spring of tears.
My Love was fastened in the spring of tears.
The flower of it is purple.
It holds thee like a band of amethyst.
If love calls I obey.
My crown protects me not.
A word of love is honey on the lips.
I wear thee as a jewel in mine ear.
Thus I hear thee.
Thou fallest about my neck like a string of gold;
Thus I touch thee.
Thou bloomest across my breast like a scarlet ribbon;
Thou breathest.

Between my lips like a royal rose, full odorous,
A star-art thou, so far above;
A sun of light, enthroned by love;
A moon, serene and sweet;
An earth where lovers meet;
An angel swift, with tender eyes;
A bird, a dream, a sweet surprise.
Out in my garden
There shook a little tree,
Out dropped a bird for me,
Faintly, with plumes of white;
I named it "Heart's Delight."
Flower of the world, "I love thee!"

Letter from Colorado Springs.

To the Editor of the Banner of Light:

When the wonders of this most wonderful of States are witnessed for the first time, it seems like folly to attempt to put on paper any adequate portrayal of them. It seems but yesterday since the discovery of gold at Pike's Peak startled the country and beamed the surplus population from the overcrowded Eastern portion to this Western world of wealth and beauty.

Ten years ago the spot upon which this beautiful little city stands was a wilderness; no human habitation was to be found; while the antelope contested with the Indian the proprietorship of the soil.

Now the arid plains which then yielded only the short, tough buffalo grass and sage brush, are fast being redeemed by the toil of man; dotted all over the State are flourishing ranches, where then no vegetation was thought to be possible.

The enterprise and thrift that started the march of civilization westward in the search for gold, have redeemed a continent from barrenness and waste.

Colorado Springs is one of the most charming summer resorts, not only of this State, but of the country. Beautifully situated on the plain that stretches far away to the east, at the foot of a rocky mountain range, embracing grand old Pike's Peak, with its bald, snow-capped head amid the clouds, it nestles in a bed of beauty. The springs of mineral waters from which it takes its name are situated about five miles distant, at a beautiful little spot called Manitou, to which a railroad runs several trains daily, and a drive through the garden of the gods affords one of the most beautiful views. Manitou is celebrated not only for its beauty and health-giving waters, but for its really fine hotels. This feature brings many hundreds of sojourners every season who otherwise would stop in Colorado Springs.

The beautiful climate, bracing air and health-giving elements of Colorado are well known to the world. It is the Mecca of consumptives and asthmatics, who are camped on every stream in the State.

There is no organization of Spiritualists in Colorado Springs, but there are a goodly number of Spiritualists here. The Mayor, Matt France and his wife are Spiritualists, and several of the county officers are also Spiritualists. Not having an organization, they do not have regular speakers; nor do mediums often visit here, not having a centre to work from; hence the people are left with a limited supply of spiritual food. This leaves them, however, in a receptive state of mind, and always ready to attend when fortune sends them a speaker.

Mrs. Cora L. V. Richmond, who is spending some weeks in Colorado, spoke here twice last week to very fine audiences. The delight and appreciation with which they listened to her utterances were quite refreshing. Mayor France presided, and everybody seemed to be filled with the spirit. In addition to the work being done by Mr. and Mrs. Richmond, they are enjoying a portion of their vacation in this part of the country very greatly. A party of friends accompanied them to the top of Pike's Peak during their visit to this place, and the performance of this feat of endurance, which is trying to the strongest constitution and nerves, dispelled the last vestige of an idea that this most gifted lady is any longer an invalid. This exploration is attempted only by the hardiest and bravest of tourists. The ascent is made on well-trained horses and mules, with experienced guides, and every step is one of danger and delight. The party started at 5 o'clock in the morning, from Colorado Springs, were ten hours in the saddle, and spent several hours on the "tip top," as Quina called it. A storm of hail was encountered, intense heat in the valley, gorgeous steep, deep cañons, and panorama after panorama of beauty were passed on the journey up and up to the clouds that enveloped the top of the mountain. The party reached the Government Signal Station in a state of zero as to temperature, but in a deep intense glow of enthusiastic excitement over the beauties enjoyed and the dangers surmounted. A warm fire was hailed with shivering satisfaction, and hot coffee with lunch replaced the iced tea so refreshing at the other end of the trail. On the summit of Pike's Peak, amid its ever-enduring clouds and snow, Quina gave one of her beautiful poems, which I will send you with this; the description given by her of its wild and weird beauty will give your readers some idea of the picture.

Mr. and Mrs. Richmond left Colorado Springs for Silver Cliff on Wednesday morning, July 13th, where Mrs. R. will speak on the Sunday following, and from that point they will go to Leadville, where friends are arranging for several discourses in that huge mining camp of Colorado.

HELEN BARNARD DENSMORE.
July 15th, 1881.

Black and white pepper both grow on the same shrub. The white is the berry deprived, before grinding, of its outside husk.

Spiritual Phenomena.

MATERIALIZING SEANCE IN HARTFORD.

To the Editor of the Banner of Light:

Some of our citizens have been recently favored with two seances held in this city by Mrs. Elsie Crindle, of San Francisco, California; and after many fraudulent, or to say the least, unsatisfactory exhibitions of mediumship in its various phases, it was highly gratifying to witness such unmistakable form-materializations as were produced on this occasion, more especially on the second evening, when the medium was in better condition, having partially recovered from excessive fatigue and other disabling tendencies. The cabinet was of the usual form, a frame with black muslin, and curtains in front, which admitted the forms to show themselves as they materialized, and to come out into the room, as some of them did. The first that appeared on the second evening was a female form who came to us in flowing robes of white: this form was immediately recognized by two of the company; and on their expressions of surprise and gratitude, the form left the cabinet and went to them—distance some ten feet—seemingly delighted to meet them, patting the gentleman on the head, as she is wont to do almost daily, though until this occasion invisible to him; though not to the other, who has often seen her clairvoyantly, and who recognized her as one who is a guardian of his.

The next form appearing was much smaller, with dark complexion, and somewhat differently dressed, though in white. This one was recognized by the lady above referred to as an Oriental personage of the Buddhist faith, and one she has often seen clairvoyantly, as one of her control, and who is rendering her much service in various ways. This one did not come out of the cabinet, but with the curtains apart, moved about so that she could be and was seen by all present. The one recognizing her was called to the cabinet, and had a close view of the form and dress, confirming her in the reality of her identity. Others appeared, one of which seemed to the writer to resemble a sister of his, who has been in spirit-life several years. Though this was not a strong materialization, the resemblance was such that he whispered the fact to a party sitting next to him, and thought no more about it. But the interesting part of this incident is that little "Ellie," a prattling five-year-old girl, who is one of Mrs. Crindle's familiar spirits, and who showed herself the previous evening several times, but who did not on this occasion make herself visible, rather making herself known by repeated sallies and interruptions of Mr. Gruff, the spirit-leader of the seance, when he was talking to or answering questions frequently put to him by some of the audience, called out and said: "Mr. B.—M. B. S. (giving the full name) is here in the cabinet; she can't be seen good; aint you sorry?" (if not the exact words, they were to that effect), thus making the impression I received that it was my sister, who first appeared so imperfectly, almost a reality, as the little spirit could not have known through mundane knowledge that M. B. S. was of any special interest to me.

Several other forms appeared, and at one time two female forms were seen by all present, standing at the front of the cabinet, just within the curtains, which were parted so that both forms could be seen standing side by side, and who moved about so that their forms and faces could be seen from different points of view. A tall form, purporting to be an Italian, having on his head what resembled a smoking-cap, came to the entrance, and parting the curtains showed himself very distinctly, allowing all who cared to go close to him and see his dress and face. The dress was dark in color, and of peculiar texture and mode; his beard was black, but not very long; he was very like an Italian in appearance, and gave an Italian name, with a graceful bow, to each one who went close to him. Others appeared. The last one was an old woman in appearance, who is in the habit of coming at the close of these seances and taking part in singing the doxology. Some of the party were called up by the control at this stage of the seance to have a closer view of this old lady, and witness the closing scene. As they stood taking part in the singing, the medium left her seat in the chair, and passed—seemingly entranced—back of the materialized form to the curtain, and out of the cabinet, the old lady gradually disappearing at the same time, showing that she and the medium were not one and the same.

Mrs. Crindle is doubtless one of the best mediums in the country; she is one for various phases of manifestation, the rapping, the slate-writing, ballot test, and dark circles. One of the latter was given on this occasion. It is hard to believe that any fair-minded person will question Mrs. Crindle's mediumship, more especially if they have a private seance where more of the phases of her mediumship are given.

Hartford, Conn. S. S. BROWN.

THE MEDIAL POWERS OF MRS. FOYE AND OTHERS.

To the Editor of the Banner of Light:

I notice in the *Banner* that you come to the defense of Mrs. Foye's mediumship. It is many years ago that it was established beyond dispute by Dr. Henry M. Scudder, of Brooklyn, N. Y.

He having a sitting with her, his India friends came and held converse in Hindi. The doctor remarked: "Madam, you are possessed of the devil." She replied: "Do you think so, sir?" "Yes, madam, you most certainly are," said the doctor. "Why," replied Mrs. Foye, "you have recognized these people, and I supposed they were your friends instead of the devil." However, be these the doctor's friends or the devil, it proves Mrs. Foye's mediumship genuine and the doctrine of a future life a certainty—for with no life hereafter there would be no use or occupation for a devil, nor any occasion to have changed the "Lord's Prayer" so as to prove by the Bible that there was "the evil one."

We have so many "frauds" like Mrs. Foye in San Francisco that it would ruin a newspaper to mention them all. There is Mrs. Francis, the slate-writer. A friend of mine visited her. I said, "Well, how goes it?" He replied, "Goes it! that woman knows a good many 'things' she has no business to know." And he never went to her again. There is Mrs. Aiken; she gave a friend the Masonic signs to a very high degree and made a "detached Spiritualist" of him. Mrs. Hendee, who for twenty years has told people all about their diseases—and cured them. Then there is that "dreadful woman," Mrs. Breed. Why! that table of hers tells the

biggest—well, Mrs. Breed is not a modest woman, and those who have committed crimes do not call upon her a second time. She does not make the evenings pleasant for such people. Of course they say she is a fraud. There is Mrs. Lewis; why, a few days after one of our best deacons died he came and told me through her that his religious ideas were all an error, and that he was in what might be called hell. Mrs. Wheatley told me that my sisters "Jane" and "Eunice" in the East were sick. It is odd how my old father would come and lie so, and yet it proved true. Is n't it singular how she got those names—mind-reading, of course. Then there is that little Clara Mayo. Why, it is dangerous to have any secrets, for she just closes her eyes—pretends to be an Indian girl—and then—well, if you expect to visit her you had better say your prayers first so as to have the sins all washed out or she will see them, certain. As I said, it would ruin a newspaper to speak of all the good mediums we have; not only public but private, without number; and seances without end, investigating the phenomena. In fact, it is the conversation in churches, schools, business and social circles, in cars and steamboats; and really the stigma that has so long clung to it is fast fading, if not already forever gone; while on the contrary the churches have been so unjust and illiberal that the reaction is giving them heavy debts and empty seats—bringing them to such a condition that the congregations are made almost entirely of women and children. The entrance of an intelligent man into one of our Orthodox churches would create quite a sensation. A few old fossils now constitute the pillars and plate-passers* of every church. As Dr. Wells, of Oakland, said: "Only a few more years and our theological institutions will be empty; consequently no one to fill the pulpits of Christian churches," will be verified indeed. What! a man in the year 1881 teach dogmatic theology and have a drop of honest blood in him? It is utterly impossible! The very comot passing through our sky this night declares him an ignorant or unprincipled man. The whole world is groaning for truth, and yet the church is squandering millions to spread and ruin their own fossilized Bible. Like all great evils it seems the experience of centuries that they have to die at last by their own hands.

