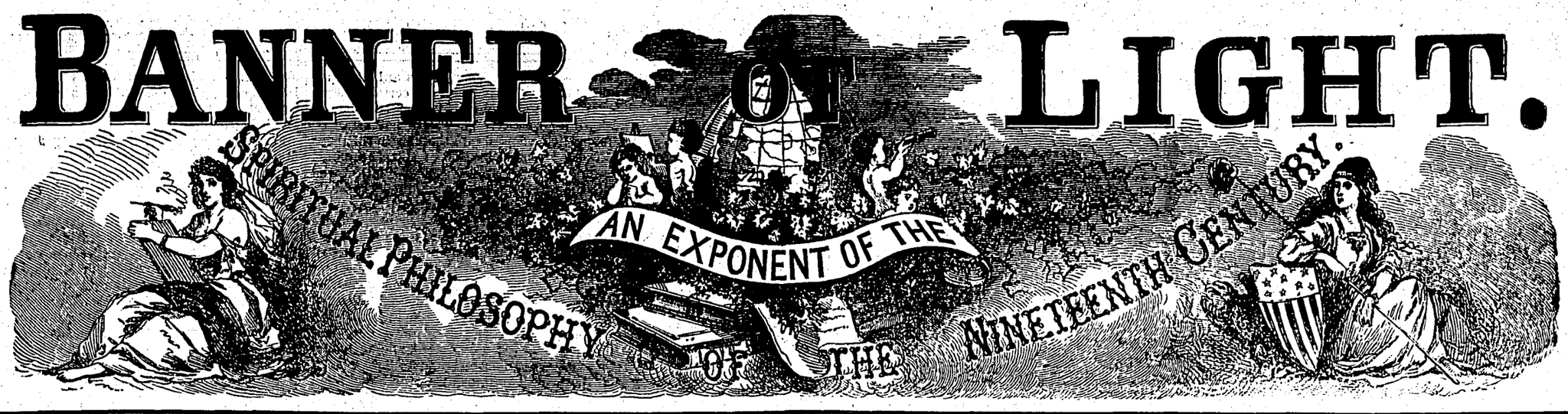
BANNER OF LIGHT.



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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for July. In the present issue there is a continuation of that interesting narrative concerning the Princess H. L. which I was compelled to cut short in my last review. While yet in her trance, or somnambulic state, she said: "I see very clearly what ought to be done to cure me, but I am forbidden to speak of it, for God does not design that science shall advance without work. Seek and you will find." In her discussions she always preferred moral, philosophical or psychological subjects. She indicated when and how she should be awakened. Sometimes a little moist earth from the garden was brought, and on touching it she at once returned to her normal state: "Thus was her soul recalled, which was far away from the body; the earth still attracted her, and prevented her rising to that height she desired. Sometimes she saw spirits more or less luminous. Once she recognized among the angels her daughter, who had departed this life in infancy, and she exclaimed: 'Oh! how beautiful she is; *mon Dieu*, how beautiful!' and this in 1840 and '43, before the question of Spiritualism had come before the public." Once she insisted strongly upon having every particle of light shut out from the room, for, she said, "It blinds me; I no longer see with the eyes of the body; the light of the soul is of a bluish color. The soul voyages, held to the body by a single ray, as it were, of light. I rise, I float away as if on a sunbeam; the horizon expands; I see everything." . . . "One day my aunt," says the writer, "spoke of seeing the moon. I went out into the yard, but could discover nothing of it. 'You are blind,' she said on my return; and she pointed out through the ceiling of the room, where I was to look for it. Again going to the yard I discovered the faintest outlines of what she had been viewing through the walls of her chamber." Like Miss Fancher, she had also the power of seeing persons at a distance in the street. ("Further account in the next number," says the *Revue*.)

Immediately following the above is a lengthy notice of the death, after long suffering from a cancer, of the distinguished medium, Mme. Hugo d' Alési. She was born in Valladolid, Spain. She was an admirable poetess as well as seer. Excellent discourses were pronounced at her grave by Messrs. Chaigneau and Cochet and Mme. Rosen. Few persons have attracted so much attention in France as has Mme. de A. for the last year or two; for she seemed to have been gifted with wonderful prescient powers and native graces and beauty of character exceptionally winning.

From Port Said, Egypt, comes the news of the sudden death of Mons. Louis Brest, "one of the most enlightened and zealous of Spiritualists." He was an officer of the Government, and though yet young, was widely known for his many attractive qualities.

The *Revue* has also the annual "Report of the Psychological Society" of France, from the pen of the distinguished astronomer and writer, Mons. Flammarion. It contains matter of absorbing interest, but it is too lengthy to court abbreviation. I will quote, however, a few lines: "We should thank Mme. Rosen for her little lectures on Magnetism, which she has given each week with so much lucidity, and in which she illustrated the property of fluids and showed how *salutary was the action of noble and generous intentions.*" Quite a number of other ladies are named in this "Report," who, as healers and mediums, have won laudable distinction—Mlle. Veronique, for example, Mlle. Ramelot and Mme. Cochet. Mme. Leymarie is also complimented for her intelligent activity in behalf of the aims of the Society.

An extraordinary medium has been found at Agen. She is quite young—is a Mlle. Honorine—and when the spiritualistic phenomena occur through her her hands are tied together with a handkerchief and she is placed upon a bed. Cards are placed under her pillow or are pinned to the bed-curtains, and mental questions are asked, with the desire that the answer shall appear on said cards; and there, indeed, the correct answer is found. The "Marsellaise" is then drummed out, the "*Dame Angot*," the "*Chant du Départ*," the "Retreat"—in fact, anything called for. The sound of the horses' feet as the cavalry retreat is perfectly represented. Musical instruments are played upon and carried about the room. An officer of the army placed a ribbon under the pillow, and invisible fingers tied a knot in it. Money laid outside of a closed tobacco-box was found within it. The bed was drawn across the room, or, as the child-medium said, "was *pushed*." The direct writing obtained manifested familiarity with the pen, whereas Honorine can scarcely write or read. Thus, as children often say, "The pot thickens," and cerebral ballooning is at a discount.

Another notice of Honorine's mediumship is to the effect that, being invited to the house of a Mons Guèrin, a wealthy municipal councillor, the same phenomena took place there; and subsequently at Bordeaux, Toulouse and other places, where Mons. Leymarie took her, in part to verify what he had heard, and give others the advantage of a mediumship where no cabinet was required; where the medium was, in fact, at all times under the eyes of the attendants or sitters.

An octavo volume of 350 pages, by Eugene Bonnemere, published in France, and entitled "The Soul and its Manifestations through all History," is destined to make a profound sensation, else history must be stamped as the chimerical fog in which the learned of all ages have been playing "hide and seek."

Licht, mehr Licht! I have in hand four numbers—up to July 10th—of this excellent weekly, published in Paris in the German language. Its correspondents date from *Lohmen bei Pirna* (Sachsen), *Sprimont, Scheveningen*, Belgium, Vienna, St. Petersburg and other central places. Its more important articles, are "Reincarnation," Dr. Berthelen's "*Einehrliches*," &c., "*Ueber die Geister*," "Theosophism in India," and "The Cross." These are interspersed with a host of minor items bearing the rich fruitage of our faith, and all having seemingly a high-toned character. The *Licht* must be seen and perused to be fully appreciated.

BELGIUM.

Le Messager, of Liege (of June 15th and July 1st), has been received. The latest number bears a full "Index" of its last year's work, and few papers can boast of a better record. In a lofty and dignified spirit it has maintained its steady course, but has probably not met with half the encouragement it should. *Le Messager* has towered above all, a beacon light on the shores of a stormy sea. The No. 1 of its 10th year appeals for new subscribers; and while it has such able and interesting writers as Messrs. René Caillé, Dr. Wahu, with its staff of erudite editors, every household should welcome it. Its "God and Creation," "Spiritualism in Antiquity," some charming reflections on "Morning Prayer," "Spiritualism in San Francisco" and "Fifty forms seen at one séance" (from the *Banner of Light*), "Mesmerism before the Court of Appeals," and the new book by "Father Curci," would certainly largely interest the mass of mankind capable of any rational reflection.

SPAIN.

La Lux del Porvenir, of Barcelona. Four numbers, with a "circular," have been received of this little brilliant pure "Light"—of the present as well as—"of the Future," dating up to July 7th. The first article by the editress which I encounter is "Studies of the Natural," in which is touchingly portrayed what a family had to suffer on account of a civil marriage and the non-baptism of its children. It was for a long time impossible to obtain a nurse for its little offspring, for as soon as it was known that the infant was unbaptized it was rejected with a kind of horror.

"The Woman is always Motherly," from the same pen, begins with: "Padre German says in his Memorias: 'Let us listen to the wise priest who is so good that he knows how to harmonize sentiment and duty;'" but Mme. Soler's beautiful thoughts accompanying this introduction, and occupying several pages, must be omitted. "Charity," a communication from beyond the tomb, shows how infinitely happy the spirit is which in this life had made charity the pole-star of its pilgrimage. Mlle. Sans, and several other lady contributors, enrich the several numbers before me, writing up, "The Gallery of Illustrious Women," (Semiramis being now portrayed) elaborating the idea that "goodness is seed from heaven," etc., etc.*

ITALY.

The *Annali dello Spiritismo*, of Turin, for June, has thirty-one pages of attractive matter that can only be briefly noticed. Its XXVth chapter of Viscount de Torres-Solanot's Catholicism anterior to Christ—embracing "Dufay (Dupuis?) views of the origin of Christianity"; "The Religion of Love"; "Symbolism and Science"; and "The Death of *Religions* will be the Birth of *Religion*"—this, with several lengthy extracts from foreign journals, and a few minor items which I will now here condense, make up the present issue: "The House of the Devil in Trieste" heads an article from the *Opinione*, which says that in the extreme southern part of the city there is a house in which, on the second floor, where a woman lives with several children, a spirit manifests himself by knocking, writing, &c. Under his direction an excavation was begun in search of buried money; but when about to reach it (?) they heard a cavernous voice saying, "Pray! Pray!" No treasure was found. Paper and pencil being placed in a certain locality, every day writing was found upon the paper—"a poor scribbling with little grammar and less punctuation; an evidence that in the other world they were lacking schoolmasters." So annoyed were these people they moved into another street, *via* Martiri, but did not get rid of this invisible tormentor. It was observable that when he manifested in the house in said Martiri, he was absent from the former residence:—a Trieste exhibit of unconscious cerrebration or mind-reading!

* The Madrid *Criterio* reaches me too late for this "review."

Under the heading of "An Apparition of a Soldier" occurs the following: "At Shorapoor, India, in 1858, a soldier, without saluting, suddenly appeared before an officer, a Captain O., who, seated in his tent, was busy writing letters for the mail, soon to start for England. The young man made a simple request to his captain about his mother, whose address he gave, and which the officer was desired to note. As Capt. O. was busy, the intruder was allowed to depart without a reprimand. Subsequently the captain inquired why this man was allowed to come as he did. "That man died yesterday at the lazzaretto," was the reply. "Impossible," said the captain; "for he was here, and here is the street, number, &c., he gave me as the place where his mother resided, and to whom he wished a dollar sent, as he was owing it to her." "That address," said the respondent, "is what we have been hunting for everywhere; for his effects having been sold this morning, we desire to send the money thus obtained to his family."

"The House of the Spirit in Rome," again attracts attention, for all the people of the city know of it. There have been rappings there, heavy blows upon the wall, a subterranean rumbling noise such as is made by a heavily-laden wagon, so that even the stability of the dwelling was feared; and, as an old infirm woman was found shut up somewhere in the neighborhood, all was attributed to her. A few days after her removal, however, the noises were renewed, and worse than before. The City Inspector was called upon, and it was he, I think, who heard the rumbling, saw the walls rock, and felt the ground move as if experiencing an earthquake. For twenty days this has continued. Cerebral freaks (!) again.