San Francisco, Cal. T. B. CLARKE.

*On this coast a begging plate is passed around in all the churches at meeting and evening services. At the dedication of the First Congregational church, Oakland, they passed the plate.

Onset in the Sunlight.

To the Editor of the Banner of Light:

I thought I would cast my "Shadow" on Onset Bay Grove, now full of campers, and on this Sunday of July 24th full of visitors also. This spot, almost and for aught I know wholly surrounded by water, lies sweetly picturesque on one of the northerly inlets of Buzzard's Bay. It proved a beautiful day for shadows and for "Shadows," for there was a lack of shade, the sun was out in its fullness, and even clouds were scarce; but very refreshing was the breeze that blew from the south and off of the Bay all day long, to the joy of the craft, whose convex sails testified to the favor, and to the sitters on the bluffs and on the boulevard, who found even nourishment in it, almost a substitute for a meal, yet made the meals more welcome.

This is a very attractive spot; how vitalizing to the citizen from brick houses and paved streets to drop into it and linger, or even to stop only for a day. I was glad I came the afternoon before, and thus had a social evening and a night's sleep as an introduction to the day I have just spent there, that proved to be one of summer's loveliest. I expect it was a day like this that inspired the poet to say of some Scottish grove:

"There summer first unfolds her robes,
And there they longest tarry;
For there I took the last farewell
Of my sweet Highland Mary."

I took, however, no sentimental farewells, but I think under the influence of these geographical and atmospheric conditions I can well appreciate the poet's disposition and ability to gild any spot into embellished loveliness.

I am writing a picture of a very pleasant day; the weather unpropitious, things would appear differently—so they would anywhere. One would not wish it to be forever pleasant, that would be monotony, and that is worse than cold and storm; but lucky is the man when he leaves the cares of his habitat and its associations and unbends himself in some sequestered grove for a day, to have that day a pleasant one; and if near the shore of old ocean, so much the better; and if that seashore is not gained at the sacrifice of rural attributes, so much the better still; and having both with a day like this, we have the superlative degree—good, better, best, and such is Onset; positively good, comparatively better, because yearly enlarging humanwise; superlatively best, because on the day of which I am casting a "Shadow" it was so pleasant—it was Onset in its superlative aspect. Shadows are not usually matters of avoirdupois, still the shadow I cast this day on Onset was a few pounds heavier on its return, if the unit of soul-measure is mathematically convertible into flesh and blood. As a man thinks, so he is; feeling heavier, then, we will call it so.

Something more substantial than "Shadows" will in the order of events report Onset matters in due form, so I will not let my shadow fall on H. B. S.'s ink pathway by speaking of the Rev. Mr. Chainey's eloquent words on "Nothing," or Mrs. Twiss's equally eloquent words on Something, or of the music and the singing, or of the little steam cutter that plies more or less occasionally between the grove and Wicket's famous isle, of which Mrs. Dr. Cutter is the Calypso; what lots of names of pleasant faces arise before me now that would look well in print, male and female: as I said, I must not trench on the scribe of Onset, but will say the disposition to appreciate "Shadows" as well as sunshine, by the bosses of this successful enterprise, as well as the friends who gather there, is certainly very gratifying. Though indifferent to my own shadow, I cannot help saying of Onset, of its management, and many that I saw there, may their shadows never be less.

Boston, July 25th. "SHADOWS."

It is the current belief that Adam was made out of the earth somewhere in Asia, about six thousand years ago; that Eve was modeled from one of his ribs; and that the progeny of these two, having been reduced to the eight persons who were landed on the summit of Mount Ararat after a universal deluge, all the nations of the earth have proceeded from these last, have migrated to their present localities, and have become converted into negroes, Australians, Mongolians, etc., within that time. Five-sixths of the public are taught this Adam monogony as if it was an established truth, and believe it. I do not; and I am not acquainted with any man of science, or duly instructed person, who does.—Prof. Huxley.

OSKINAWA, CONSULTING THE SPIRIT OF HIS DEAD FATHER.

BY GRANVILLE T. SPROAT.

(Oskinawa, a Chief of the Chippewas, on hearing of the approach of an army of pale-faces toward his territory, went and dug up the body of his dead father and laid it in his wigwag to consult it with reference to his going to war with the White Strangers. He fasted and prayed many days, bowing himself to the earth, with his face painted black, cutting himself with sharp stones and scattering ashes on his head, until, exhausted, he lay prostrate before the body of his dead father. "Then," says the Indian tradition, "the lips of the dead man were seen to move; he opened his eyes, sat upright, and laying his hand on the head of his son, spoke these words: 'Listen, my son, to the voice of the Great Spirit! If the pale-faces come into your country treat them kindly; do not fight. If they take away your hunting-grounds I will give you fair ones in the Country of Souls. If they kill you I will conduct you safely over the river to the Home of your fathers. Be still, and trust yourself in the hands of the Great Spirit.' The chief listened to the words, and never afterward took up arms against the pale-faces.)

He sat within his lonely lodge—
The chief of noble form—
While through the long, dark night was heard
The howling of the storm.
Before him lay that shape of fear,
Which filled all hearts with dread,
And he was sitting there alone—
The living with the dead!

Lowly he bowed in silence there,
With fixed and stone-like gaze,
And stared into the glassy eyes
And stark and pallid face.
"Speak! father, speak!" at last he cried,
"What'er the words may be!
Speak! I what the Great, Good Spirit saith—
I'll bow to the decree!"

"Still silent? Shall I tell the tale
Of listened-to by thee,
Of the White Strangers who have come
From lands beyond the sea?
A stalwart and a warlike race,
On deeds of terror bount,
Whose voice of thunder shakes the hills,
And makes the vales resound?"

"In swift, white-winged canoes they came,
And found a welcome home
Where the red hunter built his fires
By the blue ocean's foam.
Our fathers opened wide their hearts;
Their homes received the guest;
The hunter's children watched him there,
And sung him to his rest."

"He rose—his rose at dead of night,
By evil spirits led;
He put strong poison in the cup
From which the hunter fed.
He drank the cup—the stranger's cup,
And, ere the day was fled,
The hunter and his children lay
Beside their watch-fire—dead!"

"He sent his steel-clad hosts to waste
Our fields of corn and vine;
He robbed the rivers and the floods,
And said, 'Their wealth is mine!
Mine are the bison of the plain,
The herds of bounding deer!
I'll make the forest giants bow,
And reign a monarch here!'"

"He built himself a lordly hall
Where the hunter's lodge was laid;
He drove his plowshare through the hills
On which his children played.
With iron steeds he scours the plains;
He fills the land with dread;
He spares not even our fathers' graves,
But tramples on the dead!"

"And now black clouds are gathering fast;
O'er all the land a terror's spread;
A thunderbolt of burning wrath
Is hammering overhead!
Voices are heard upon the hills!
Phanias burst upon our sight!
And through the forests restless ghosts
Shriek in our ears at night!"

"Speak! father, speak! oh, grant one word
To give my spirit rest!"
He bowed the head, his lips were moved!
Up heaved the dead man's breast!
What wondrous words are those that through
His lungs are being thrilled?
What words of fearful power that make
The chieftain's heart stand still?"

His lance is broke—his bow unstrung;
On Minnesota's plain
We hear his war whoop
Or battle cry again!

(*Heavenly ghosts shrink in our ears, etc.*) The Indians say that the dead pale-faces warned them of the coming of the pale-face across the big waters. They were often seen walking through the lonely forest-paths at midnight, their countenances sad, their hair disheveled, and their word, unearthly moanings disturbed the deep solitudes of the wilderness. Whispers were heard among the distant trees, and cries of those dying in agony; and the clash of steel weapons was heard in the distance, such as the pale-faces use. All these were tokens sent them from the spirit-world of the approach of the white strangers, before whom their nation was to waste away and perish.

Ancient and Modern Spiritualism.

To the Editor of the Banner of Light:

The article of Prof. Austin Phelps, reprinted from the *Congregationalist* in the *Banner of Light* of July 30th, is a significant indication of the recognition the Orthodox church is being forced to give to a subject it not long since affected to consider beneath its notice. After what Prof. Phelps wrote in an attempt to refute my statement in the *Transcript* concerning his father's belief in Spiritualism, it was hardly to be expected he would give to the public an article like the one that now appears. But it seems his health has improved, and he has found time to write upon a matter that he then professed to consider of too little importance to discuss. Though he doubts the estimate made of the number of Spiritualists, he feels obliged to admit that the actual number is "painfully large." It must be apparent to every one that it is impossible to obtain anything like correct statistics of the number of those who believe in the truths of Spiritualism; for the reason that, in society generally where there is one known as a Spiritualist, there are many who, though as fully strong in the belief, give no sign to the public of the faith that is in them. The churches, both Protestant and Catholic, are fairly honeycombed with such, and I venture to say in Andover itself there are scores whom Prof. Phelps meets from day to day that are actually convinced of the truth he is warning against, but whom he thinks entertain no single thought of the growing heresy.

Prof. Phelps wants the pulpit to be better informed upon the subject, thereby becoming dictators over the people on Spiritualism, or in other words, to do the thinking for them in regard to the proof of a future life and its requirements for the entire human family; but the time has past for such dictatorship; the pulpit has lost its strong hold and confidence over the people—their feeling competent to investigate the reliability and proofs of immortality for themselves. Prof. Phelps's article already indicates this conclusion and the weakness in their former claims, and shows that the people are losing confidence in the old way of explaining the Bible.

The article that first appeared in the accredited organ of New England Orthodoxy, and which you have reprinted, coming, as it does, from the

pen of a distinguished professor of one of the most influential colleges of that denomination of Christians, will be the means of causing thousands of families to look into the subject of Spiritualism who otherwise might never have dared to give it a moment's attention.

Persons who have "spiritual gifts," and those who have received positive proof of the power of their departed friends to return and speak to them, should have the courage to stand up boldly in defense of the truth, and speak out without fear or favor from any quarter.

If the pulpit follows Prof. Phelps's advice—and I see no reason why it should not, and really hope that it will—mediums will doubtless be sought for in the efforts of the clergy to prepare themselves for the conflict. The result of such proceeding on the part of the ministers may be far from what Prof. Phelps anticipates. We shall see.

A. S. HAYWARD.

Boston, Mass.

The Reviewer.

"THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST, Translated out of the Greek; being the Version set forth A. D. 1611. Compared with the most Ancient Authorities, and Revised A. D. 1881. Printed for the Universities of Oxford and Cambridge. I. K. Funk & Co., 10 and 12 Dey street, New York." Another edition, 1880, cloth, pp. xlv. and 68. Boston: Lee & Shepard, New York: Chas. T. Dillingham.

The Convocation of the Province of Canterbury, England, in February, 1870, decided that it was desirable to make a revision of what are denominated the Holy Scriptures. Accordingly a special committee of that Convocation in the following May adopted a series of resolutions embodying principles and rules in accordance with which the work should be proceeded with. In compliance with those resolutions two Companies were formed, one for the revision of the Old, the other for the revision of the New Testament, and the undertaking was commenced on the 22d day of June following. Soon after this the cooperation of American scholars was invited, and in response two committees were formed in this country, designedly to act in conjunction with the English Companies.

The time occupied in the revision of the New Testament was four days of every month for ten and a half years, and it is expected that from three to four years longer will be required to complete the Old Testament. The "Principles and Rules" provided that as few alterations as possible should be made, consistent with a faithful performance of the task, and that each Company should go twice over the portion to be revised—once provisionally, the second time finally. Notwithstanding this, the Bishop of Gloucester, in presenting the work to the Convocation, stated that in the Gospels the changes average nine to each five verses, and in the Epistles three to each verse. The effect of this announcement upon the English public was sensational; and criticisms of an elaborate and scholarly kind abounded in the leading periodicals, charging upon the revisers a total disregard of their pledges in this particular. But as we do not propose at this time to enter upon any critical review of the work, we proceed to outline such features as will serve our readers as guide-marks to an intelligent perusal and a better acquaintance with it.

It is claimed that it was begun, continued, and completed regardless of the interest of any religious sect, the sole object having been to adapt the King James version of 1611 to the present state of the English language without changing the idiom and vocabulary, and to the present standard of Biblical scholarship, which has since that time made great advances, especially during the last thirty years. The total number of changes is 1001. In addition to these many omissions have been made, likewise several passages enclosed in brackets or set apart from the main text, it having been shown to the satisfaction of the learned revisers that they are mere interpolations, and have no right to be classed as portions of "the revealed Word of God." The changes and omissions in the Lord's Prayer will be among the first to attract attention. The phrase, "as we forgive," is changed to "as we have forgiven," "deliver us from evil" to "deliver us from the evil one," and the doxology, "for thine is the kingdom and the power and the glory forever," is wholly discarded, the reason being given that it was not noticed by the earliest fathers in their exposition of the Lord's Prayer, and that though Chrysostom and others recognized it in the fourth century, it was wholly unnoticed by Origen in the third, and it is plainly evident that it formed no part of the original text.

Matthew xiv: 8, "Herodias was instructed by her mother," is changed to "put forward by her mother." The famous seventh verse of the fifth chapter of the First Epistle General of John, which has so often been quoted as the clinch-text of the Trinity, viz., "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one," has been virtually expunged—the new version reading, "And it is the Spirit that beareth witness, because the Spirit is the Truth." The passage has long been in dispute, and a small library might be written for or against its genuineness, Sir Isaac Newton being among their authors. It is now generally conceded that the verses are not more ancient than the fifteenth century.

In the passage, "God was manifest in the flesh," I Timothy ii: 16, the word "God" is omitted, and the revised reading is, "He who was manifested in the flesh." In two important places the word "hades" displaces the word "hell"; the Greek words "hades" and "gehenna" having entirely different meanings. The first, borrowed from mythology, referring to the realm of departed spirits, and the second to a place of punishment; in the new version the distinction is preserved.

The last part of the 3d verse of the 5th chapter of John and all of the 4th verse is stricken out. The eliminated passage is the statement relating to an angel entering the pool and troubling the waters, and who-soever after the troubling of the waters stepped in was healed of his disease. Matthew vi: 22, "The light of the body is the eye," is changed to "The lamp of the body."

In addition to these and other textual alterations and omissions, the revisers have abolished chapters and verses, throwing the whole into the paragraph form, and arranging several of the sentences rhythmically. For the convenience of reference indications are given in the margin of the divisions with which the public have been familiar.

The sale of the New Testament has been immense; and the copies thus disposed of are being read and studied by thousands who have not looked into the Bible for many years. Yet nothing can be further from the truth than to suppose this great demand is on account of a growing interest in what is claimed by many to be the only revelation of truth made by God to mankind. It arises simply from a curiosity to see what liberties have been taken with the "unalterable Word of God"; a book which the people have been so long taught it was impossible to take from or add unto without incurring the displeasure of the Almighty and meriting the severest punishment capable of being inflicted by a Power that is infinite.

AMERICAN VERSION OF THE REVISED NEW TESTAMENT. With the Readings and Renderings Preferred by the American Committee of Revision Incorporated into the Text by R. D. Hitchcock, D. D., 8 v., cl., pp. xxxii. and 405. New York: Ford, Howard & Hubert. Boston: Lockwood, Brooks & Co.

The revisions preferred by the American members of the Committee having been, by the decision of the English majority, discarded from the body of the work and given a place only in a collective form at its close, this edition places them in the text, showing the revision as it would have been if they had been adopted. It is claimed by many that they are "the truest and most faithful translations," and that the one here presented "cannot fail to become the accepted version, throughout this country at least."

It is marvelous how long a rotten post will stand, provided it be not shaken.—Thomas Carlyle.

For Neuralgia, Pains and Aches in the Back, Kidneys or Limbs—Hop Bitters.

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PIKE'S PEAK.

Given by "Oulna," through the lips of her Medium,
Mrs. Cora L. V. Richmond, on the Summit of
Pike's Peak, July 9th, 1881.

Bald-headed king, ancient with storm and cloud;
Crowned by the tempest, by the storm-kings fed;
The mist will evermore thy brow enshroud-
Thou who hast many mighty ages led.

What empires hast thou seen arise and fall?
What cities fair outbathed beneath thy sand?
Thou hearest only the vast ages call.
Time, Space and Man obey thy dread command.

The valleys, smiling, kiss thy robes; and sweet,
Starry flowers gaze upward to thy face.
And here the earth and heaven seem to meet-
Thou whose vast realms the brightest clouds must grace.

Vast starlit spaces, passing overhead,
Mark thee a monarch-crown thy royal brow;
The earthly feet upon thy bosom tread;
Accept anew our spirit's reverent vow;
And guard thy blest line of prophecy
For many mighty nations yet to be.

Banner Correspondence.

Indiana.

TERRE HAUTE.—Dr. E. G. Granville writes under recent date as follows: "I have decided to locate here in this Mecca of Spiritualism, and practice my healing gift. I find a very large liberal element here, and am informed it is steadily increasing. There are many Spiritualists here, but no organization. The world-renowned medium, Mrs. Anna M. Stewart, has been vindicated. I was pleased to find that the old adage, 'Right will ever overcome,' has been proven true in the case of this much-maligned and persecuted lady. The persecutions through which she has been compelled to pass—for no other reason than that she is numbered among those chosen ones of earth called spirit-mediums—are still fresh in the minds of your readers; and no doubt many will be pleased to know that she is now receiving her crown, so nobly won in her cross of persecution. Her committee, Messrs. Fenton, Hook and Connor, have now in press a complete vindication of Mrs. Stewart, together with a retraction, signed by the publishers of the libelous statements published in the secular papers. No doubt this publication will cause much disappointment among those who believed it to be for their interest to destroy, if possible, the usefulness of this wonderful medium. Those noble, generous men forming her committee have also been compelled to share a large portion of the abuse and falsification that was prepared by the enemies of Spiritualism to crush out its foundation stone, viz. the phenomena; they have been truly loyal to the trust given them by the spirit-world, and the glorious victory that has been achieved by Mrs. Anna M. Stewart is due largely to the courage and generous aid that these gentlemen, as her committee, have always rendered; for the want of such aid and defense many of our mediums have been forced to retreat before the fierce fires of calumny and persecution. Spiritualists, if you would advance your glorious cause, protect and aid your mediums; for what would Spiritualism be without its mediums? I hope and pray that the noble work begun here by these gentlemen in defense of mediums will no longer appear to many as a license for abuse and slander. There are several mediums here recently developed—two for materialization, Mrs. Hurst, and Ida Stewart, daughter of Mrs. Anna M. Stewart, who is about fourteen years old. I am informed that very fine materializations are produced through their mediumship; and when cool weather approaches we have every assurance of a greater outpouring of the spirit here than ever before. When the work begins, I shall keep your readers posted of its progress."

New York.

TROY.—W. E. Cheney writes: "I desire to say a word through the columns of your valuable paper commendatory of the work W. H. Vosburgh, magnetic physician of this city, is accomplishing among the sick and diseased. The Doctor's powers are truly remarkable. He is esteemed very highly in some of our first families. I and my family have received very great benefit from treatment at his hands. Mr. Vosburgh, daughter of Mrs. Anna M. Stewart, told him the month of August, having secured a cottage there, and would be pleased to see all those who may choose to call upon him."

ROCHESTER.—In the course of a letter reviewing the past, present, and future prospects of Spiritualism, Mr. R. D. Jones writes: "Persons are converted to Spiritualism from every denomination and sect, and it is not strange they bring into our camp many of their household gods. These they naturally exalt, and press editors of spiritual papers to give them prominence. To give all a reasonable hearing, and keep essential truths in the ascendant, requires great judgment. Under all these difficulties, the editors of the *Banner of Light* have pursued a course that must be commended by all true and judicious Spiritualists. They have made a record in the *Banner* that can be referred to with satisfaction in the years that are to come. Fraudulently deflected, and a fair hearing given to all claims to be recognized. While extremists have aired their crochets, the editorial page has steadily, like the compass to the pole, pointed in the direction of the highest truth. This, and more, is the opinion of the Spiritualists of Rochester."

Vermont.

RUTLAND.—Mary L. Jewett, M. D., writes: "I would like to have my name continued among the list of speakers and mediums."

I have been writing a hand-book for women, which I hope to complete during the coming winter, and have been actively engaged in Spiritualism, as formerly. But I have not laid down my armor.

The daily presence of intelligences manifesting around my bedside during a somewhat protracted illness would not indicate that I have relinquished the Spiritualist's philosophy, although I may join with thousands in desiring that the chaff be separated from the wheat."

Pennsylvania.

SCRANTON.—W. S. Haight writes, July 18th: "The cause the *Banner of Light* so ably advocates is making fair progress in this locality, considering the obstacles it has to encounter in the form of old theologic teachings and public prejudice. For the past year, Mrs. Fanny W. Sanburn, a trance speaker of this place, has conducted Sunday meetings in the Cooperative Hall, Hyde Park, and accomplished a great work. At her meetings she usually called upon the audience for a subject, and at the close of the lecture gave clairvoyant tests to the audience, generally selecting entire strangers for the same. I consider her a good trance speaker, and her tests are as correct as any satisfactory as those of any medium I have ever met."