SOUTH AMERICA.

I have in hand two numbers of the *Revista Espiritista*, of Montevideo. The May number has for its first article a stirring appeal from its able editor, Don Justo de Espada, for a union of all spiritualistic societies throughout the world for the purpose of obtaining needed protection, and even securing legislative action that our common rights may be respected. That there may be no appearance of sectarianism in the matter, S. D. Espada proposes to call said union "The International Aid Society," an association that shall become a POWER, and in which charity shall abound, and fraternal regard and disinterested philanthropy shall make the word Spiritualism a hallowed one, one without a rival in the realm of benevolence and justice. And this *Sociedad de Socorros* (of aids) should be under the direction of a Congress, to yield its most potent and beneficent results.

The "Angel Guardian" has also ever something good to say, something that "he who runs may read," and be benefited thereby. "Man," says this gentle spirit "who lives fully convinced of his existence in the great future, holds the things of earth only of relative importance. That which is commonly called death is but a simple transformation in which the good will find their highest aspirations satisfied. The truly wise finds his felicity in the tranquility of his conscience. In earth-life we traverse a desert covered with a fog which conceals the innumerable secrets of infinite nature." . . .

In one of his articles Don de Espada says that he sat daily for six months to get a spirit manifestation. The table then began to oscilate and soon to spell out sentences, promulgating sentiments that became, as it were, a balm to every one of his afflictions.

It is worthy of note that the Spiritualists of Montevideo have already practically entered upon the aims of the *Sociedad de Socorros*, and seventy dollars have been received; five associations or groups (*circulos*) having sent in a sum collected by each. Many individuals had contributed each from fifty cents to three dollars.

The June number of the *Revista* is the first of the tenth year of its existence, and its editor, Don de Espada, merits unqualified commendation for his perseverance, his good tact, discrimination, judgment; avoiding disputations, and penning ever words of love and charity.

La Constancia, of Buenos Ayres, for May, is quite a volume of varied matter, which I wish the readers of the *Banner of Light* could have entire; and it seems an impossible task to give in this little space accorded me any just conception of what is being done and said by our brethren of the far South—people of another language and land. In February there was a celebration of the fifth anniversary of the foundation of the *Sociedad "Constancia,"* whose work touches the periphery of the spiritual "*circulos*" of all nationalities. The "Disertation" read on that occasion by Don Cosme Mariño is an admirable survey of the field of our faith, especially its phenomena; noticing that "Jesus presented himself in a visible form to his disciples a few days after his death"; while Allan Kardec's and Swedenborg's writings, and D. D. Home's manifestations, are not eschewed. "The arms of Rome have been broken by the spirit of liberty," . . . says the writer. "From the Bibles of all peoples, from the sacred and profane writings of each hemisphere, are gathered the stories of apparitions from beyond the tomb and their communion with the living in material form." . . .

Mesdames Domingo y Soler and Candida Sanz are among the appreciated contributors to the *Constancia*. The *Chaine Magnetique*, the *Cronica de Cataluña*, the *Comercio Gallego* and other periodicals of Europe are judiciously culled.

RUSSIA.

Prof. Alessandro Butlerow, writing from St. Petersburg to the *Psychische Studien*, of Leipsic, gives a lengthy account of those phenomena which took place in the presence of a poor little girl in one of the charitable institutions of the Czar, and which I have heretofore given a brief notice of in the *Banner*. As such things are somewhat rare with Russians, or, more properly, rarely recorded, the present exhibit of a diabolical or mere spiritual potency which has become too notorious to be gainsayed, is seized upon with no little avidity. It seems that the first exhibit of spirit-presence was by rappings on doors, walls, and finally on the table where the governess was sitting. Two days later the manifestations became "singularly violent," and pieces of wood were thrown into the room—coming from a shed that was locked up. Two children in the room had water thrown upon them from a dipper, and later were twice showered without the use of the dipper—the innocent cause of all being the little girl Pelagia. . . .

MISCELLANEOUS.

Rothuggaren (the Radical), a Swedish journal devoted to the interests of the laborer, is published in Litchfield, Minn., at fifty cents a year.

Deutsche Zeitung, of Charleston, S. C., gives a column of its issue of July 18th to Messrs. Colby & Rich's publication of Prof. Zöllner's work on Spiritualism—to those wonderful manifestations which took place in the professor's presence and that of Mr. Slade.

Op de Grenzen van Twee Werelden, etc. This handsomely printed brochure of thirty pages devotes its present columns to Mrs. Hardinge Britten, though a lengthy notice occurs of Miss Laura Edmonds and a number of other distinguished mediums. Mention is also made of "The Night Side of Nature" and R. D. Owen's "Footfalls on the Boundary of another world."

La Chaine Magnetique, Paris, for June, is as attractive as usual; valuable indeed to every student of nature, to every lover of the marvelous. The present issue has a fair outline engraving of Mons. Adrien Peladan, son, with a short sketch of his life. He is commended for his industry and for his writings on Magnetism.

Regarding Mesmer, the French journals announced: "The banquet commemorative of the one hundred and forty-seventh anniversary of the birth of Mesmer will be celebrated at Richards' gallery of Valois"; and four hundred people were there. The *Posta* of Naples said: "Last evening, at the house of Prof. François Guidi, the *Cercle Mesmerique* celebrated the birthday of Mesmer. We had a learned discourse from Prof. Guidi relative to this great discoverer. There were some convincing psychological experiments through the seeing somnambulist, the Signora Louisa Guidi. Excellent music followed."

La Chaine has also a lucid exposition of psychometry, and says, "That in America several of the 'grand journals,' notably the *Banner of Light*, enregister from time to time the new revelations of the leading psychometrists of that country." . . . Dr. Buchanan is called "our *savant*," and is credited with the discovery of several "grand secrets of creation." Prof. and Mme. Denton are also credited with their noble work in this new field of science. And, while in America these studies were progressing, Mons. Reichenbach was experimenting in the same direction in Austria. Mons. Cahagnet has translated his work on this subject into the French language. . . . In mentioning the demise of Leon Favre, *La Chaine* calls him a "confirmed and devoted Spiritualist."

Mrs. Cora L. V. Richmond.

It has been our happy privilege to be able to attend two of Mrs. Richmond's parlor receptions and séances, at the residence of Col. S. P. Kase, this city; and we discharge a most agreeable duty in bearing our public testimony to the extraordinary merits of the "feast of reason and flow of soul" that poured in one unbroken stream from her spirit-inspired lips. We had heard much of these remarkable entertainments of Mrs. Richmond, and had the highest anticipation of pleasure and instruction in accepting the kind invitation to be present; but we had not the faintest conception of the real merits of the entertainment that was in store for us.

The answers to the various questions asked of the controlling guides, for sound and convincing judgment, beauty and perfection of diction, and for grand and soul-absorbing eloquence, can hardly be imagined. On the rostrum Mrs. Richmond shines forth with radiance of the noonday sun; but the most wonderful attributes of her mediumship are only manifested in these colloquial interchanges of thought between mortals and the great spirit teachers, for whom Mrs. Richmond is so perfect and harmonious a medium.

We have sometimes wondered how it was that Mrs. Richmond had drawn to her such a host of warm admirers and friends. We no longer wonder, for she is truly the grandest oracle of supernal wisdom that it has been our privilege to meet. We are only too sorry that we cannot lay before our readers, in detail, the high and glorious instruction to which we refer, but we were too much engrossed in listening to teachings, rarely to be heard even from spirit life, to be able to make even notes of the same.

But how shall we properly express our interest in the work of Ouina, the constant friend and spirit-attendant of her cherished medium, Mrs. Richmond? If all the world could make the acquaintance of that gentle and genial spirit, they would see and realize life in the light of a new day. Such wisdom, such pathos, such natural and ready perception of the relation of all things engaging her attention, and such ingenious and beautiful illustrations of the thoughts she seeks to impart, we have rarely witnessed before. Long may Mrs. Richmond be spared to bless and instruct the world; and when the work we are called to do here is over, may we meet her wise and beneficent spirit guides in those realms of beauty and delight that they so grandly describe through her, will be our hope while life lasts.

Mrs. Richmond spoke on Sunday last to a large and highly appreciative audience at Neshaminy Falls Grove, winning golden opinions from all who heard her. As we go to press she is again speaking at the same place.—*Mind and Matter, August 13th.*

Russian soldiers are taught a trade, and are allowed, when off duty, to earn money by it.

Original Essay.

MR. EMERSON ON DEMONOLOGY

AN ANSWER "OUT OF HIS OWN MOUTH."

To the Editor of the Banner of Light:

It passed into a proverb, as long ago as in the days of "the man of Uz," that "Great men are not always wise," and every generation since has doubtless furnished illustrations of the truth. Persons may become great and strong, and even "wise" in certain directions, may tower "head and shoulders" above their cotemporaries in certain gifts of genius, and yet in other respects equally needful to form a complete and well-rounded manhood, may be dwarfish, weak, ignorant, and the victims of foolish prejudices.

Among the ethical and philosophical teachers of the present century, no one has reached a higher point of vision and clear enunciation in a certain department of truth than has the renowned "Philosopher of Concord." For many years the writer, in common with thousands throughout the English-speaking world, has felt the profoundest admiration for many of his utterances—especially those of his earlier years—in the peculiar vein for which his genius is adapted. But it has long been obvious that outside of that vein his opinions and declarations are, to say the least, of no more account than those of ordinary men.

A glance at Mr. Emerson's head, as represented in an excellent portrait now before me, reveals great height in the coronal region, indicating a corresponding predominance of the spiritual and inspirational faculties, with narrowness in the basilar portions, and no special fullness of the lower frontal organs of the brain, which are supposed to indicate a tendency to familiarity with material things and practical affairs. Consequently, we should expect Mr. E. to dwell mostly in the higher regions of ethical and spiritual philosophy, and to have little interest in—perhaps a natural aversion for—the vulgar facts and realities which go to make up the most of ordinary lives. From that high region where he dwells in serene exaltation, like an Alpine summit, he in his pristine days reflected down upon this lower practical world some glorious beams of the rising sun of spiritual truth long before the dwellers in the valley were aware that the morn approached, or could comprehend the meaning of the strange phenomena he presented.

But Mr. Emerson has evidently never understood the needs or the operations of ordinary minds in arriving at truth. He is by organization a *seer*, and he simply sees and declares what appears to his perceptions as truth, on the plane in which his perceptions have been opened. He once said, if I recollect rightly, in reference to the proposal of some critic to argue with him the correctness of some of his utterances, that he did "not know the meaning of *argument*, as referring to a process for arriving at truth." Hence he never argues, but simply declares. As others grow to the same plane of perception, they may become capable of seeing the same truths: but our philosopher has no ability to meet the masses where they stand, and aid them by the presentation of either adopted facts or cogent reasoning over the intermediate steps. His genius is lofty, but not broad or all-sided.

Our transcendental philosopher, having been privileged, through the advantages of an inherited favorable organism, or bent of mind, to be a seer of truths relating to the spiritual nature, relations and destiny of man which are quite satisfactory to himself, seems to have little appreciation of, or patience with, those of his fellow-beings who, being differently organized, require to attain satisfaction on this matter by a different process. Many years since, when sensible demonstrations of spirit-existence and presence began to be common in the primitive way of telegraphic signals, or "raps" on tables, wainscots, etc., and were by some attributed to mischievous rats, he gave vent to his intense disgust and annoyance at such undignified proceedings in the memorable phrase, "*Thisr-r-rat-hole philosophy I have no patience with!*" It appears that he has never been able to get over this early aversion to the modes which spirits have seen fit to adopt in accommodation to the needs of ordinary humanity. In a recent utterance on "Demonology," he says, "There are many things of which a wise man might wish to be ignorant, *and these spiritual phenomena are such.* Shun them as you would the secrets of the undertaker and the butcher."

It will be noticed that Mr. Emerson does not object to these phenomena on the ground that they are not what they claim to be. His language implies their reality; but they are to be shunned because repugnant, for some reason, to his peculiar ideas or to his fastidious taste.

The late Mr. Epes Sargent, in the preface to his last and most able work, "The Scientific Basis of Spiritualism," has very properly characterized this sentiment of the Concord sage as unworthy of a philosopher. "The sentiment," he says, "has no saving grace; it is hollow and spurious. Not by trying to make us shun the truth as something disagreeable will the philosopher deter any but the timid or weak from finding out all that is genuine and demonstrable in phenomena foreshadowing a continuous life for man."

Mr. Emerson, in this utterance, is entirely indiscriminative as regards phenomena of a spiritual origin. There may be, and doubtless are, some interpositions of spirit-beings in this world which a wise man may be none the wiser or better for acquaintance with, and may be excused for wishing to avoid. But our philoso-

* Job xxxii: 9.

pher would have us slam the door indiscriminately in the face of all, whether they be "spirits of grace," "trickey Pucks," or "goblins damned."

In doing this he seems totally oblivious to the fact that *his own early writings give unmistakable evidence of a spiritual origin, and his own account of the mode in which they were produced, if true, makes it beyond question that they are a part of the "spiritual phenomena"* of modern times! In other words, Mr. Emerson himself, by his own showing, has been a remarkable inspirational medium of the higher class, and his most valuable writings are communications from the world of spirits.

I will proceed to show this by some citations from his printed works, and thus "out of his own mouth" answer his sweeping and ill-considered imputations upon "these spiritual phenomena." My first quotation is from his essay on "Spiritual Laws," first published, I believe, in 1847. (Essays—First Series). I take the liberty in this, as in subsequent citations, to italicise passages worthy of special note:

"A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labors are unnecessary and fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Belief and love—a believing love—will relieve us of a vast load of care. Oh, my brothers, God exists. There is a soul at the centre of nature, and over the will of every man, so that none of us can wrong the universe. It has so infused its strong enchantment into nature that we prosper when we accept its advice; and when we struggle to wound its creatures, our hands are glued to our sides, or they beat our own breasts. The whole course of things goes to teach us faith. We need only to obey. *There is a guidance for each of us, and by lowly listening we shall hear the right word.*"

The above may be thought to mean nothing more than the popular doctrine of God's omnipresence and guidance; but it is quoted here only as preliminary to the following, in which the philosopher's conception of "God," or the "Soul at the centre of nature," as well as of man and his function as an utterer of thoughts, is more fully developed. In his essay on "The Over-Soul," printed in the same volume, occurs the following significant passage:

"Why do men feel that the natural history of man has never been written, but he is always leaving behind what you have said of him, and it becomes old, and books of metaphysics worthless? The philosophy of six thousand years has not searched the chambers and magazines of the soul. *In its experiments there has always remained, in the last analysis, a residuum it could not resolve.* Man is a stream whose source is hidden. Our being is descending into us from we know not whence. The most exact calculator has no prescience that somewhat incalculable may not balk the very next moment. I am constrained every moment to acknowledge a higher origin for events than the will I call mine.

As with events, so is it with thoughts. When I watch that flowing river, which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some alien energy the visions come."

In this remarkable passage, written before modern mediumship was known (at least by that name), Mr. Emerson exactly describes the attitude and experience of the conscious medium, or inspirational speaker or writer, as his own. He emphatically declares that the streams of thought came to him out of regions which he saw not; that he was not their cause, but only a surprised spectator; and that the visions came from some alien energy or foreign source, on his putting himself in a receptive condition—precisely as is the case with thousands of mediums or *inspirees* at this day.

True, he does not recognize either individual or associated *spirits* as the source of these streams of thought and these visions. But at least he regards their source as *spiritual*. And they were *phenomenal* in Mr. Emerson's case, as in others. His experience as a writer, and his remarkable essays themselves, were singular phenomena at the time of their publication, of which the "metaphysics" of those times furnished no solution. They then were "spiritual phenomena," of evidently the same nature (and setting forth substantially the same ideas to some extent), as a large part of those of more recent days, which Mr. E. indiscriminately advises all people to "shun," as the orthodox theologians advised all to shun *his* writings thirty years ago!

But though Mr. Emerson did not distinctly perceive and announce the agency of exalted spirit-beings in communicating thoughts to his mind, yet when he comes to define what he had previously termed "God," and the "soul at the centre of nature," and which in this later essay he names "the Over soul," he uses language which certainly must include all good and wise individual human souls or spirits that are in existence, whether embodied or disembodied. He says:

"The Supreme Critic on the errors of the past and the present, and the only prophet of that which must be, is that great nature in which we rest, as the earth lies in the soft arms of the atmosphere; that Unity, that Over-soul, *within which every man's particular being is contained and made one with all other,*" etc. . . . "We see the world piece by piece, as the sun, the moon, the animal, the tree; but *the whole*, of which these are the shining parts, *is the soul.* . . . All goes to show that the soul in man is not an organ, but animates and exercises all the organs; is not a function, like the power of memory, of calculation, of comparison, but uses these as hands and feet; is not a faculty, but a light; is not the intellect or the will, but master of the intellect and the will; is the background of our being in which they lie—an immensity not possessed, and that cannot be possessed."

In all this, and much more to the same effect, Mr. Emerson makes it clear that, in common with communicating spirits in general and all intelligent Spiritualists, so far as the writer is aware, he regards *the inmost* of every human being (which he denominates the *soul*, and which some others term the *spirit*) as essentially one with or a part of the Universal Soul. But failing to recognize, or at least to give any hint of, the truth of discrete degrees in universal Being (which degrees are represented in man as soul, mind and body) his words leave the impression that he regards the sun and moon, the animals and trees, as just as much parts of the Univeral *Soul* as is man's inmost essence!—a species of pantheism which is not acceptable to discriminative minds. Intelligent and philosophic spirit-teachers, whom he would have us so carefully "shun," have given us more rational ideas on this subject, as also on the question, *whence* the streams of thought and vision which pour into the receptive and inspired mind. If the departed of our race continue to exist, and to advance in wisdom and goodness, they must surely continue to be embraced in "the Over-soul," and from or through them these streams would naturally descend.

But it is an open question, so far as appears from these essays, whether Mr. Emerson believes in an individual conscious future life for human beings. In fact, he deprecates all thought and inquiry on this subject as "low curiosity," which "we must check." He says:

"Do not require a description of the countries toward which you sail." . . . "To truth, justice, love, the attributes of the soul, the idea of immutableness is essentially associated. Jesus, living in these moral sentiments, heedless of sensual fortunes, heeding only the manifestations of these, never made the separation of the idea of duration from the essence of these attributes, nor uttered a syllable concerning the duration of the soul. It was left to his disciples to sever duration from the moral elements, and to teach the immortality of the soul as a doctrine, and maintain it by evidences. The moment the doctrine of immortality is separately taught, man is already fallen. In the flowing of love, in the adoration of humility, there is no question of continuance. No inspired man ever asks this question, *or condescends to these evidences.* For the soul is true to itself, and the man in whom it is shed abroad cannot wander from the present, which is infinite, to a future which would be finite."

Here, doubtless, is the explanation of our philosopher's strong repugnance to "spiritual phenomena." In so far as they give "evidence" of a continuity of existence, they minister to a "low curiosity," and evince that man "has fallen," and he will not "condescend to them!"

Well, it is very possible that a man so fortunately born and favorably organized as Mr. E.—free from childhood, from the ordinary bread-and-butter necessities which force the common millions into rude contact and competition with the world—able to spend his years in dreamy leisure and contemplation on the banks of the Concord—"living in the moral sentiments," far above the attainments, or comprehensions even, of common humanity—it is possible that such a man may rise into that conscious unity with the Universal Soul which enables him to feel that he dwells in an "infinite Present," which admits no thought and requires no evidence of a future. No doubt, the more fully any of us can rise into that plane of existence, the more free we shall be from care, anxiety or curiosity as to what is to be. But to the mass of humanity this is impossible—constitutionally and circumstantially impossible. Instead of having "fallen," they have not yet risen to that high plane of life. And what shall raise them out of sordid sensuality and materialism? what shall enkindle aspirations for that higher life? what console them for the miseries and toils and drudgeries of this mundane existence? What but the "evidence," rational and sensible, addressed to such faculties as they possess, that there is another and a grander life to which they may attain? Surely, the writing or preaching of such fine-spun sentimentalisms, and such transcendental philosophizings, and such (to them) unintelligible enunciations, however true, as our philosopher has put forth, if continued till doomsday, will never do it!

This deprecation of "evidences" of immortality, this stigmatization of rational inquiry as "low curiosity," and this exhortation to a reliance on internal or subjective experiences, have been the cant of the church and the clergy for sixteen hundred years or more, ever since the so-called "age of miracles" is alleged to have ceased; and yet the world has been all the while sinking deeper in the slough of doubt, unbelief, and materialism, sordid or scientific, varied with spurts of fanatical superstition. Seeing this, and realizing that this downward tendency could be arrested only by a new and wide out-pouring of "evidences" from the supernal realm, it would appear that the excarnated souls of our ascended brethren who constitute that part (if one may so speak) of the great "Over-soul" which rules this planet, have determined to furnish fresh demonstrations that shall command the attention of even the most sordid. This they are doing, through the modern spirit-phenomena, in almost every nation upon the globe, despite the deprecations of creed-bound theologians, incredulous scientists, and fastidious transcendentalists.

Surely, the grand conception of the Over-soul, the Universal Spirit, the Eternal Unity, with which Modern Spiritualism supplements and supersedes Mr. Emerson's crude and vague Pantheism, is as rational as it is satisfactory. Recognizing all individual souls or spirits as offspring in some true sense of the Universal Father and Mother Soul; and as constituting gradations of associated being according to their degree of intelligence and purification, or submergence of the egoistic in the universal; it regards these harmonized human spirits as the actual agents or instrumentalities in their respective grades, in and through whom the Universal indwelling Spirit works for the government and perfection of the universe. Each acts as the Infinite Energy works in him "to will and to do." And from the higher grades to the lower, or from the inner to the outer, naturally flow the streams of thought and of energy which unitize and vivify the whole.

This makes it clear how "every man's particular inmost being may be "contained in the Over-soul," and "made one with all other." It also shows whence come those rivers of thought and visions of beauty which descend into the receptive mind, out of regions which he cannot see—transmitted by or through ranks of exalted and wise intelligences till they reach this lower plane of being.

This view does not justify that attitude of serene indifference to societary improvement—that effortless waiting for the Supreme Soul to bring everything right in this world without human aid—which has characterized the dreamy philosopher of Concord and his most ardent admirers. In treating of the Over-soul he wrote:

"If we will not be mar-plots with our miserable interferences, the work, the society, letters, arts, science, religion of men would go on far better than now, and the heaven predicted from the beginning of the world, and still predicted from the bottom of the heart, *would organize itself*, as do now the rose, and the air, and the sun."

This sentiment, which doubtless may have a just interpretation, has been so construed as to throw a damper upon every earnest philanthropic effort for the organic improvement of society. "Let us not interfere," say these serene indifferentists, "and the heavenly state in due time will organize itself as does the rose!" They forget that the Over-soul is incorporated for executive purposes in the inmost of each individual man and woman, and only as these act in obedience to its divine and humane promptings is or can be the will of the Highest done on earth as it is in heaven. Indifference and inaction prove that though the divine light may have touched the intellect, the celestial energy has not yet reached the heart.