To the Friends of Humanity Every-where.

The patrons of the National Arbitration League of Washington, D. C., desire to make an appeal to the people in all lands for moral support in their great undertaking, which has for its aim the "Peace on earth and good-will to men" our fathers have so long played for. Our movement has been organized for many months; our object is the settlement of all national disputes by arbitration, to be brought about by agitation in every nation, but especially by a World's Conference at Washington in 1885, when from all portions of the earth great numbers will be in attendance at the contemplated Boston World's Fair. This seems to be a time when a movement of this kind could only become practicable. Many travelers over the earth agree that there are plenty of persons of influence in all civilized countries who have

means, know the English language, and would be glad of the honor to represent their respective countries in a convention of this magnitude. This assembly, after mature deliberation on "Man's Moral and Social Relations," would probably conclude to issue an address to the world advising, among other things, the organization of a family of nations, to educate the people on a peace footing that by the dawn of the twentieth century all armies and navies can be disbanded. This address could be published by each delegate in every language, and would probably be read by all intelligent people on the face of the earth. The clergy have thus far everywhere become warm friends of the movement. Some have expressed a desire to preach on the good time coming, when sword and cannon can be used for wire and rail. The recent desire of some of the countries in South America, looking toward arbitration under the United States, after being so long desolated by war, makes our undertaking at the present time a very important one for all mankind. It is hoped that Arbitration Leagues will be commenced in every country in the United States, as well as in all the other countries, so that it will be extremely unpopular for a nation to expend so many millions for war purposes, when education is everywhere so much demanded. All who desire to aid in the advance of civilization will send for Declaration of Principles and other documents, to the rooms of the Corresponding Committee of the N. A. L., 619 F Street, Washington, D. C.

Verifications of Spirit-Messages.

FANNIE RANDALL.
To the Editor of the *Banner of Light*.
In the Message Department of your paper of June 4th, is a communication from FANNIE RANDALL, which, I am pleased to say, is correct in every particular. There are in it numerous points of identification, among others this passage: "I am coming, and am going to bring all the good spirits that belong to my band, on the 10th of June. She will know what day that is. It is a day that brought me all the pretty things of the spirit-world. My name is Fannie Randall. I come from way off—ever so far, from Salt Lake City, Utah. My mother's name is Elizabeth." It was on the 10th of June, four years ago, that she passed to the spirit-world. On the morning she referred to, at 5 o'clock, I beheld a great number of spirits. They all appeared to be very happy. They came singing and brought beautiful flowers, as was said in the message they would. The little brother Fannie spoke of came to me a few days before the 10th, and asked me to buy something as a present for his sister. I did so, and it gave me pleasure to see how happy they were on account of my having done so. It was really her birthday, not the day of death, for it was the anniversary of the day on which she left this life. I had never before, since she had passed upon one of love and happiness. Dear friends, I cannot give thanks enough to you for the good the loving words of that message have brought us. May the good you are engaged in long continue, that many homes may be made happy by messages from those they have mourned as dead, and it is our earnest prayer that the medium through whom they are given may ever be under the watchful care and protection of the angel-world.

Mrs. ELIZABETH RANDALL.
Salt Lake City, Utah, June 19th, 1881.

PHIENIE CLAUSEN.

To the Editor of the *Banner of Light*.
I feel it my duty to give my testimony to the truthfulness of a spirit-message published May 14th, from PHIENIE CLAUSEN, a niece of mine. I have occasionally read the *Banner of Light*, but never the Message Department. I shall henceforth read that portion of the paper, which I have since pleasure. May the angels continue to bless and convince the world through Miss Shelhamer.

Yours for truth, wherever found.
Miss P. J. HOLDEN.
Chaffield, Minn., June 26th, 1881.

LILLIAN M. SMITH.

To the Editor of the *Banner of Light*.
I will add my testimony to the truth of your Message Department, in regard to the message of LILLIAN M. SMITH, printed in the *Banner of Light* of May 21st. Although not acquainted with her personally, I have since pleasure in her sisters now living within a mile and a half of my home. She passed to spirit-life at the time of the Camp-Meeting at Lake Pleasant last year, and her father went there and procured a speaker to attend the funeral. The man at whose house her sister is now living is a Methodist, and my grandfather told him about the message of Lillian, and asked him to inform her sister. "I don't believe in spirits," he said. I asked him if he believed in the Bible. "Oh, yes," he replied, "every word of it." Then, I said, "you must believe in spirits, for it repeatedly speaks of them in the Bible." "I need not," he replied. "What consummate ignorance you can find in the ranks of the church people, and yet how wise they are in their own conceit!" D. F. WHITE.
Fitzwilliam Depot, N. H., July 20th, 1881.

HARRY WOODWARD.

To the Editor of the *Banner of Light*.
I most gladly acknowledge the receipt of a message through the *Banner of Light* of May 14th from my darling child, little HARRY WOODWARD, who was drowned nearly five years ago. The message is very satisfactory, and I think in one or two particulars quite a test; and it is also very consoling and encouraging. While I express my deep and sincere gratitude to the dear spirit-child, to the medium and to all concerned, for the joy and gladness it affords me, I hope he will come again and tell me more of his spirit-home and friends, and especially speak of a dear one that passed to spirit-life a little over a year ago. May God and the angels help and bless you all in your labor of love. Yours truly,
Mrs. H. I. WOODWARD.
Wheatland, Col., June 12th, 1881.

SAMUEL SHAW.

To the Editor of the *Banner of Light*.
The *Banner of Light* of July 16th contains a communication from SAMUEL SHAW, who formerly lived in Palmyra. The account he gives of himself is correct, and the whole communication is characteristic of the man when here in the form. He was, as he says, an active man, engaged in a coal business, and was Deputy Sheriff for twenty years, which he mentions. Such communications do much to strengthen the faith of the doubting ones. Yours fraternally,
JOHN GOODWIN.
Post Office, Newport, Me.

HAMILTON TOWNE.

To the Editor of the *Banner of Light*.
In the *Banner of Light* of July 16th, is a message from HAMILTON TOWNE, in which he says he lived on Somerville Avenue, Somerville. Reference to the Directory showed that a lady of that name still resided there, and taking the *Banner* with me I called, and found his wife, stated her errands, and read her the message, which she pronounced correct in every particular; and although unacquainted with Spiritualism, she accepted it as genuine; and hearing her daughter in another room, called to her in joyous tones, "Come here; your father's come back! your father's come back!" I felt in that hour to say, God and the angels bless and preserve the *Banner*. Long may it wave to protect and defend all instruments of the spirit-world, chosen not only to comfort those here, but to assist those "over there." Miss J. C. HUNT.
Somerville, July 26th, 1881.

OBITUARY REMARKS ON A WEALTHY DECEDENT.

From Two Parts—Part Two.
His days flowed smoothly and evenly on to the end—(He never succeeded in making a single friend.) Our friend by his wife and children was highly revered—(He was a selfish and cold man.) His life was blameless and pure, without a stain—(Whosoever he cheated, he kept within the law.) He left this world, which could in no way afford the loss—(He was a miser, and his heart was as hard as iron.) His place in the Better Land is beyond our ken—(HE NEVER CAN BUY FOR FIVE CENTS AND SELL FOR TEN.)

Message from Dr. John C. Warren.

To the Editor of the *Banner of Light*.
In the *Banner of Light* of the 11th of June a message appears from Dr. JOHN C. WARREN. He was a physician in my grandfather's family when I was a lad, and so was his father. It was common for my folks to speak of "old Dr. Warren" and the young doctor. In his message Dr. Warren speaks of his father, and calls him "old Dr. John Warren." He died in 1815, at the age of sixty-one. His biographer says: "He was considered by many as the most skillful surgeon in New England. To an enlightened and liberal mind he added the graces of domestic life and the virtues of the Christian. The author of the message was born in Boston in 1773, and graduated at Harvard University in 1797. In 1806, when only twenty-five years of age, he was appointed adjutant-professor of anatomy and surgery at Harvard College. In 1815 he succeeded, upon the death of his father, to the Hersey Professorship of Anatomy and Surgery, the duties of which he discharged with eminent ability and success during a period of thirty-two years. When he had completed his seventieth year he retired from his position in the college. He was also for several years President of the Massachusetts Medical Society, and was at different times honored with appointments of the Academy of Arts and Sciences, the Medical Society of Florence, the Medico-Chirurgical Society of London, the Academy of Medicine at Paris, and several other foreign literary and scientific associations, besides many in the United States. He was also, up to the time of his death, President of the Boston Society of Natural History. His museum of specimens in comparative anatomy, astrology and paleontology, is said to be one of the richest private collections in the world. The will of Dr. Warren provided for the disposition of his body, with an especial reference to the science he had so long pursued and adorned; it was to be given to the Medical College and physicians of the Massachusetts General Hospital, the bones to be wired and deposited in the College Museum. When a small boy I was accustomed to see Dr. Warren in the streets of Boston, and at my grandfather's house in Sear's Pleasant street. He was tall, slender, framed, with an unusually sweet and attractive face. Thus much of Dr. Warren, when he lived in Boston, from whence he ascended May 4th, 1856. Twenty-five years have passed, and he now returns to speak to the people of the spirit-world, in the *Banner of Light*. Why does this distinguished surgeon, physician, anatomist, naturalist, scientist and philanthropist now come to earth? Substantially Dr. Warren says that he takes an active interest in the welfare of humanity, and feels that in no way can he do so better than to bring to the people of this world a good and lasting work as by returning and seeking to benefit and instruct those who are suffering that it is pleasant to him to go out and seek individuals, tell them what food is wholesome and what is detrimental to their systems, and he says he is now in the hospitals and other places, and that he has a medium through whom he has performed a great work in the past, and expects to do more in the future in company with others of his spirit-band, and he gives the name of his medium (Mrs. Dr. A. C. Cutler); and we are further informed that he has been requested to visit and furnish a home to promote his beneficent purposes on Wicket's Island, where, under his direction, she is to begin this work. Finally, Dr. Warren adds that this institution is intended to be a school as well as a home where the spirit-world will be brought into the spirit-life, and instruction from spirit-teachers through their helpful and well-beloved instruments. To my mind no more valuable work can be attempted by angels or mortals than that which Dr. Warren has come to earth to promote. He has already lived a long and useful life, and Mrs. Dr. Cutler, your some of my friends who have known her speak encouragingly of her as a worthy person, an intelligent Spiritualist, and an able physician. I trust she will receive such pecuniary or other aid as may be needed in carrying out the proposed plan in Congress, and I am sure that her address is East Weymouth.