It seems plain, then, that Mr. Emerson, in wishing to be "ignorant of these spiritual phenomena," and in warning all people to "shun" them, in fact repudiates his own remarkable experiences and writings in his earlier years, and joins the cry of "orthodox" bigotry against them; while he proves himself less "wise" than ancient Paul, who said, "Now concerning the spiritual gifts, brethren, *I would not have you ignorant.*" The context shows that Paul had reference to phenomena precisely identical with a large part of those of our own times. [See I. Cor. xii.]

A. E. NEWTON.

Ancora, N. J.

THE JOURNALIST.

BY MRS. MARY CLEMMER.

Man of the eager mind and teeming brain,
Small is the honor that men dole to thee!
They snatch the fruitage of thy years of pain—
Devour—yet scorn the tree.

What though the treasure of thy nervous force,
Thy rich vitality of mind and heart,
Goes swiftly down before thy Moloch's course—
Men cry: "It is not art!"

The poet, dallying with his fitful muse,
On lagging Pegasus, whose halting stride
Sometimes gives out—he scorns the man of "News"—
Cries: "See, we 're parted wide!"

The novelist, elate from lofty crest
Of Fiction's lovely palace of the air,
Looks down and sighs: "Only a Journalist!
My height is his despair."

The joys minute of feeble "Literature,"
Who lightly chatter on its outmost rim—
Of naught but of their small "position" sure,
Point scornfully at him!

* * * * * * *

Who takes the freighted journal, cool and damp,
And weighs its ceaseless toll on nerve and brain?
Nor morning sun, nor genial evening lamp,
Reveals its birth of pain.

"Only a newspaper!" Quick read, quick lost;
Who sums the treasure that it carries hence?
Torn, trampled under feet, who counts thy cost?
Star-eyed Intelligence!

And ye, the nameless! Best-beloved host!
My heart recalls more than one vanish'd face,
Struck from the rank of toilers, early lost,
And leaving not a trace.

Martyrs of news! Brave soldiers of the press!
Princes of giving from large heart and brain,
One leaf of laurel, steeped in tenderness,
Take ye, oh, early Slain.

Though in the author's roll no line obscure
Your waning names can hold forever fast;
The seeds of truth ye blew afar, are sure
To spring and live at last.

On lonely wastes, within the swarming marts,
In silent dream, in speaking deeds of men;
Quick with momentum from your deathless hearts—
Your thoughts will live again.

* * * * * * *

Whate'er our prizes, or how fair our crown,
Or deep our losses, only this is best—
The soul's great peace. Nor sneer, nor smile, nor frown,
Can shake it from its rest.

Exalt thy calling! On its spotless shield
Write truth, write honor—valor—first and last;
Cravens may clutch thy stars, and you not yield;
Love them and hold them fast!

* * * * * * *

Defender of the people—of the State;
Kindler and quick'ner of majestic thought,
Sure of the finest triumph, thou canst wait
The crown thy patience wrought.

To serve thy generation, this thy fate:
"Written in water," swiftly fades thy name;
But *he who loves his kind*, does first, and late,
A work too great for fame.

Free Thought.

THE MYTHO-ZODIAC THEORY OF RELIGIONS.

Jesus no Myth—The Three Crosses and Two Zodiac Crucifixions.

BY F. J. BRIGGS.

PART ONE.

To the Editor of the Banner of Light:

Inasmuch as a persistent as well as a gratuitous effort is being made to revive and place before Spiritualists for their acceptance the doctrine of the astronomical origins of all religions, even to denying the personal existence of Jesus, John the Baptist, Mary, Jesus's mother, Joseph, and the apostles, as well as noted personages and reformers of other old religions, I have thought that a history of this solar Zodiac religion, and of the Zodiac, would impart information appropriately useful at this time, and practical in its results to reflective and inquiring Spiritualists. It is no theory that I am about to advance, but history and facts, practical in their influences on the religious status of Spiritualism.

Thus it has been stated that "The sun was the Jesus of Nazareth, who was born of a virgin," and that this virgin "is the constellation Virgo." "That the Lamb of God is no other than the Jesus of Nazareth mystically born of the virgin of the Zodiac," so "that Jesus of Nazareth is nothing more nor less than the sun, when passing through his annual course, personified." And such and similar theories are indulged in with regard to other noted personages of olden times, and of comparatively modern also.

To make this Zodiac Christianity wear even a semblance of plausibility, as Jesus is figuratively twice called "The Lamb of God," John 1: 29, 36, and "the Lamb," repeatedly in Revelations, and his death is compared to that of the paschal lamb as a figure, Acts viii: 32, 1st Peter, i: 19, it was necessary to make this mean the sun in the constellation Aries, the Ram. So it has been assumed that Aries used to be called the Lamb; and Volney, in his Ruins, calls this constellation, "The Lamb (or Ram)." That is not candid, for the truth is it never was called the Lamb, *amnos* or *avnion*, the name given to the Jewish paschal lamb and to Jesus figuratively. This lamb of the Jewish sacrifice never had the most distant allusion to the sign of the Ram, called Aries, in Latin, as the translation of its original Greek name. The Jewish paschal lamb, *amnos* or *avnion*, antedates by many hundreds of years, the constellation *Krios* (in Greek), Ram, and which was never called *amnos* or *avnion*.

The truth is, there were no such constellations as either Archer or Ram till since 500 B. C., when Erostratus of Tenedos grouped those stars into those constellations, and added them to the then unfinished Zodiac! He, a Grecian, named the first *Toxates*, in Latin Saggitarius, in English Archer; and the second *Krios*, Aries, Ram. See Humboldt's Kosmos, vol. 3, p. 160. Now Erostratus arranged those constellations without any regard to the Jewish paschal lamb. And that pretty effectually disposes of this effort to resolve Christ into the Zodiac! The sun could not have been said to be in the constellation Aries till the constellation existed. Nor could the sacrificial lamb allegorize it before it was imagined and arranged.

Those ancient and mediæval pictures of mother and child came from the Phallic religion—not from an astronomical religion or the Zodiac—the sun and the rays darting from the sun symbolizing the active or masculine principle in nature, and the female the passive or receptive.

It is true that one astronomical myth has been attached to Jesus, but not till more than three hundred years after his crucifixion, which has been made a pretext for turning all into myths. I mean the assigning of Christ's birth to the 25th of December, and instituting our Christmas festivities, which was brought about as follows:

The primitive Jewish churches had two, and only two, yearly festivals, which they brought with them from the Synagogue: the Passover and Pentecost. They adapted those festivals by transferring their application from Jewish legends to Christ and Christianity. The Gentile Christians, on the other hand, as they came out from Polytheism, which was so antagonistic to Monotheism and Christianity, had no yearly festivals. They first borrowed those of their Jewish brethren. Afterward they arranged their Christmas from certain Pagan festivals that were observed about the time of the winter solstice. They were not arranged and publicly adopted into the church till about A. D. 350. The celebration of those autumnal feasts was in many ways closely interwoven with the whole civil and social life of the whole Roman world, so that those Christians must have felt a warm attachment to many of the solemnities and ceremonies of those festivals.

First came the *Saturnalia*, which represented the peaceful time of the Golden Age, or rather the longing and hope for such a time. During this festival all distinctions of rank were laid aside. Masters and slaves, the high and the low, the rich and poor, the old and young, those in power and those oppressed, all mingled together as companions and equals. So the Christian doctrine maintained the equality of all in the sight of God, and claimed to bring a true liberty of spirit to the freeman and the slave alike. This was followed by the custom peculiar to that season of making presents. This passed over into the Christmas festival, and the presents were called "Christmas gifts." "Next came the *Festival of Infants*, with which the Saturnalia concluded, where the children were presented with images; just as Christmas was the true festival of the children. Next came a festival still more analogous to the Christmas, that of the shortest day, the winter solstice; the birthday of the new sun about to return once more to the earth. In the case of this last named feast, a transition to the Christian standpoint of view naturally presented itself, when Christ, the sun of the spiritual world, was compared with that of the natural." Hence those celebrations were adopted and placed on the 25th of December for the double "purpose of drawing away the Christians from participating in the heathen festivals, and gradually drawing over the Pagans themselves from their heathen customs to the Christian celebration." This could be done the more easily as Jesus's birthday was unknown. Neander's Church History, Vol. I., pp. 229-301; Vol. II., pp. 310-312. This, then, is the historical fact—the world has not been without Jesus of Nazareth; his personal existence is no myth. But for more than three hundred years Jesus was without this Pagan Christmas, which has since been used to dissipate his person and history into solar myths.

Our next step is to disentangle the three distinct and separate crosses which this Zodiac-myth-theory has jumbled together in promiscuous confusion.

1. As this theory makes Jesus born zodiacally, it had to provide for his zodiacal crucifixion and zodiacal resurrection. His birth was when the sun passed the winter solstice, the ending of the shortest day of the year. And his crucifixion was the autumnal equinox. Now let us see how they make this out. Well, as the sun in its apparent course descends to the equator and crosses it, this apparent path does make with the equator a sort of St. Peter's cross, somewhat like a long condensed letter X laid horizontally ⋊. This is never called the cross (to my knowledge) only by these Zodiac-Christian theorists. Yet this is the cross that Jesus—that is the sun—was crucified upon! And his zodiacal resurrection was six months after his crucifixion, when, about March 20th, he crossed the equator again up into the northern hemisphere, making precisely the same cross as before, only at his death he was crucified *down* on the line of the ecliptic ⋊, and at his resurrection he was crucified *up* into life, or *back* on the same line as before ⋊. First he was crucified to death, into the southern hemisphere, and then was crucified to life, back into the northern hemisphere.

This Zodiac cross is purely ideal, being composed of a section of the imaginary line called the equator, and the merely apparent path of the sun where these ideal lines ideally intersect on September 23d and March 20th. And what analogy or allegorical representation can there be between the sun's crossing the equinoctial line into the southern hemisphere and the crucifixion of a man! But this cross of the imagination claims the credit of being a very scientific cross.

2. From very early times, wherever the ancient Phallic religion prevailed, the letter T became an emblem of the active or masculine principle in nature; and when made with a ring or oval at the top, by which it was carried in religious processions and ceremonies, Ṭ, it denoted the coöperation of the active and passive principles in nature which causes productiveness. It was a religious emblem of all life as it springs up or is born, lives its time, dies, and reappears again in ceaseless rounds, and hence, figuratively, of future life. This cross was purely an emblem or symbol. Its origin was not astronomical, but Phallic, in which religion certain natural objects, pictured more or less conventionally, were emblems.

3. The *Roman cross*, which was an upright post with a cross-piece near the top: †. It was an instrument of capital punishment by a slow torture. It was called in the Greek *stauros*. This has no connection with the Phallic cross, nor the Phallic cross with it, any more than with our gallows, or the yard-arm of a man-of-war. These three crosses are forever distinct and separate; and one does not owe its origin to the other, only so far as this fanciful cross of the Zodiac was gotten up to get rid of the Roman cross of the Gospels. To sum up, the Zodiacal crosses were merely imaginary lines, which never figured anywhere in the ancient religions, or even ancient astronomies. These lines cannot be confounded with the Phallic or Roman cross. The Phallic cross was an emblem of life, but no astronomical allegory or sign.

The Roman cross was a barbarous instrument of death. That is the cross on which Jesus was crucified; and it is the only cross of the New Testament. It was a cross that was dreaded. The sentence was, "Thou shalt go to the cross;" and it was never carried in the New Testament times as an ornament, badge, or religious emblem; and it is nowhere in the New Testament made an emblem of LIFE, but of reproach, peril, suffering, death. It was centuries after the crucifixion before the apostatized and three-fourths heathenized Christians adopted the Phallic cross. I think that was first done in Egypt. It became an object of adoration with the Christians in the fourth century, when the Empress Helena, the mother of Constantine, claimed to have found the true cross in the sepulchre where Christ was buried—as if the cross was buried with the criminal! The crucifix did not come into use until the tenth century.

With regard to this zodiacal, allegorical interpretation of the New Testament narratives, whether true or legendary, a person cannot realize how far-fetched, sparsely-selected and labored they all are, until he has instituted a comparison with the narratives themselves. If such comparison does not open his eyes to the fact that the whole scheme is a labored and studied after-thought, we greatly miscalculate.

For example: we are told that "St. Luke first mentions the Virgin Mary as a virgin in the sixth month, which, reckoning March as the first month, can be no other than the constellation Virgo, of August, who, when the angel Gabriel visited her, was found at home—as she always will be found—in the sixth month." Here, to make August the sixth month of the year, the year is reckoned from March. But, to make another reckoning fit for another occasion, we are told by the same writer: "It so happens that the 26th of July, the day devoted to St. Anna in the callendar, was the New Year's Day of ancient Egypt." To make out these reckonings, the year must be made to begin on any month needed for the reckoning. And this can often be achieved approximately by selecting the beginning of the year with first one nation and then another. "It so happens" that the Egyptians began their year on the 20th, instead of "the 26th of July." The Romans began their year with the month of March. The Jews began their sacred year with the first new moon in April; and their secular year with the same in October. But, in this legend, "the sixth month," the time of the annunciation to Mary, is not reckoned from the beginning of any year, but from the commencement of the fulfillment of the promise made respecting her cousin Elizabeth becoming the mother of John the Baptist. The sixth month relates wholly to that; and what was the sixth month with Elizabeth was the first month with Mary. Queer materials for even a headstrong blunderer to manufacture solar-zodiac myths out of! Luke i: 24-57.

Again: "The blessed virgin is still more astronomically defined by the author of the Gospel according to Matthew, as being the Virgin of Bethlehem, which means the house of bread, or house of corn, a direct definition of the pavilion or astronomical house of the Virgin of August." But it so happens that Bethlehem was an ancient veritable city in Judea long before the Zodiac was thought of; and the author was penning a legend connected with this city, and not with the month of August. But what is worse, the month of August was NOT "the house of bread or house of corn," because in that climate the harvests were from about the middle of April to the middle of June! And the harvest-months, or "house of corn for Egypt—where Volney and others contend that this Zodiac-myth was gotten up and extended to other nations—were the months of March and April! August is one of the months of the river Nile's inundation. And the water gets so high right in about the middle of this "house of corn," that the dykes are cut, and all the country is submerged beneath the rising floods. So much for that Zodiac-myth, said to have been born in Egypt! Its birth was *not* in Egypt, nor from any heads that regarded the climate of Egypt, or the Orient.

One example more: Mary is represented "as standing by the cross, as we read in the allegorical gospel according to St. John. This is also astronomically correct, for the sun is crucified, or crosses the line, [in the name of wonder, what semblance even of crucifixion is there in the sun's crossing the equinoctial line?] not only in March, but in September; and the Virgin of August stands by his side as he passes through the constellation of the Ballance." In the month of March the sun is crucified *up* to life, "into the hill country, the northern hemisphere." In September he is crucified *down* into the southern hemisphere. But why this skimming, this selecting Mary, the mother of Jesus, as if standing near the cross alone, when there were four other noted personages equally near the cross, *i. e.*, the sun "as he passes through the constellation of the Ballance!" "Now there stood by the Cross of Jesus his mother [*i. e.*, the constellation Virgo], and his mother's sister, [what constellation is she?], and Mary, the wife of Cleopas [what constellation is that lady?], and Mary Magdalene" [another constellation, but what one?.] These four constellations are all equally near the cross, and they all or none belong in the Zodiac. "When Jesus, therefore, saw his mother [that is, when the sun threw his rays on the constellation Virgo] and the disciple whom he loved, [what constellation is the apostle John, that the sun throws his rays on him at the same time it does on Virgo?], he saith unto his mother, 'Behold thy son!' Then saith he to the disciple, 'Behold thy mother!' And from that hour that disciple took her to his own home."

Yet Virgo has ever remained in her home in the Zodiac; but the constellation John has never appeared there near the cross, nor anywhere else in the Zodiac! And are we to receive this as "astronomically correct"? This leaving out three-fifths of the conspicuous persons of the narrative, and selecting only two to make up the allegory and turn it into myth, will not meet, by a long ways, the exigences of the case. Those active prominent personages must all have a place in the Zodiac, or none.

Neither should there be an overstraining to get up an explanation of the assumed myths, as there is all through this Zodiac religion. As a constellation was needed for Joseph, and Bootes, a northern constellation rises and sets at the same time with Virgo in the Zodiac, that was enough: Joseph is Bootes, the husband of Virgo! Because John baptized people in the river Jordan, that would do to make him Aquarius, the Water Bearer, the sign the sun enters for the rainy season in the East. So there never was a John the Baptist, as they say. John immersed people in the Jordan, and Aquarius sprinkles or profusely showers water upon the earth; and so they are both the same! John the Baptist is a Zodiacal myth, the constellation Aquarius.

Having disposed of a few rather miscellaneous preliminaries, my next will go vigorously into the merits and nature of the subject, by an account of the discovery of the (so-called) ancient Egyptian Zodiacs, the mytho-Zodiac religion built upon them, and the utter misapprehension of the age and design of those Zodiacs.

Verification of a Spirit-Message.

HELEN S. LOUD.

To the Editor of the Banner of Light:

The communication published in the *Banner* of Feb. 19th, 1881, from HELEN S. LOUD, of Loudville, Mass., has been recognized by the family and friends, and by them pronounced true and characteristic of her.

E. W.

"A man called out to his creditor, "Get out, you ornithorhynchus!" The man departed meekly. "Who's that?" inquired a friend of the speaker. "An ornithorhynchus." "How's that?" "Well, Webster defines him as 'a beast with a bill.'"

Banner Correspondence.

Massachusetts.

BOSTON.—F. Libby writes, desiring to record a surprising and convincing incident, involving spirit presence and identification which has recently fallen under his personal notice: On Tuesday, July 28th, he made a casual visit to the store of James S. Dodge, on the corner of Montgomery Place and Tremont street; and while there a gentleman, also of Mr. Dodge's acquaintance, entered the store and proceeded (as he had done several times before) to make remarks showing that he (the new-comer) was *not* a Spiritualist in belief. The account continues: "Mr. Dodge joined in the conversation casually, as he was able to spare time between attending to the demands of his customers; at last he suddenly called out to the skeptic: 'You say you have no belief in spirit-return. Did you ever have a brother drowned?' 'No,' replied the doubter. 'Because,' continued Mr. Dodge, 'I see a man standing close beside you who has the appearance of having been drowned; and he is in such apparant harmony with you that the impression of relationship was naturally conveyed to me.'

Notwithstanding his prompt denial, the skeptic was evidently confused for a moment, and showed it palpably in his manner. The conversation was resumed, when, without warning, as before, Mr. Dodge again accosted the doubter, saying: 'I see in front of you a young lady whose clothing is drenched with water; she met her death by drowning I am sure. She was either a treasured acquaintance or some near relative of yours.'

'Mr. Dodge,' demanded the now thoroughly startled skeptic, 'do you really mean what you say? *Are* you in earnest?' On being assured that such was the fact, he added, 'I do not know how you have gained the information, but my daughter had a young lady friend who was very dear to her; while sailing in a boat a sudden squall caused this young friend to lose her balance and fall overboard; when a gentleman, who was a dear and intimate friend of mine, sprang into the water to save her, and both lady and gentleman were drowned.'

This verification of the truthfulness of the vision seen by Mr. Dodge was delivered in a manner showing that his visitor was deeply moved, and had evidently encountered something in reference to the spiritual phenomena which would be productive of thought on that subject in the future. The test—which is but one instance of the exercise of this power by Mr. D., with many of which I have been conversant—is placed in even more satisfactory light when it is borne in mind that Mr. Dodge had no knowledge concerning the skeptic's family or social position—his acquaintanceship with him being entirely upon the business plane."

Mr. Libby states that on another occasion (and one subsequent to the occurrences above related) Mr. Dodge saw a ladder arranged in such manner and in such near neighborhood to the gentleman above named that he was impressed that it had some connection with the history or affairs of that person. Inquiring, finally, of him if the vision he (D.) saw had any meaning to him, the gentleman replied that his father—a man of eighty years of age—after ascending a ladder to the hay-mow in his barn, met his death by falling therefrom; thus proving the object seen in this case had a marked and legitimate meaning.

California.

SAN FRANCISCO.—Mrs. Mary F. Snow writes: "On Monday evening, June 27th, about fifty representative Spiritualists and intimate friends of Mrs. Eliza Fuller McKinley met at her residence, to extend to her their congratulations upon the attainment of her fortieth birthday. Mrs. Laverna Matthews introduced the literary exercises by a charming poetic vision, describing the career of Mrs. McKinley from birth to the present hour. Mr. Geo. C. Irvin then offered a graceful poem, truthfully portraying her life-work, and Mr. R. A. Robinson spoke in a happy vein of her early lectures in San Francisco, and of the benefit he derived therefrom. Messrs. Rider, Cook, Mayo, and Mesdames Antonia, Wiggin, Clarke and Scales followed in brief, appropriate speeches, and the gifted Mrs. Watson added a graceful tribute to her work as medium, friend and sister.

In response, Mrs. McKinley warmly expressed her gratitude for the many appreciative utterances, after which her control, *Wahena*, always so welcome, addressed through her each person present. Finally the guests dispersed, feeling that the deeply interesting occasion was one not soon to be effaced from their memories. At this same hospitable dwelling also occurred not long since a similar gathering, to celebrate the golden wedding of Mr. and Mrs. Fuller, the aged parents of Mrs. McKinley, which was graced by the presence of the distinguished lecturer, Thos. Gales Forster, then sojourning in our midst. Appropriate original poems were contributed by Mesdames Laverna Matthews, Henrietta Robinson, Lena Clarke and Mary F. Snow, and congratulatory speeches by Messrs. Mills, Rider, Plumb and Matthews. This interesting occasion was consecrated by an invocation and marriage ceremony through Mrs. McKinley, who has recently been so engrossed by devotion to her aged parents and other domestic duties, that she has found little time for public work. Yet for the last two Sundays of the present month, during the temporary illness of Mrs. Watson, our regular speaker, she has occupied the platform with general acceptance, and it is hoped that at no distant day she may be at liberty to do, in the future as in the past, grand work for the advancement of the Spiritualistic cause and the general uplifting of humanity."

Connecticut.

PLAINVILLE.—E. Anne Hinman, under date of July 18th, writes: "Agreeable to the request in your card, published in last *Banner of Light*, I write to say that my address as published in the list is correct. As you are probably aware, I have been on a lecturing tour westward, with very satisfactory results to myself and I trust benefit to others. I have this week reached Connecticut, having been gone thirteen months. May and June I spent in Jefferson and St. Lawrence Counties, N. Y., visiting Thousand Islands, and speaking twelve or fifteen times in that vicinity. I found no organized societies there, but interest sufficient to engage me to return after the middle of September, for about six weeks. But my permanent address as published in the *Banner of Light* is correct."

Maine.