Before closing, I desire to add a word. I have said Dr. Warren was our family physician. I have heard my mother relate that my Aunt Abigail, being sick, Dr. Warren was called. When he found her grandfather, who was in consultation, a loud rap was heard, as if struck on a light-stand with a rattle, at which they both decided that nothing more could be successfully done to save the life of the patient. This starts the inquiry, did a spirit make that noise? Was Doctor Warren, some seven or eight years ago, or my grandfather, a medium? However these questions may be answered, it is certain that Dr. Warren and my grandfather took the sound as an omen of death. My aunt soon after passed to the spirit sphere. J. MURRAY SIKER.
2210 Mount Vernon Street,
Philadelphia, Pa., July 9th, 1881.

Onset Bay Grove.

The *Boston Sunday Globe* gives an interesting sketch of the history of Onset Bay, now becoming famous, from which we clip the following: "Six years ago the only habitation or structure upon these beautiful banks was an old fish-house, or hunter's cabin, located about midway upon the peninsula southwest of the Assessor's office, and lands now occupied by the Spiritualists were at that time but a dense forest. 'Old Pan,' now Onset Bay, was years ago the abiding place for recreation of 'Cyrus Liscum,' a gentleman who periodically visited this then secluded spot with hook and line, while he was indulged to the press article, which which was much interest read by both old and young. It was through his glowing accounts of the place that it attracted the attention of several well-known Spiritualists, who were interested in procuring a suitable spot near the seashore, where, under the auspices of Spiritualism, a series of camp-meetings could annually be held, and which could also be made a summer resort. They visited many places throughout the coast-line of Massachusetts, particularly the sheltered coves and breezy headlands of Cape Cod. Although great attractions for summer recreations were found upon the peninsula, they were not deemed to play all those advantages sought for until the little party of tourists by chance visited this beautiful Arcadian resort by the sea. They here found facilities for safe and pleasant bathing, the water several degrees warmer than upon the coast, a soil sandy and loamy, and the spring water for drinking and culinary purposes of excellent quality. By the prevailing southwest winds the temperature of the grove was found gratefully modified, and all that was wanting was found at Onset. Just nine months after this party of gentlemen took their departure from here, the first annual meeting of the Association was held at Eagle Hall, Boston, January 9th, 1878. Two-thirds of the stock was represented in person, and the remarkable success of the society during the nine months of its existence was considered not only encouraging in itself, but as justifying the belief that had inspired its founders in the beginning. To-day the Onset Bay Grove Association is in a better financial condition than nine-tenths of the associations in the country, from the steady old Baptist to his less prosperous brother, the Adventist. There is hardly a foot of land of any account that has not been purchased by Boston capitalists. Millions of dollars are represented at Onset, and too, by a class of people who believe in enterprise—who are willing to use their money freely for the advancement of any public or charitable enterprise. It seems safe to predict that this season will be a success. The tide of travel surpasses any season since the opening of the camp, and the boarding tents, hotels and cottages here this summer have had more than their usual supply of guests. Col. W. D. Crockett, of Boston, the President of the Association, spent the week-end at Onset, and his outlook of the Society, and predicts great changes. The pious women of Weldon, Iowa, lately chased a revised Testament peddler out of town. They declared that they would not purchase the new Bible, and that a religion that did not provide a place of torment for neighbors who could not see as they saw was not a religion to suit them. *The Great West.*

Dr. Habbitt's New Work on "Religion, As Revealed by the Material and Spiritual Universe."

The reader must not fear this work on Religion as resembling the gloomy and unnatural treatises of old theology, for it presents a true gospel of joy built upon nature and modern inspiration. Old theology is blind with reference to death and the future life; but this work, aided by a philosophical Spiritualism, gives a large array of facts to show just what death is, how beautiful the transition it introduces and many of the glorious experiences of the life beyond. It also gives a triumphant vindication of the true religion of inspiration as compared with the gloomy ideas of the past, which are even yet far too prevalent. Speaking of this work, Judge Carter, of Cincinnati, remarks as follows: "I have been reading this book, and must publicly express myself that I have not only been satisfied with it, but greatly gratified. The book does not roar and thunder on the index, nor does it in its valuable contents make pretensions and professions. It is so plain and simple that any reader, great or small, can readily comprehend the author's wise meanings. Unlike many other so-called Spiritualistic works, it has no blazon or flourish of trumpets, but overflows with beautiful pictures and simplicity of facts and statement that anybody can readily appreciate and appropriate, and therefore add unto his stock of spiritual knowledge. A spirit of thorough humility—

"Humility, that low sweet root,
From which all heavenly virtues shoot,
Pervades the work, and is eminently proper (treating upon that subject of all subjects, Religion). Indeed, I was so well pleased with this manifestation throughout the pages of this neatly and well-compacted volume, that I took the work to my heart as well as to my mind. Here is an author dealing with facts, truths and principles, and he does not vainly gloriate, like David of old, ascend to the hot rays of the burning sun and melt his waxen wings and fall suddenly again to earth discomfited, but he keeps on the even tenor of his way, looking upward to the spirit-world and its spirits and then around upon the world and its conditions, and saying all in a true vision of simplicity takes things as they are, both spiritually and materially, and tells of them as one who feels the responsibility of telling great and wise things to others."

I do not mean to make a review of this particular clever spiritual work, but I want to invite the particular attention of the spiritual and materialistic public to it and advise them by all means to procure a copy of the book and read it; for I feel sure in saying that they will be pleased with its contents as I have been, and will be gratified to know that they have added to their stock of food for material, mental and religious reflection. They will thus make themselves more spiritual and more religious, more conservative of facts and more progressive of truth. A. G. W. C."

The Payment of Fraudulent Claims for Indian Wars, Unjust to Tax-Payers as well as to the Indians.

To the Editor of the *Banner of Light*.
The article in your issue of June 11th, on "The Cost of Ill-treating the Indians," will be better understood by a perusal of the following letter:
TROY, N. Y., Feb. 20th, 1881.
Dear Sir: Your favor of the 23d inst. was duly received this morning, relative to Oregon war claims. The Oregonians have no just claims for outrages committed by the Indians; they have already received just claims as much as they were entitled to; for it was the outrages which the whites committed upon the Indians that caused the war. If you (or anybody else) desire to know the cause of the war, I refer you to the report of Col. C. M. Callaghan, called for by Judge Olin in Congress in 1861. Also my reports published in the Senate document, No. 16, thirty-third Congress, and Document 88, in the thirty-fifth Congress, House of Representatives. In conclusion, I have only to say that the war was got up by Gov. Curry and his confidants, without the slightest justification, to enrich the whites and make political capital. Yours respectfully,
JOHN E. WOOD.
To John Benson, Esq.
The above was printed in the *Constitutional Union*, by Col. Florence, and is now in the Congressional Library; a copy of it was at the time laid upon the desk of every member of both Houses, and prevented the passage of the bill by the Senate, after it had passed the House. There is also a letter in the same paper of April 10th, 1868, in answer to the arguments offered by Mr. Dowell for the payment of the fraudulent claims. INFERENCE.

The volunteers who did the fighting did not get the pay, but the speculators, who set them to work, and got their scrip at 20 or 30 cents on the dollar. If the payment of \$3,000,000 was unjust in 1861, it is equally unjust to pay any part of it in 1881. Respectfully,
JOHN E. WOOD.
Ashland, Oregon, June 28th, 1881.

Grove-Meeting in Cherry Valley.

To the Editor of the *Banner of Light*.
Once a year the Spiritualists and Liberalists have a grand rally in Cherry Valley, Ohio. This time, July 17th was our field day, and Moses and Mattie Hull were our speakers. The day was refreshingly cool rather more so than some desired, but it was just such a day as would bring the masses out. The wind was a little too strong for the speakers' voices, but by the close attention of thousands of people, they could stand what the speakers said. Mr. Hull gave two discourses on what he called "Scientific Evidence of Spiritualism." He did not say much to them that he did not say to the audience, but he was convinced that if science is what is known, Spiritualism is established by scientific data. Mr. Hull's universally acknowledged logic and the scholarship of the occult phenomena of the present and past ages, make his arguments appear formidable, even to those who are not convinced. Mrs. Hull gave a discourse, "What is Spiritualism?" and "What does it teach?" She also gave two poems, one on "The True Hero," and another on subjects selected by the audience. Here, as in other places, she broke through the barrier of the general prejudice against women speakers, and won golden opinions. A meeting was held in P. J. Wood's Grove. Mr. Wood and the writer had put the grove in good order, decorated the trees with appropriate pictures and mottoes, and made the platform attractive with bouquets and potted flowers. These were, together with what Nature had done, rendered it so beautiful a place that all felt to say with one voice, "Lord, it is good for us to be here." Though not one week has passed since this meeting, many are already asking whether we cannot get up another grove-meeting. I cannot close this article without recording another good sign, and that is, the Rev. G. E. Hatch, the Baptist minister of this place, and several members of his church, attended the afternoon meetings and paid strict attention to both discourses. Hoping that *Truth* is marching everywhere as it is in this Western Reserve, I am respectfully,
MELVIN SPIRAGUE.
Cherry Valley, O., July 22d, 1881.

Geo. A. Fuller's Meetings.

Mr. Geo. A. Fuller lectured at Shaw's Grove, Moravia, N. Y., Sunday, July 3d, in the morning upon "Our Relations with the Infinite." In the afternoon upon "Positive Evidence of Spirit-Return." Both lectures were listened to by large and appreciative audiences. He gave a lecture upon the laws at Judge Smith's residence, upon "Spiritual Overshadowing," and in the evening, at Cady's Falls, upon "The Nature of the Future Life." These closed his engagement in Vermont for the society at Morrisville have secured services for the entire month of October. The *Vermont Citizen* has taken especial pains to record his lectures, and is publishing a special issue, nearly two columns to a partial report and attempted reply to the lecturer's remarks upon a former criticism, at the same time admitting him to be a genuine and powerful spiritualist. Mr. Fuller has now returned to his home for the purpose of attending Onset Bay and Lake Pleasant Camp-Meetings. He was announced to speak at the former July 26th, and at the latter the following day. He is desiring Mr. Fuller's services during the coming winter would do well to write him at once, as he already has engagements until December.

THE HISTORY OF A PARISH: being the Story of a Parish Woman of Fashion. By Octave Reilly. Translated from the French by Charles Reilly. 8vo. 12mo. pp. 224. Philadelphia: T. B. Peterson & Brothers.

To show how an accomplished and amiable girl may, by becoming wedded to an unprincipled husband, be transformed into a most unlovable and evil-disposed woman, is the aim of the author of this book. The story is a vivid portrayal of society life, its habits and customs, in the world's metropolis of gayety and fashion.

\$25 in Doctors' visits will do you less good than one bottle of Hop Bitters.

Michigan Camp-Meeting.