SOUTH CHINA.—B. F. Abbott writes: "My copy of the *Banner of Light* is the only one that comes to this office, but there are several avowed Spiritualists not far from me, and many others who are very attentive listeners to all that is said in reference to the subject, especially upon materialization; and were I not closely confined at home with a sick, blind mother, I think I could get subscriptions among acquaintances and others not far away, whom I do not often see, situated as I am at present. Either my father or myself have taken the *Banner* since nearly its first issue, and I would rather have it than even the 'new spring style of New Testament.'"

Michigan.

PAW PAW.—A correspondent writes: "Mrs. M. C. Gale, of North Lansing, this State, is desirous of corresponding with the friends in the West who may wish to make arrangements for holding public meetings. She is a host within herself—surrounded by a band of spirits that never fail to interest on the rostrum or by the fireside. She is a good test-medium as well as speaker."

A French scientist has bottled electricity. But here again America is ahead; Jerseymen have bottled "Jarsey lightning" for years past.—*Puck.*

The Reviewer.

HISTORY OF WOMAN SUFFRAGE. Edited by Elizabeth Cady Stanton, Susan B. Anthony and Matilda Joslyn Gage. Illustrated with steel engravings. Vol. I. 1848—1861. 8vo., cloth, pp. 878. New York: Fowler & Wells, publishers, 753 Broadway.

Though this purports to be a history of one of the leading and most important of the movements that in modern times has marked the march of human progress toward a higher and nobler state of existence upon earth, the greater and better part of its history is yet to be made and yet to be written. This is rather a history of its early struggles; as such it is invaluable, and will be closely studied in the present as a basis and guide for future action, and read with increased interest, as one by one the years pass by that lead to the universal triumph inevitably awaiting the cause.

The supposed inferiority of woman to man, and her consequent servile relation to him; the absurd idea that the mere matter of sex makes a difference in the rights of the members of the human family, leading to all forms of cruelty and injustice, has stamped with border lines of blackness every page in the history of the past, and can be attributed alone to the principle of selfishness and love of power that has been, and is now to a considerable extent, the prominent characteristic of all nations.

The first chapter of this work is a succinct narrative of the primary steps that led to the inauguration of the Woman Suffrage Movement, with brief biographical memoranda of the women of this country who early manifested a deep political insight, and intuitively felt the approach of a new era of freedom and enlightenment. Among these, several were intimately related to the men who stood foremost in the affairs of the Revolution; and later, Frances Wright, a person of extraordinary powers of mind, and the first woman to lecture in this country upon political and religious questions. As the pioneer of free thought and the rights of women her memory should be held sacred and in everlasting remembrance by every woman of intelligence in our land. "Her letters gave Europeans the first true knowledge of America, and secured for her the friendship of La Fayette. Her radical ideas on theology, slavery and the social degradation of woman, now generally accepted by the best minds of the age, were then denounced by both press and pulpit, and maintained by her at the risk of her life."

At about the same time, Mrs. Emma Willard advocated a higher education for women, and established a seminary of learning at Troy, N. Y., that, at an early date of its existence, was endowed with funds by the State, it being the first instance in this country of the bestowal of Government aid for the special benefit of women.

The appearance of Abby Kelly, Angeline Grimke and Lucretia Mott upon the public platform were among the first indications that woman was designing to assume her rightful place in the religious, social and political world. Denunciations followed of the most vituperative kind. It was called a most unchristian proceeding. Sermons were preached, and prayers were addressed to the Almighty, portraying in the darkest colors the fearful results to the Church, the State and the homes of the people, should women be in the least degree encouraged to enter public life. "The General Association of Massachusetts" (Orthodox) printed a "Pastoral Letter to the Churches under their Care," written by the Rev. Dr. Nehemiah Adams, of Boston, in which, after defining "the appropriate duties and influence of woman as stated in the New Testament," it was said:

"When she assumes the place and tone of man as a public reformer, our care and protection of her seem unnecessary; we put ourselves in self-defense against her; she yields the power which God has given her for her protection, and her character becomes unnatural. . . . We regret the mistaken conduct of those who encourage females to bear an obtrusive and ostentatious part in measures of reform, and countenance any of that sex who so far forget themselves as to itinerate in the character of public lecturers and teachers. We especially deplore the intimate acquaintance and promiscuous conversation of females with regard to things which ought not to be named; by which that modesty and delicacy which is the charm of domestic life, and which constitutes the true influence of woman in society, is consumed, and the way opened, as we apprehend, for degeneracy and ruin."

How such a document would be received in our day it is needless for us to say. Comparing the public opinion of the time in which it was issued with that of the present, we can plainly see the great progress that has since been made. When the "Letter" appeared, John G. Whittier poured out his indignation on the New England clergy in a poem of considerable length, and at a public meeting (1839-40,) remarked to Lucretia Mott: "Give woman the right to vote, and you end all these persecutions by reform and Church organizations."

The first Woman's Rights Convention was held at Seneca Falls, N. Y., in July, 1848. James Mott presided and Mary McClintock was Secretary. Among the speakers were Lucretia Mott, Mrs. Stanton, Frederick Douglass, Samuel Tillman, Ansel Bascom, Thomas McClintock and E. W. Capron; the latter well known to our readers by his having published an elaborate history of the facts of Modern Spiritualism as early as 1849. The proceedings of the Convention were unsparingly ridiculed by the press and denounced by the pulpit, much to the surprise and chagrin of the leaders, who, deeply feeling the justice of their cause, were wholly unprepared to find themselves a target for the gibes and jeers of the nation. But as Truth thrives on persecution, and Right ever comes uppermost, however great the effort be to crush it, so nothing could have been done to better make known the fact to the world that women had rights and some dare maintain them, and create discussion on the subject throughout the length and breadth of the country, than the course its opponents pursued in regard to it.

Our limits will not allow us to extend this notice to any greater length. From the time of the first convention the cause advanced slowly, but surely. Its friends were few, its enemies many; but God was with the minority and there was no doubting as to the result. They kept their way, with occasional words of encouragement, amid almost continuous mists of scorn and obloquy, and dense fogs of hatred that, like a miasma, arose from the ignorant and the learned, the profane and the so-called righteous, through the period that this volume covers, closing with the year 1861.

The aim of the editors has been to put into permanent shape everything relating to the cause, and to make the book "an arsenal of facts for those who are beginning to inquire into the demands and arguments of the leaders of the reform." In this they have most admirably succeeded, and the result of their labors is a work that will ever remain a monument to the energy and might of those who live for a purpose, an honor to the women of America, and a valuable treasure to every person who has at heart the best interests of the human race. Portraits, finely engraved on steel, of ladies who have been actively engaged in the Woman Suffrage Movement are given, and a second volume, bringing the history to the present, will appear in due time.

The Foundation-Rock of a Knowledge of a Future Life.

To the Editor of the Banner of Light:

J. M. Allen, an excellent inspirational speaker, who has pretty thoroughly investigated the subject, remarks as follows:

"The value to mankind of the physical manifestations I conceive to be similar in its nature to that of the foundation-wall or 'under-pinning,' the sills and lower floor of a house. A house with no foundation is no house; a chimney commenced at the top is no chimney. Let us *not* ignore the fundamental element of the gospel of the angels—*the phenomenal aspect*—and so float in mid-air, without a fulcrum on which to rest our lever."

To which I would add, the phenomena of Spiritualism is *more* than the lower timbers of the house! It is the *rock itself* on which the whole house stands! It is the "*Alpha and Omega*"—the one and only source through which God and his angels have revealed to man a certain knowledge of a future life, through which alone the momentous problem has been solved, "If a man die, shall he live again?" And accursed (condemned), say I, be the man, the woman or the angel who would lift a hand to pluck the house from off the everlasting rock of truth, and set it afloat in the shifting sands of a vain philosophy, or priest or clerical-concocted theological system, such as the world has been gorged with to repletion for all time past. For fifty years I had sought with all my heart and soul for evidence of a future existence; I had learned the New Testament almost by heart; I had listened to many of the greatest expounders of its texts from the pulpit and rostrum; I had read score upon score of volumes written by what were deemed the great lights of the ages; but when done, all was to me but "vanity and vexation of spirit." Then finally, in my despair, I was prevailed upon to visit a little unlearned, epileptic, rapping medium, through whose humble instrumentality the angels instructed me a thousand times more in an hour than I had ever been able to learn before. And "accursed," say I again, be the selfish, narrow-minded, egotistical man, though he may speak with the tongue of an angel, who would seek to bring into disrepute the most lowly of our spirit mediums—those lighthouses of the spiritual skies—of whatever class or degree. Such as these stand in relation to the Spiritualism of the nineteenth century, where stood the "man of sin" foreseen by Paul in relation to the great spiritual outpouring in the first century, who finally succeeded in removing the beautiful mediumistic structure of that day from off the Christ-rock on which it was founded, and subjecting it to a priestly rule that, in the name of its founder, drenched the world for a thousand years in the blood of his true mediums and disciples.

THOMAS R. HAZARD.

A Faculty Fact With a Setting, or Something about Healing and Mrs. Folsom.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

"Not all at once, as thunder breaks the cloud,
My words at first are rather sweet than loud."

The poet as usual comes to my rescue, and the couplet is explanatory if not suggestive; having a circumstance in the healing art worth relating, it suggests my prefacing it mildly with a healthy setting. The circumstance I have reference to was not an accidental one, but one among many very creditable to the skill of Mrs. M. J. Folsom. As this cheerful and popular person comes before me in my mind's eye, I feel inclined to say a word about her and her bower, at No. 2 Hamilton Place. Mrs. Boffin, as the readers of Dickens know, had a bower, and why not a Folsom's bower? What constitutes a bower? An apartment where the things are not too nice for every-day use and yet nice enough to convey an air of respectability and a general at-home-a-tive-ness in the *tout ensemble*; a few pictures on the wall and ornaments at suitable points; a piano inviting use if not used, and as in this case the features of the place somewhat enlivened with sundry cages with canaries and bobolinks, the birds seeming happy and sociable; a pleasant magnetism pervading the whole, or a silent something which makes one feel easy when there and an inclination to come again; and if you meet pleasant people among the callers and frequenters, as is most always the case here, it adds a luxury to the picture. Now it seems to me that I have explained what a bower is, or what Mrs. Folsom's bower is, and have also kept my words in harmony with the starting couplet, as being at first rather sweet than loud; the louder accent I will put on the last syllable when I relate the healing circumstance, which is the chief reason for writing this article. I think in this way I may hit two birds with one stone, and also perhaps throw a little lustre on the important but prosier part of the communication. Let me add that one of the pleasantest social places that I visit when I have a leisure moment of an afternoon, is Mrs. Folsom's rooms, which without any authority I have called a bower. I do not see much of the lady herself, as she is much engaged, sometimes in the small front ante-room giving a sitting, as she is a good medium, or giving a clairvoyant diagnosis to some invalid, or giving baths or treatments to patients in the rear apartments arranged for the purpose. Fortunately I am no cripple or invalid, and never take physic or treatments for the fun of it, so I cannot speak experimentally; but those who can, bear high testimony to her qualifications, and the fact that she is so constantly busy is testimony of itself.

I said this bower was an attractive place, and a great many have discovered the fact; and I am quite indebted to it as a place to meet the faces of friends with spiritual proclivities. I do not suppose she will thank me for the superfluous part of this notice, but I think the friends, when in the vicinity of this pleasant social exchange, had better drop in there and find pleasant company and be made welcome. The lady herself has an eye to business, which is to attend to those who need a physician; and as people are always inquiring for a good healing medium, so besides this hint for the saints and the saintesses to be sociable, I tell them also of a good doctress. The other afternoon I saw our venerable Thomas R. Hazard coming out of the bath-room. He had been taking a course for some complaint, and he said it had done him good; and his looks testified to it. I was glad it had proved a Bethesda to him, for although in his eighty-fifth year, he seemed fifteen years younger than that after the angel had troubled the water for him. I ought to say, however, this youthful old age is constitutional with him: but for all that, Spiritualists know there is a basis of truth in the Bethesda story, and that angels do come down as of old, and by and through their instrumentality men and women are enabled to take up their beds and walk, when otherwise they would not, as in the case that I am now going to mention, as an honest statement of an actual case which any one can verify; and it seems to me the lady ought to have this public credit, both for her sake and for the sake of others who may be suffering from learned ignorance, and thus learn that there may be sometimes a more excellent way than the medical faculty have found out.

Mrs. Merritt, who lives at No. 327 Columbus Avenue, early last March placed herself under the care of Mrs. Folsom, having been entirely given over by her physicians, men of eminence in the Allopathic section of the profession, who were entirely deceived in her case, and treated her for cerebral neuralgia, and of course without any ameliorative or curative result. Mrs. F., in trance, discovered that the true and only cause of her trouble was cancer of the *uterus*. It would hardly be interesting to give a detailed description of her great prostration and general debility—the fact of her existence in itself was a miracle—so I will omit that and say Mrs. F. put her at once under treatment, viz., magnetic manipulations, local applications, &c. Every operation or treatment relieved her; the periodical spells of incipient insanity and the general debility under which she had suffered so severely for more than four years, entirely disappeared, and now, at the close of only sixteen weeks, under the care and treatment of Mrs. Folsom, she is a well woman in every respect—fleshy, hearty appetite, healthy, without a vestige of the trouble that had brought her to the verge of the grave.

As is very natural, her previous medical advisers refuse to investigate her condition when appealed to by her, or to recognize the means by which she has now been restored to health; but she is now entirely well, and a remarkable trophy of the triumph of magnetic treatment in conquering disease in the human system. It is appointed for all men once to die, in a physical sense, but it seems to me the medical faculty have got a load of sins to answer for in malpractice born of ignorance, often shortening human life, and not the least of those sins is the fact that the members of that faculty if they had the power would stop by statute the privilege of Mrs. Merritt, and others similarly situated, from applying for relief to any one outside of the profession; no matter what occult powers they possess, they must be called quacks, and treated like impostors; better death under its rule than life saved counter to it.

One of the collateral blessings that Modern Spiritualism has brought in its train, is the army of healers who, as a general thing, throw physic to the dogs, and have much of their healing balm in their own persons, and in an invisible power behind them, analagous to the ancient legend of the angel at the pool of Bethesda, of which I have already spoken, the factors now as then being often angelic influences. It is my opinion, useful as the medical profession may sometimes be, that, should it grow beautifully less, and the healing mediums increase with their Indians or angels behind them, the average duration of human life would perceptibly lengthen; that such diminution on the one hand and increase on the other may take place, (and I have no doubt it will,) is my sincere wish. In keeping with the wish, I take pleasure in mentioning this fact of Mrs. Merritt's remarkable cure through the treatment of Mrs. Folsom, and saying what I have of her local habitation; and perhaps I ought to add that by the time this appears in print, the lady will be extemporizing a bower and practicing her healing art temporarily at the popular camping-ground of Lake Pleasant.

Mind-Reading.

The subject of "mind-reading," made somewhat prominent recently in London by what are termed "the astonishing feats of W. I. Bishop," an individual whose chief claim to notoriety in this country is the remembrance of his successful effort to obtain the endorsement of clergymen, ex-Governors and other persons of note, to a so-called "Exposure of Spiritualism," the sequel to which was a most lamentable exposure of their credulity and his selfishness, has called to the front all those "scientists" of England who feel impelled to adopt any theory, however wild, improbable and unscientific, that, to an unthinking multitude, may appear to disprove the truths of Spiritualism.

Of these champions of Materialism, and who, strange to say, the Church quotes as authority for repudiating Spiritualism, notwithstanding in doing so it destroys the corner-stone of its temple, Dr. Carpenter and Prof. Lancaster take the lead. They appear to imagine that in "mind-reading" they find a means for the solution of all the mental phenomena which have so perplexed them in their efforts to annihilate the positive evidence now furnished us of a continuation of our existence beyond the event termed death. But it is not fully satisfactory to themselves; even mind-reading must have a producing cause, and to define this without appearing to favor the spiritual theory is a task that is very far from being an easy one to accomplish.

When these scientific skeptics undertook to reply to the interrogatory that a few years since was thrust upon them from every quarter, "If Spiritualism is not Spiritualism, what is it?" they bestirred themselves to find something to meet the case, blundered upon Mesmerism and said it was that with a new name. But this gave rise to another query, "What is Mesmerism?" and a satisfactory solution of the problem seemed to be no nearer being arrived at than at first. Now we are told Dr. Carpenter has pronounced the phenomena that Bishop professes to exhibit to be "muscle-reading," and the provoking question is asked of him, "What is muscle-reading?" As remarks the *Valley Visitor*, of Newburyport, Mass., his attempt to explain mind-reading by giving it a new name does not make the subject any plainer. It is the same form of argument used by the materialist to blot God from the universe. He says God did n't make man; man is the product of development, the higher coming from the lower orders of nature through the ages. But that argument, if it be an argument, is good for nothing, since it admits of a beginning somewhere. If you say that the farmer does not create a pumpkin, it comes from a seed, it is just as difficult to account for the seed as for the grown vegetable.

The fact is, these scientists, "wise in their own conceit," sensing to what conclusion the admission of the truths of mesmerism, clairvoyance and magnetism will inevitably lead, and seeing the predicament in which they will be placed if they persist in following the course they at first set out upon, which was to attribute to one or all of those causes the manifestations claimed to be of spiritual origin, now turn their backs upon those truths and plant themselves firmly and resolutely upon a materialistic base; Dr. Carpenter, of England, educing "muscle," and Dr. Hammond, of this country, "the spinal cord and sympathetic ganglia," as, to use the latter's own words, "the cause of all the most striking phenomena of what is called Spiritualism."

There is not much to boast of in the methods adopted by the learned professions in explanation of spiritual manifestations, from the year 1849, when it was stated in the *Scientific American* that Prof. Loomis had discovered the rappings to be produced by vibrations caused by the friction of the water passing over the dam at Rochester, to the present time; they all appear trivial, and from a truly scientific point, unreasonable and foolish.

The only rational and legitimate deduction to be drawn from the mind-reading phenomena is, that man has spiritual or mental powers of which he scarce knows the existence, much less their uses. "Our trouble is," as the *Visitor* remarks, "we don't know ourselves, and feebly we creep along, denying that we have power to stand or walk. Some strength and knowledge we have gained of what is external, because we are most in exteriors; but we are only waking to-day to what is interior; and when we shall have lifted the curtains and let the spiritual sunlight into our spiritual abodes, we shall find that in our poverty we have carried about within us spiritual and celestial riches, to which all material wealth—all known and seen, and all buried in the bosom of the earth—is as nothing in comparison. Then doubts of the most wonderful phenomena may pass, in the brightness and glory of the day we shall reach, revealing new states and new truths of which we could have no comprehension now if they were revealed to us.

SPIRITUALIST LECTURERS.

REVISED AND CORRECTED.

[This List is for lecturers only. If any names appear of those *not* lecturers, we earnestly advise *bona fide* speakers to inform us.]

REV. WILLIAM ALCOTT, Swift River, Cummington, Ms.
J. MADISON ALLEN, Matfield, Mass., box 26.
MRS. N. K. ANDROSS, trance speaker, Delton, Wis.
C. FANNIE ALLYN, Stoneham, Mass.
MRS. R. AUGUSTA ANTHONY, Albion, Mich.
MRS. M. C. ALLREE, inspirational, Derby Line, Vt.
WM. H. ANDREWS, M. D., Cedar Falls, Ia.
REV. CHARLES ANDRUS, Flushing, Mich.
MRS. EMMA HARDINGE BRITTEN, The Limes, 1 Humphrey street, Cheetham Hill, Manchester, Eng.
MRS. NELLIE J. T. BRIGHAM, Colerain, Mass.
MRS. R. W. SCOTT BRIGGS, West Winfield, N. Y.
BISHOP A. BEALS, Jamestown, Chautauqua Co., N. Y.
MRS. PRISCILLA DOTY BRADBURY, Fairfield, Me.
CAPT. H. H. BROWN, Saratoga Springs, N. Y.
MRS. E. BURR, inspirational, box 7, Southford, Ct.
ADDIE L. BALLOU, Sacramento, Cal.
MRS. H. F. M. BROWN, National City, Cal.
DR. JAS. K. BAILEY, care *R. P. Journal*, Chicago, Ill.
WM. S. BELL, 73 Fourth street, New Bedford, Mass.
J. R. BUELL and MRS. DR. BUELL, Indianapolis, Ind.
MRS. A. P. BROWN, St. Johnsbury Centre, Vt.
C. A. BLAKE, 58 Front street, Worcester, Mass.
MRS. S. A. BYRNES, 95 Webster st., East Boston, Mass.
J. FRANK BAXTER, 181 Walnut street, Chelsea, Mass.
MRS. L. E. BAILEY, Battle Creek, Mich.
A. B. BROWN, box 711, Worcester, Mass.
MRS. ABBY N. BURNHAM, 9 Davis street, Boston.
MRS. EMMA J. BULLENE, 137 East 27th street, New York.
MISS LIZZIE D. BAILEY, Louisville, Ky.
W. J. COLVILLE, inspirational orator and poet, 47 West 37th street, New York.
WILLIAM EMMETTE COLEMAN, Chief-Quartermaster's office, Presidio of San Francisco, Cal.
WARREN CHASE, Santa Barbara, Cal.
DR. DEAN CLARKE, Portland, Ore.
MRS. HETTIE CLARKE, trance, 57 Dover street, Boston.
MRS. S. E. CROSSMAN, 5 Temple Place, Boston.
DR. J. H. CURRIER, 71 Leverett street, Boston, Mass.
MRS. JENNETT J. CLARK, Plainville, Ct.
GEORGE W. CARPENDER, Kendallville, Ind.
MRS. MARIETTA F. CROSS, trance, W. Hampstead, N. H.
MRS. M. J. COLBURN, Chanda, Hennepin Co., Minn.
MRS. BELLE A. CHAMBERLAIN, Eureka, Cal.
DR. JAMES COOPER, Bellefontaine, O.
DR. L. K. COONLEY, Payne Mansion, Marshfield, Mass.
MRS. AMELIA H. COLBY, Laona, N. Y.
REV. A. C. COTTON, Vineland, N. J.
EBEN COBB, inspirational, 152 Castle street, Boston.
MRS. LORA S. CRAIG, Keene, N. H.
REV. NORWOOD DAMON, 62 Warrenton st., Boston, Mass.
WM. DENTON, Wellesley, Mass.
ALFRED DENTON CRIDGE, Wellesley, Mass.
MISS LIZZIE DOTEN, Pavilion, 57 Tremont street, Boston.
MRS. ADDIE P. M. DAVIS, Birmingham, Ala.
A. E. DOTY, Ilion, Herkimer Co., N. Y.
A. H. DARROW, Waynesville, Ill.
A. BRIGGS DAVIS, Brentwood, L. I., N. Y.
MRS. C. A. DELAFOLIE, Hartford, Ct.
JOHN N. EAMES, inspirational, Boston, Mass.
THOMAS GALES FORSTER, 367 West 45th st., New York.
J. WM. FLETCHER, care *Banner of Light*, Boston, Mass.
REV. J. FRANCIS, inspirational, Sacket's Harbor, N. Y.
MRS. CLARA A. FIELD, inspirational, 19 Essex street, Boston, Mass.
MRS. MARY L. FRENCH, Townsend Harbor, Mass.
MRS. M. A. FULLERTON, M. D., Buffalo, N. Y.
GEORGE A. FULLER, trance and normal, Dover, Mass.
NETTIE M. P. FOX, inspirational, Newton, Ia.
MRS. M. H. FULLER, Saratoga, Santa Clara Co., Cal.
A. B. FRENCH, Clyde, O.
P. A. FIELD, Bernardston, Mass.
MRS. ADDIE E. FRYE, trance medium, Fort Scott, Kan.
DR. H. P. FAIRFIELD, Worcester, Mass., P. O. box 275.
KERSEY GRAVES, Richmond, Ind.
N. S. GREENLEAF, Lowell, Mass.
ISAAC P. GREENLEAF, Onset Bay, East Wareham, Ms.
SARAH GRAVES, inspirational, Grand Rapids, Mich.
MISS LESSIE N. GOODELL, inspirational, Amherst, Ms.
CORNELIA GARDNER, 68 Jones street, Rochester, N. Y.
DR. E. G. GRANVILLE, Terre Haute, Ind.
MRS. M. C. GALE, inspirational, North Lansing, Mich.
ELLA E. GIBSON, Barre, Mass.
GEORGE H. GEER, inspirational, Farmington, Minn.
MISS E. M. GLEASON, trance, Geneva, Ohio.
E. ANNE HINMAN, West Winsted, Ct., box 323.
LYMAN C. HOWE, Fredonia, N. Y.
M. F. HAMMOND, unconscious trance, Worcester, Mass.
MRS. S. A. HORTON, Galveston, Tex.
REV. J. H. HARTER, Auburn, N. Y.
DR. E. B. HOLDEN, inspirational, North Clarendon, Vt.
MRS. F. O. HYZER, 433 E. Baltimore st., Baltimore, Md.
MRS. L. HUTCHISON, inspirational, Owensville, Cal.
MRS. M. A. C. HEATH, Belfast, N. Y.
ANNIE C. TORRY HAWKS, Memphis, Tenn.
ZELLA S. HASTINGS, inspirational, East Whately, Mass.
MOSES HULL, Limesville, Crawford Co., Penn.
MRS. MATTIE E. HULL, Limesville, Crawford Co., Penn.
SUSIE M. JOHNSON, 317 First Av., So. Minneapolis, Minn.
MARY L. JEWETT, M. D., trance, Rutland, Vt.
MRS. S. A. JESMER, Amsden, Vt.
DR. WILLIAM R. JOCELYN, Santa Cruz, Cal.
MRS. L. E. H. JACKSON, Lock Box 18, Fitchburg, Mass.
O. P. KELLOGG, East Trumbull, Ashtabula Co., O.
MRS. R. G. KIMBALL, Lebanon, N. H.
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Convention of Spiritualists.