The State Association of Spiritualists and Liberalists will open its Second Annual Camp-Meeting on the beautiful camping grounds of Grosse Pointe, 12 miles from Main street, July 15th to Battle Creek, Mich., Aug. 12th, closing Aug. 22d, 1881. Able speakers have been engaged: Sunday, Aug. 14th, J. H. Burdum, of Saginaw City, Mich.; A. B. French, Clyde, O.; Mrs. L. A. Fennell, Detroit, Mich.; Geo. H. Geer, Minnesota; Mrs. L. A. Pearson, Aug. 16th, Mrs. M. C. Gale, Lansing, Mich.; A. B. French, Aug. 17th, J. H. Burdum, Geo. H. Geer, Aug. 18th, M. B. Bates, St. Johns, Mich.; A. B. French, Aug. 19th, Dr. A. B. Spence, Detroit, Mich.; Geo. H. Geer, G. H. Stebbins, Chicago, Ill.; Aug. 20th, Mrs. M. C. Gale, G. H. Stebbins, M. Bates, G. H. Stebbins, Aug. 21st, Dr. A. B. Spence, J. H. Burdum, G. H. Stebbins, Aug. 22d, Bro. C. A. M., general conference and business meeting. Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting. The program of each week-day will be devoted expressly to mediums. A majority of these present will be allowed to decide how the time shall be spent. Many mediums have signified their intention to present and hold sittings. The mediums' tent will be in order on the grounds. All railroads mentioned below will sell round trip tickets at 50 cents per individual way from Aug. 10th to 25th, good to return on the 26th. Chicago and Grand Trunk Railroad, without connections, N. Y. and Michigan Central Railroad, Grand Rapids and Indiana Railroad, Detroit, Lansing and Northern Railroad, and Detroit, Grand Haven and Milwaukee Railroad, require no change to be presented to the ticket agent in order to obtain reduced rates. Connections can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich. For full particulars, see bills. General Supervisors of Towns, Tents, Privileges, etc.: R. B. Cummings, Battle Creek, Mich.; Directors: J. H. Burdum, Saginaw, Mich.; Hon. J. H. White, Port Huron; Mrs. G. M. Merrill, Lansing; Treasurer: Mrs. R. A. Shaffer, South Haven. E. L. WARNER, Secretary, Paw Paw, Mich.

Grove Meeting in Kansas.

The Spiritualists of the Solomon Valley will hold their Annual State Grove Meeting at Heward's Grove, near Cawker City, Mitchell Co., Kan., on Aug. 15th to 19th inclusive. Able speakers from abroad are expected. A good time medium from Chicago will be in attendance during the meeting. Good music, vocal, instrumental and choral, and perfect arrangements for dancing. A large boarding house, board \$2.50 per week, or 25 cents per meal. Supplies of all kinds taken on credit on ground at reasonable rates. Carriages run from the ground to connect with all trains. Reduced rates from the Missouri Pacific and connecting lines. For further particulars, address the Committee on Arrangements, at Heward's Grove, near Cawker City, Kan. or W. C. Moody, Burr Oak, Jewell Co., Kan.; George Skinner, Cawker City, Mitchell Co., Kan.

Annual Meeting.

The Annual Meeting of the Spiritualists and Liberalists of Van Buren and Crawford Counties will be held on the Fair Ground at Lawrence, Missouri, on Saturday and Sunday, Aug. 6th and 7th, 1881, commencing at 10 o'clock, A. M., on Saturday. Sunday morning session at 10:30 a. m. Admission free of ten cents for each adult will be taken at the gate on Sunday. E. L. WARNER, Secretary, Paw Paw, Mich.

A Grand Spiritualistic Rally.

In the form of a Grove Meeting, will be held in N. H. Geer's Grove, just south-west of the village of Ashland, Mich., to continue three days, on Aug. 26th, 27th and 28th, 1881. Dr. A. B. Spence, of Detroit, Mrs. S. Graves, of Grand Rapids, and others, will address the audience. A meeting on Friday, Aug. 26th, at 10 o'clock, A. M. Come one and all, let us reason together. Some of the best mediums of the State will be in attendance. Reduced rates of travel secured at the hotels, and specially reduced rates on the O. & C. R. and M. R. Railroads from Grand Rapids west and westward. For further particulars, address the Committee on Arrangements, at Heward's Grove, near Cawker City, Kan. or W. C. Moody, Burr Oak, Jewell Co., Kan.; George Skinner, Cawker City, Mitchell Co., Kan.

Camp-Meeting in Iowa.

The Northern Iowa and Southern Minnesota Association of Spiritualists will hold their annual meeting at Heward's Grove, in Cawker, Howard Co., Iowa, commencing on Wednesday, the 7th of September, and continuing over Sunday, the 10th, several prominent Spiritualists will be engaged to address the mediums. Mediums of various phases of spirit-phenomena will be present, affording an opportunity of seeing the truth and facts of Spiritualism. An admission fee of ten cents for each adult will be taken at the gate on Sunday for a reduction of rate. E. L. WARNER, Secretary, Paw Paw, Mich.

Grove Meeting.

The regular Yearly Meeting and Jubilee of the Spiritualists of Portage Co., Wis., will be held on the first Sunday in August (Aug. 7th, 1881, in Alexander's Grove, Madison station. Good music and speaking as usual. Basket picnic at noon. A general invitation is extended to all, and all will receive a hearty welcome. The good work will be done. E. L. WARNER, Secretary, Paw Paw, Mich.

Spiritual Meeting.

A Spiritual Meeting will be held in Lane's Hall, Silver Lake, Plymouth Co., Mass., Sunday, Aug. 7th, 1881, at 10 o'clock, A. M., and 2 P. M. in which will be present, and addressed by Dr. C. B. Phillips, formerly of Boston. To defray the expenses, it is thought advisable to have a contribution of ten cents for each adult. E. L. WARNER, Secretary, Paw Paw, Mich.

Antwerp Grove Meeting.

The Spiritualists' Annual Grove Meeting will be held Aug. 20th and 21st in Dame Wentworth's Grove, near Antwerp, Ohio. Speakers, A. B. French, of Clyde, Ohio, and E. L. Warner, of Paw Paw, Mich. A. J. CHAMPTON, Secretary.

Camp-Meeting in Maine.

The Spiritualists of Eastern Maine will hold their Annual Camp-Meeting at Bangs, in Bangor, Maine, commencing August 10th and ending on the following Sunday. Per order Com.

Passed to Spirit-Life.

From Salisbury, Conn.,

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

Banner of Light.

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THE WORK OF SPIRITUALISM is broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind. —John Pierpont.

Prof. Austin Phelps, D. D., and Spiritualism.

In an article entitled, "Ought the Pulpit to Ignore Spiritualism?" which we reprinted in our columns last week from the *Congregationalist* of this city, Prof. Phelps of the Andover Theological Seminary institutes an inquiry to ascertain the cause of the rapid advances of the Spiritual Philosophy, which he denominates "an extensive and still growing delusion." Apparently fearing, however, that this admission of the wide-spread prevalence of Spiritualism and its continued growth may not prove palatable to the denomination in whose service he labors, he seeks to qualify his statement by adding that the fact "is not so obvious in Eastern cities as in the country towns and at the West." In this we are led to say the Professor is greatly mistaken; for, while the phenomena upon which Spiritualism bases its claim for acceptance, are rapidly becoming known and recognized as facts which it were folly to doubt, and its teachings are being speedily adopted as in harmony with the laws of Nature and the hopes and aspirations of the soul, to an extent which is surprising to witness, "in the country towns and at the West," they are no less so in every city, town and village at the East—in fact, at every point of the compass in this country and throughout the world, notably so in every place where intelligence and culture abound. Is Prof. Phelps willfully blind to this fact, or is he ignorant of what from week to week appears not only in the spiritual but the secular press in proof of it?

And what feeble and insufficient reasons he gives for the declension of old theological beliefs and the growth of a more rational faith. He says:

"Where the resources of social excitement are few, the home of a clairvoyant often attracts more interest than the lecture or the sermon. Where churches are declining through decrease of population, the Spiritualist is often rife. It seems to be genuine both to a decaying and an unorganized state of society. Wherever, for any reason, more healthy causes of excitement do not exist, this diseased and effeminate development of popular credulity takes their place.

According to this, excitement is the source from which religion derives its sustenance; "where the resources of social excitement are few," and "healthy causes of excitement do not exist," sermons cease to attract, and the clairvoyant occupies the place of the clergyman!

As to Spiritualism being the result of a decline of the churches, the very reverse is the fact—the decline of the churches is the result of Spiritualism. If it were not so, why do those who obtain their living from churches and the maintenance of old forms of worship, exhibit a wish to counteract its influence? It may be a very easy method of accounting for a decline of the churches to ascribe that decline to a decrease of population, but it does not appear to be a reasonable one. It certainly is not applicable to any place we know of. Will it account for the increasing number of empty pews in the churches of our New England cities? Is it because of a decrease of the population of Boston that the number of those who attend the services of the evangelical churches is every year becoming less, congregations that once filled the house can be accommodated in the front row of pews, and stately edifices once dedicated, with solemn prayers and earnest exhortations, to the worship of God according to the Westminster catechism, are being taken down, or, if allowed to stand, are employed for altogether a different purpose? Again: the Professors say Spiritualism "is germane to a decaying and unorganized state of society." Does that account for its prevalence in this city? Is it because Boston society is "in a decaying and unorganized state" that within its limits mediums are so well patronized, spiritual seances so fully and frequently attended, and nearly every one you meet is either a believer or interested in the subject?

Prof. Phelps says, "The claims of the Spiritualists as to the growth of the sect must be taken with large allowance," and then quotes "three millions in this country and six millions in Europe" as the number they "claim" as believers. We are in as good a position, probably, as any one to judge in this particular, certainly in a far better one than Prof. Phelps. We do not, however, think that any great value is placed by Spiritualists upon the number of those in their ranks; it is a matter of small importance to them, so far as their own knowledge of a future life and the happiness coming to them

from that knowledge is concerned, whether their ranks number one dozen or one million. Each stands by himself; and, in the matter of evidence upon which his knowledge is founded, looks to his own personal experience, and that alone. But as Prof. Phelps calls the integrity of Spiritualists into question on this point, we feel impelled to notice it, however little importance the actual fact regarding numbers may be to the truth of the Spiritual Philosophy.

We have frequently been applied to for statistics of Spiritualism, but have found it impossible to furnish them. Nearly every one who makes a profession of Christianity feels it to be a duty to unite with some religious society, hence it has been an easy matter to compute their number; but with Spiritualists no such organizations have existed. It is sufficient for them to know that they belong to the human family, that all men are their brethren; and they have had no desire to separate themselves from their fellows, to boast of any special sanctity, or claim that they possessed merits that entitled them to become recipients of the special favors of God.

In 1851 a Society was formed in this city, having for its object the diffusion of the knowledge of the phenomena and principles of Spiritualism. An Address published at that time by this Association began with these words: "It is computed that nearly Two Millions of people in our nation, together with hundreds of thousands in other lands, are already believers in Spiritualism." The author of this address was a writer of great cautiousness and not in the least addicted to a habit of exaggeration. Five or six years later, about twenty years ago, a table of statistics for the purpose of showing the relative numerical strength of the various religious sects, was published by the Catholics, in which the number of Spiritualists in the United States was placed at eleven millions. Some years subsequent a paragraph went the rounds of the newspaper press attributing to Judge Edmonds a similar estimate.

Without expressing any opinion as to the correctness of the above figures, we mention the fact of their having been presented, to show that if twenty-seven years ago a prudent writer gave the number of Spiritualists in this country to be two millions, the statement of Prof. Phelps that the estimate of there now being three millions is "an elasticity of reckoning that is preposterous," has no foundation in fact, especially so since he admits that it is an "extensive and still growing delusion," implying that it has been such during the quarter of a century that has elapsed since the first estimate was made.

Prof. Phelps remarks:

"They (the Spiritualists) have a comfortable way of laying claim to all those who admit the historic reality of the phenomena on which their faith is founded; and even all who inquire into them for the entertainment of idle hours. Thus General Banks, the Hon. Stephen A. Douglas, President Lincoln, Lord Brougham, Queen Victoria, Napoleon III., and, as one Spiritualist expressed it, 'half the crowned heads in Europe' have been claimed as believers."

What does he mean by "the historic reality of the phenomena on which their (the Spiritualists) faith is founded"? Does he intend to say that Spiritualism has its foundation on phenomena that have occurred during all past ages, and of which history has made a record? If his words mean anything, they mean just that—no more nor less. To the names of the half a dozen notable persons mentioned as being claimed by Spiritualists as believers—a claim, by the way, which he does not deny is justly made—he might have added: Archbishop Whately; Lord Brougham; the Earl of Dunraven; Lord Lytton; William and Mary Howitt; George Thompson; Gerald Massey; T. Adolphus Trollope; S. C. Hall, F. S. A.; W. Lloyd Garrison; William Crookes, editor of the *Quarterly Journal of Science*; Cromwell Varley, F. R. S., C. E.; A. R. Wallace, the eminent naturalist; W. P. Barrett, Professor of Physics in the Royal College of Science, Dublin; Lord Rayleigh, F. R. S., Professor of Physics in the University of Cambridge; the Earl of Crawford and Balcarres, F. R. S., President of the Royal Astronomical Society; Dr. Lockhart Robertson, F. R. S.; the late Professor de Morgan, President of the Mathematical Society of London; Dr. Wm. Gregory, Professor of Chemistry in the University of Edinburgh; Dr. Ashburner; Dr. Robert Chambers, F. R. S. E.; Professor Ch. Cassal, LL. D.; the late Emperor of Russia; President Thiers; the Hon. Alexandre Aksakof, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; his Imperial Highness Nicholas, Duke of Leuchtenberg; the late Baron L. de Galdenstibbe; Count A. de Gasparin; the Baron and Baroness von Vay; the Baron du Potet; Mons. Léon Favre, Consul-General of France; Victor Hugo; Professor Friedrich Zöllner, of Leipzig; Gustave T. Fechner, Professor of Physics in the University of Leipzig; Professor Scheibner, teacher of mathematics in the University of Leipzig; W. E. Weber, Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; Immanuel H. Fichte, Professor of Philosophy at Leipzig; Professors Wagner and Butleroff, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Bern; Dr. Franz Hoffman, Professor of Philosophy, Würzburg; Dr. Robert Friedl, of Breslau; Mons. Camille Flammarion, the well-known astronomer; and many other members of learned societies in this and other countries, and a vast number of persons eminent in literature, science and art. Spiritualism does not "claim" these, they have claimed Spiritualism—to be a great truth in its phenomena and its philosophy.

Prof. Phelps seeks to impress his readers with an idea that it would be an act of folly in them to investigate Spiritualism; that all Spiritualists are credulous, idle-minded and ignorant, when the truth is that they, as a class, are directly the opposite of these. A large number of them have hitherto been ranked with those who are the most impregnable to the assaults of theology. Neither the power of the gospel, the persuasive appeals of its preachers or threats of eternal punishment availed to bring them to what the church denominates truth. But Spiritualism came with one single fact, and the light of immortality dawned upon their souls, and ever after its bright effulgence shone upon their pathway with constantly increasing strength. Such were Dr. John Elliotson, F. R. S., one of the most scientific of English physicians, and for several years editor of *The Zoist*, in London, an advocate of extreme materialistic views almost to the end of his life. "One little proof of supersensuous power which he got through D. D. Home, in France, wholly revolutionized his opinions, and he became an earnest Spiritualist," Robert Owen, for three-fourths of a century a disbeliever in a future

life, and Prof. Robert Hare of the University of Pennsylvania, both of whom became convinced of immortality through phenomena which Prof. Phelps says is accepted only by "the naturally credulous and superstitious."

And there are thousands of just such instances; thousands who all their life long have had no faith in a future existence, because they had no knowledge, to whom what men call death was the end of all, or at most, "a leap in the dark." But this church-rejected revelation brought immortality to light, and gave them that knowledge which they had always desired but never before obtained.

And when Prof. Austin Phelps, D. D., speaks of believers in Spiritualism as "idle minds on whom time hangs heavy," who adopt it as a means of entertainment; as persons who are impelled to its examination by the same motives that lead the ignorant to "the gipsy camp or the hut of the Indian fortune teller"; others of them so "naturally credulous and superstitious," that "proof on which they would not risk the ownership of a horse, is accepted as adequate evidence that the world of spirits is wide open to their gaze, and even that they join hands again consciously and palpably with the loved and lost," we would inquire of him—whether in addition to those men of science and erudition we have named, he includes in the above descriptive category, Judge Edmonds, Prof. S. B. Brittan, Prof. J. R. Buchanan, Prof. Mapes, Robert Dale Owen, Epes Sargent, Henry Kiddle, Prof. Hiram Corson, his own distinguished father, Dr. Eliakin Phelps, and scores of other learned men in this country who have publicly given in their adhesion to Spiritualism, and labored to disseminate among the people a knowledge of its truths?

Prof. Phelps wants the pulpit to inform itself in regard to Spiritualism, so that it may teach the people concerning it, and vainly supposes that what Science cannot explain after thirty years' study of the phenomena, the church can, after a brief investigation! But the people do not propose to submit to any such dictatorship. The time has passed for them to follow such a lead; and when a subject of such vast importance as this is brought up, they will study for themselves, do their own thinking, and adopt their own conclusions.

But supposing the clergy do inform themselves, what then? The first instance is yet to occur of any one honestly and thoroughly informing himself upon the subject, and failing to be convinced of its truth. It has been, and is, the wish of all Spiritualists that the clergy would so inform themselves; and now that Prof. Phelps, to the inquiry whether the pulpit ought to ignore Spiritualism, emphatically replies, "No," they will all rejoice, for it is possible the clergy may adopt the same view, act in accordance with it, and in so doing take their first step toward the Kingdom of Light.

And now the rev. Professor makes the very remarkable and candid statements—which are remarkable only for coming from the pen of a theologian, but which are true to the letter—that natural science has failed to give a prompt and thorough solution of the mysteries of Spiritualism, and this failure lays the responsibility of doing so upon the pulpit. Nothing else, in scientific history—he says of Spiritualism—has so perplexed scientific authorities as this has done. Even the simple form of it called "Planchette," has been well denominated the "despair of science." So important are the admissions of the Professor that we here quote *verbatim* his remarks, notwithstanding their previous publication in this paper:

"The notion of secret wires and invisible hairs, by which wise men once thought to explain these phenomena, will not do now. Men of sense know better. They know what they see with their own eyes, and hear with their own ears. To the common sense of common men 'unconscious cerebration' is not much better. 'Psychic force' shares the same fate. These are but names of things which remain as profound mysteries as before. Science has only given us new titles for their mysteries. They are too ethereal to explain to the average intelligence the facts witnessed by a thousand eyes. After all the deductions from the phenomena which collusion and jugglery and electricity and 'nervous fluid' and 'psychic force' and 'unconscious cerebration'—even admitting these last to be more than names—can account for, there remains a residuum which nothing accounts for on any principle of science which can be made clear to popular comprehension. Honest scientists admit this. When confronted with this residuum of unexplained facts they are dumb, or they say, frankly, 'We do not know.'"

This inability of science to answer popular inquiry on the subject, in any way which commends itself to the common sense of men, is a fact of great significance to the pulpit. It suggests the query: Who shall give us a reliable answer to this inquiry? As a mere matter of science it can await the wisdom of the future. But as a question affecting the religious faith of many it cannot wait. The people find this nondescript thing in the midst of them, and they reasonably ask solemn questions about it. It profoundly disturbs the peace of religion. Men and women are trusting to their hopes of heaven. It tries to take them by the hand and give them comforting words in affliction. One hand it seems to lay hold on the nether world, and to let loose vapors that smell of fire and brimstone; and with the other it seems to open wide the gates of heaven, and more than "golden hinges turning." The people's faith is set agape by its vagaries. They reasonably ask: "What shall we believe? What not believe? And why? Because science is mute they turn to their religious teachers; and to whom else can they turn?"

(3) Once more, the fact that the Scriptures are not silent on the subject of necromancy is a fact of some significance to the pulpit. The people find in the Old Testament perplexing texts about witchcraft, about those who have "familiar spirits," about wizards, about seers and soothsayers. Their children read the story of the "Witch of Endor," and bright ones among them do not fail to recognize in the raising of Samuel an occurrence very like to what they have heard around the fireside, with large eyes and bated breath, of the doings of clairvoyants; and they ask their fathers, and the fathers ask their ministers, what it all means. They want to know whether there is any difference between the ancient and the modern mystery. Inquiry on the subject seems to have the Biblical sanction. To name the "Salem witchcraft," with its uncanny associations, does not now put an end to the inquiry. "Tower Hill" rather complicates the matter in the modern thought.

Turning, then, to the New Testament, the people read of demoniacal possessions, and of ministering spirits, and of guardian angels, and the prophecy that in the last days there shall be signs and wonders of evil purport, which shall, if possible, deceive God's elect. They ask what these things mean; and the question is not unreasonable. When spiritualistic lecturers boldly claim that apostolic inspiration was no more than one form of clairvoyance, and that "ministering spirits" are departed souls from this world, and that Jesus Christ was only the Prince of Mediums, the people cannot say nay and give a good reason for it.

Nearly all of the above quotation is true, and yet the half has not been told. Spiritualism does not *profanely* put on the semblance of religion; it does not try to comfort the mourner; it enters into the sacred relations of life solemnly and sweetly, sanctifying them with new light and power, baptizing them with a holy ra-

diance from celestial spheres—and in doing so it brings that consolation and peace to the mourner, suffering heart that Christian theology has never done.

Yes, it is true that Science has failed to explain Spiritualism; theological denunciations have also failed to frighten it away. As liberal thought is the outgrowth of ages of skepticism, superstition, persecution and intolerance, not springing from these as from a parent stem, but working up through them and dispelling them, as verdure blossoms up through murky soil, because humanity is divine and must arise, must emerge from the cold and choking dust of materiality—so Spiritualism is the product of nineteen centuries of struggle, of experience, of nineteen centuries' growth of the spirit through matter, and no amount of argument or denunciation can stay its power.

In conclusion we would ask our readers to give the entire article of Prof. Phelps, published on the eighth page of last week's *Banner*, a careful perusal, feeling confident that they will find in it an added assurance that Spiritualism is growing, is powerful; and we may add, without fear of contradiction, although the Professor thinks otherwise, that it is doing its work of comforting souls, demonstrating truth, and providing that spiritual food for humanity which the Christian religion has so long failed to supply.

Prof. Phelps asks: "Who shall instruct the people in this thing—the difference between the inspiration of the past biblical lore, and the spiritual phenomena of to-day—if the pulpit does not?"

And we may answer, that as the pulpit has shown itself incompetent to instruct and enlighten the people concerning spiritual things, the spiritual world has undertaken to do so, and will not pause in its mission until all humanity rejoices in a knowledge of immortal life and of the destiny of the soul.

A Significant Letter from a Distinguished Medium and Author.

To the Editor of the *Religio-Philosophical Journal*:
 In the *RELIGIO-PHILOSOPHICAL JOURNAL* of June 11th, I found a most amusing quotation from the *Banner of Light*:

"We pronounce the *RELIGIO-PHILOSOPHICAL JOURNAL* an unreliable sheet."
 Such a judgment, coming from such a source, must cause quite a sensation, and in order to give my testimony to the reliability of the would-be judge, a little incident may not be out of place. Being in Boston, during my last visit to America, I went with Mr. Luther Colby to see "wonderful boy medium!" On leaving the room, Mr. Colby asked me what I thought of the manifestations. I replied, as was the truth, that from first to last there never was a more bare-faced and impudent imposition. The only remark made by him was, "better say nothing about it." Comment is unnecessary.

Yours for the Truth, D. D. HOME.

LEWIS, AUSTIN TAYLOR, June 25, '81.

We reproduce from our Chicago contemporary the above unique *morceau*. Right here, to begin with, let us asseverate that there is not one jot or tittle of truth in the allegation of D. D. Home. We unqualifiedly pronounce it untrue, as we shall proceed to show. We never saw D. D. Home but once—that was, as he states, on his return from Europe. He called upon us in our editorial room and introduced himself, saying that although his name was spelled "Home," it should be pronounced as though spelled Hume, as he was of Scotch descent, etc. In the course of a desultory conversation he said, "I see you have been noticing the 'Allen Boy' favorably as a materializing medium, and others also. He is as well as the others are frauds. I am the only genuine materializing medium in the world." We quietly replied that we begged leave to differ with him in this respect, and especially in regard to the mediumship of the so-called "Allen Boy," as we had thoroughly tested his mediumship. This, we noticed, nettled him considerably, after what he had said respecting his own mediumship. We then said that we had had several very successful sittings with the young man, one especially at the public circle-room in our own office; that the sitting was in the light, of a cloudless afternoon; that there was no cabinet, but, instead, a large woolen shawl was placed around the boy's shoulders to exclude the light from his person; that we sat opposite to him, holding him firmly by both wrists, thus precluding all possibility of his using his arms. Immediately bare hands and arms were distinctly shown from under the shawl, the hands and arms being smaller than the medium's. Mr. Home replied that he took no stock in our statement, and withdrew. We were never present with Mr. Home at any of the "Allen Boy's" sittings; neither did we utter the words attributed to us, viz.: "Better say nothing about it." We are amazed that D. D. Home should have the audacity at this late day to put his name to so false a statement as is contained in the above letter. We have long ceased to notice the flings of this man against us, which were engendered without doubt by our not agreeing with him at the time spoken of above that he was "the only genuine materializing medium in the world!" Such a "Significant Letter from a Distinguished Medium and Author" is "proof palpable" that the *Journal* is an unreliable sheet.

A Pretender Exposed.

We published in good faith, July 16th, a letter from L. B. Hopkins, endorsing the alleged mediumship of D. MacLennan, 111 Geary street, San Francisco. We are now in possession of reliable information from our San Francisco book and newspaper agent, Mr. Albert Morton, to the effect that the said MacLennan is an impostor. Mr. Morton has forwarded a diagram of MacLennan's "seance rooms." From a personal inspection and measurement of them, no doubt is left in his mind that the whole thing was a fraud. We are also in receipt of a card from another reliable gentleman, to this effect: "D. MacLennan, materializer, has come to grief; his appliances all discovered—trap-door, sawed boards, concealed closet for confederates, hole in the plastering to pass ballots through, section of wall for confederates to come out," etc. Our readers must not connect this impostor, on account of a similarity of name, with Dr. J. D. McLennan, of San Francisco, who is an altogether different man, and doing much good, we are informed.

The precious life of the President, according to the latest information upon the subject, is to be preserved, at least for some time to come. And we may here state that this is owing in great measure to the aid rendered by the spirit-world influences. The President was shot July 2d, and the very next day in the course of his lecture the spirit in control of Mr. Colville stated positively that the President would live!

The Northern Iowa and Southern Minnesota Spiritualists hold their Annual Camp Meeting at Beadle's Grove, in Cresco, Howard Co., Iowa, commencing on Wednesday, Sept. 7th.

Carlyle on the Divine.

It is in his bursts, or rhapsodies, in which he seems to forget the irritating conditions of his life, that Carlyle is at his best. For instance, in his "Heroes and Hero-Worship," in treating of the character of Mahomet, he comes to the complicated issues of science, miracle, and the divine, and deals with it after this honest and really inspired fashion: "Miracles? cries he; What miracle would you have? Are not you yourselves there? God made you, 'shaped you out of a little clay.' Ye were small once; a few years ago ye were not at all. Ye have beauty, strength, thoughts; 'ye have compassion on one another.' Old age comes on you, and gray hairs; your strength fades into feebleness; ye sink down, and again are not. 'Ye have compassion on one another'; this struck me much: Allah might have made you having no compassion on one another—how had it been then? This is a great, direct thought, a glance at first-hand into the very fact of things."

Again: "The universal empire of Allah, the presence everywhere of an unspokeable Power, a Splendor, and a Terror not to be named, as the true force, essence, and reality, in all things whatsoever, was continually clear to this man. What a modern talk of by the name, Forces of Nature, Laws of Nature; and does not figure as a divine thing; not even as one thing at all, but as a set of things, undivine enough—saleable, curious, good for propelling steamships! With our Sciences and Cyclopedias, we are apt to forget the divineness, in those laboratories of ours. We ought not to forget it! That once well forgotten, I know not what else were worth remembering. Most sciences, I think, were then a very dead thing."

The Message Department.

Many persons act and speak as though that which was of no personal benefit to themselves could not possibly be of any benefit to any one else, failing to consider that in which they have no interest may be of value and interest to others. Since scarcely a day passes that we do not receive one or more letters confirming the truth of communications published in the Message Department of this paper, frequently accompanied with strong expressions of the high regard in which that Department is held, it seems utterly folly to entertain for a moment a thought that it possesses no value, as some who apparently desire to dictate terms not only to this world but to all others, have intimated. That it does possess value, and that beyond human power to estimate, we are to-day more firmly convinced than ever before; and we have good reason to believe there are thousands who, though they may never read a communication directed to themselves personally, yet are so free of all feeling of selfishness in regard thereto, they sense keenly that those for whom the various messages are intended, and whom in a majority of cases they undoubtedly reach, must receive and read them with hearts overflowing with thankfulness that this broad avenue of communication is open to their friends in the higher life.

Dr. J. M. Peebles' Lectures.

Dr. J. M. Peebles closed on the evening of July 12th a course of eight lectures at Worthington, Minn., under the auspices of the Ancient Order of United Workmen, in reference to which the *Advance* says:

"The success of the course has been beyond the most sanguine expectations of the Order. It was something of a risk to bring on a course of eight lectures in midsummer, when people prefer to be on the lake or fanning themselves under the trees, but the hall was well filled every night with an attentive, delighted and gradually increasing audience. The Order has paid all expenses and has a handsome sum left in the treasury."

It further says that no one has attended this course of lectures without laying up a valuable fund of information and feeling anew that all mankind are brothers. At the close of the final lecture, Rev. Mr. Hart, though not a member of the Order, arose, and after congratulating them upon the remarkable success attending the course, offered a series of resolutions thanking Dr. Peebles for the valuable instruction he had supplied to old and young, and inviting him to come again.

A Phelps Set-Back.

As straws indicate which way the current runs, we print the following from the *Boston Commonwealth* of July 30th:

"That rather rare religiousist, an Orthodox Congregationalist Spiritualist, calls our especial attention to the last *Congregationalist* newspaper, in which Prof. Austin Phelps raises the question, 'Ought the Pulpit to ignore Spiritualism?' and in three columns of argument and illustration proves that it should not; that 'the thing has been let alone long enough,' and that the ministry should expose and warn the people against the growing delusion—and remarks that the matter has been neglected too long, if it is now expected that any stay the onward course of the spiritualistic theory. He says the West is permeated with the new belief, and there are, even in the East, a great many more believers in palpable spiritual communion within the folds of the Orthodox Congregational Church than the clergy have any idea of. He therefore 'laments' that any course of the kind suggested by Prof. Phelps."

In any just view, historic or other, it will have to be admitted that a church is only an organization, either begun or recruited, from the people at large—in other words, from the outside; and in all justice should work at least in some degree (which but few do) for the benefit of those from whom it draws its vital forces. It would help to take down some of the sanctimonious conceits of those who manage the churches, if they could once get this plain truth admitted into their minds so that it would maintain a footing there. Now and then we discern a glimmering of it in the preaching or writing of a minister of the church, although it is generally admitted by him for a very different purpose from the right one.

Prof. Bearse, 259 Meridian street, East Boston, whose announcement as an astrologer is to be found on our fifth page, is, we are informed by thoroughly reliable parties who base their assertion on practical experience, a marked character in his specialty, and has been highly successful in his practice. Those purposing to consult an astrologer will do well to consider his claims to patronage.

Mrs. Cora L. V. Richmond arrived in Chicago, from Colorado, on Thursday, July 28th, in season to attend the regular meeting of *Our Ladies' Union*, much to the delight and surprise of those present. Mr. and Mrs. Richmond go at once to Neshaminy Falls Camp-Meeting, and thence to Lake Pleasant.

We regret to learn that Dr. Samuel Grover of this city has been of late very sick with acute inflammation of the bowels; but, under the careful treatment of Dr. John H. Carrier, it is a gratification to know that the patient is out of danger and doing well.

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Read the card of Dr. H. A. Benton in an other column.

✂ The New Hampshire State Association of Spiritualists will hold a quarterly meeting Saturday, Aug. 27th, and Sunday, 28th, at the Sunapee Lake Camp-Meeting.

V. Wilson, in behalf of his widow :
Previously acknowledged.....
Pembroke, Mass.....
Mrs. E. Barrows, Sherborn, Mass.....
Wm. Jarvis, Folsom, Cal.....
Mrs. Susan P. Carnerter, Foxboro', Mass.....

DR. CARPENTER gives diagnosis *free*. Send lock of hair, age, three-cent stamps. Medicines free, mail, \$2.15. Will send a sketch of your spirit-friend from when medicine is ordered. 1312 Mt. Vernon street, Philadelphia, Pa. Aug. 6. —lw*

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