A Mass Convention of Spiritualists will be held in Minneapolis, Minn., at Harrison's Hall, from Sept. 2d to 5th inclusive. Object, to have a glorious time, and to form a new State organization of Spiritualists. Good speakers and test mediums are expected to be present. Efforts are being made with the railroads to return those who attend the Convention at one-fifth the regular fare.

We cannot promise free entertainment for all, but shall do the best we can to provide for those who come. Come! and let us have a grand reünion and a good time. Speakers engaged: Rev. Samuel Watson and A. B. French.

Per order of Committee, SUSIE M. JOHNSON.
Minneapolis, July 20th, 1881.

Antwerp Grove Meeting.

The Spiritualists' Annual Grove Meeting will be held Aug. 20th and 21st in Dane Wentworth's Grove, near Antwerp, Ohio. Speakers, A. B. French, of Clyde, O., and Mrs. M. C. Gale, of Flint, Mich. A. J. CHAMPION, *Secretary.*

New Hampshire.

The New Hampshire State Spiritualist Association will hold a Quarterly Meeting August 27th and 28th at the Sunapee Lake Camp-Meeting.

Per order, ANNA M. TWISS, M. D., *Secretary.*

SPECIAL NOTICES.

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

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

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

Banner of Light.

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☞ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is as 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.*

Urgent!

THE U. S. CENSUS REPORT ON SPIRITUALISM.

An effort is being made by those officially engaged in making up the new United States census to secure for the Spiritualists an accurate representation in its statistics of Religious Organizations.

In furtherance of this object we earnestly request that the names and location of all Spiritualist Societies, together with names and addresses of the principal officers of each, be forwarded to *this office at once.* We trust that all who can furnish such information will recognize the importance of complying with the request.

The Navajos.

The Navajo agency is at Fort Defiance, New Mexico, and there has been trouble there for some time past. The causes for it are not apparent on the surface, but they none the less actively exist. Recently they have made themselves felt in a manner to bring things to a crisis; which fully serves to illustrate *once more* the perverse blundering of the Government. The trouble originated with putting an incompetent agent in charge. The last regular agent, named Eastman, was a rigid Presbyterian, agreeably to the system which distributed the different Indian tribes among the different Orthodox sects. The Presbyterian church of course became the church of that part of the country, although the Roman Catholics had claimed it as part of their religious domain before the spiritual charge of no less than fifty thousand Indians was thus all at once transferred to the hands of a man of a different religious creed.

Eastman is described as a zealot who punished the Indians for card-playing, and even for using profane words they had learned from the white men and whose meaning they knew nothing about. He cut off their rations, and so forth. Sometimes, when he seized a pack of cards from them, he would give them a little piece of tobacco, so that they gave him the nickname of "Little-piece-of-tobacco." The charge brought against Eastman at last was that he bought up a lot of Mexican dollars, and paid the Indians with them at the price of American dollars, making quite a handsome turn by the operation. He carried matters at such a rate that his life was at length insecure; the Indians at one time threatening to throw him into a pond, from which fate the timely presence of a friendly blacksmith saved him. He finally fled from the agency and took refuge at Fort Wingate, leaving his effects behind and sending back his daughter to pack them up.

Capt. Bennett, of the Thirteenth Cavalry, was assigned to the agency temporarily. The Navajos are represented as never having been more contented and prosperous than under his supervision. He is described as having managed them with rare tact and judgment. But now we learn, Eastman, who has been in Washington, drawing his pay as agent but doing nothing, has been returned to his former charge. It seems as if the Government purposely courted trouble by such an act, intending to insult the Indians and to excite their hatred. Gen. Pope at first refused to relieve Capt. Bennett, declaring that no man like Eastman should be permitted to assume the agency again. For all that, Capt. Bennett has been relieved and Eastman sent back. The Navajos positively assert that they will not have him over them. Nor would we, either, if we were in their place. It would now be just like the rest of the Government willfulness and blundering to order Capt. Bennett, whom the Indians like, to move down upon them and force them to submission at the muzzles of muskets and the points of bayonets. That would be a fair specimen of its tact as well as its philanthropy.

The moral of the whole story is on the side of the Indians, however, and it is this: They say they will not have Eastman, and they say they *will not go to war.* They possess large wealth in their extensive flocks and the number of their horses, and are unwilling to risk it in such an encounter. But they declared they would get rid of Eastman if he came back, and he must have been more than a fool to wish to go under such circumstances. Nevertheless, he went back, and but a single Indian had shaken hands with him at last accounts. The general feeling is so intense that all the workmen at Fort Defiance had left the place—blacksmith, carpenters, engineer and the rest. Eastman re-engaged his old clerk, whom Capt. Bennett had discharged on discovering that he had cheated the Indians when paying them. He started to return, but hearing on the way of the serious state of affairs, he turned back, declining the risk. The Government can have no excuse for persevering in its present course. If violence ensues, it will be wholly its own fault, for the Navajos say they will not fight. The Government, however, seems bent on forcing them to.

The following is the reported conversation between a Navajo chief and Eastman, soon after his return:

"*On meeting him* Gana-Muncho said: 'How comes it that you are here?'

'I have been sent by the Great Father at Washington to take charge of you,' replied Eastman.

'Why did he not send us a laborer from the railroad—*anybody*, rather than you?' returned the chief, scornfully. 'Now, I want to give you a piece of advice: the best thing you can do for yourself is to get into a wagon and leave this place as quickly as you can,' he continued.

'Who told you to say that?' demanded Eastman.

'Now, I want to hear no more of such talk,' said Gana-Muncho, angrily. 'I have brains, and can think; I have a mouth, and can speak; I have a heart, and can feel. My brain, mouth and heart are my own, and I can use them for myself; I am a full-grown man, and can think for myself; I need nobody to teach me. So I want to hear no more such words from you—"Who told you to say that?"'

'Williams has got to leave the reservation,' said Eastman.

'I do n't want to hear any words about that,' said Gana-Muncho. 'I came simply to tell you what I thought about you; I have said my say, now I shall ride away again.'

Williams is a trader for whom the Navajos have a great friendship. He is located between Fort Defiance and the Moqui pueblos. For some reason Eastman dislikes him intensely. He has really reason to be deeply grateful to him, for but for Williams he would probably now not be alive. At one time an enraged Navajo set out with the full determination of shooting Eastman, but Williams, learning his intention, mounted and started in pursuit. Overtaking the Indian, he dissuaded him, and made him turn back."

The Philosophy of Spiritualism.

There has been from the first an apparently "irrepressible conflict" between the facts of Spiritualism and the spirit of the Allopathic medical profession—the gentlemen who boast of being "regular." The bitterness of their hostility has been unable to find any better weapons of assault than theories of toe-joint snapping, fraud and hysteric or pathological conditions, which make no impression except on the ignorant.

And yet where should Spiritualism find its best scientific expositors and defenders except among those who are familiar with human anatomy and physiology? who study that wonderful nervous system of man out of which grow his mysterious faculties, and every departure from the common-place facts of daily life.

While it is known that the brain is the organ of the mind, and that a large portion of the brain has nothing to do with animal life, but may be cut off without impairing a single process of that life, yet does by its loss take away everything psychic from the animal, leaving it without an idea or desire—why have not physicians explored this psychic realm of the brain for the peculiar psychic faculties concerned in Spiritualism? There is but one reason—the Allopathic medical profession is dominated by an intolerant and stubborn materialism, upon which facts and arguments make no impression.

There are a few exceptions to this remark, but they are men who stand out distinctively as reformers, and draw down upon themselves the merciless hostility of the Allopathic party. Dr. Gall, the most eminent physiologist in Paris, and Dr. Elliotson, at the head of the profession in London, encountered a systematic hostility, even greater than that arrayed against Harvey, because they developed the mental phenomena of the brain, and the powers of animal magnetism.

The only living physician who has explored the rich domain in which physiology and psychology connect is Prof. Buchanan, who presented this subject in his lectures at Lake Pleasant on the 7th and 10th of August. In his teaching as a medical professor, and in his system of Anthropology, published nearly thirty years ago, all the phenomena of the soul which constitute Spiritualism have been traced into connection with the brain and made a part of the science of man, as intelligible as any department of physiology. Spiritualism treated thus, becomes a satisfactory science by being explained and correlated with all the physical sciences which in the human constitution are blended with the laws of life. While the Allopathic profession utterly refuse to listen to any such scientific investigations as these, Spiritualism has reared up a large body of liberal thinkers, who rejoice in the progress of the most profound of sciences.

The Concord School.

The sessions of the third summer of this School were brought to a close on Saturday last. In these three years it has fairly won its way to a place in American thought. It has gathered together a group of advanced thinkers, whose very presence is a welcome and most effective protest against the gross materialistic tendencies of the age. It is a revival of high and pure thinking, of abstract statements of life in its largest and best relations, of ideality in contrast with mere worldly and unproductive knowledge. It did well last year, but it has done better this.

☞ In looking over our files we have had brought vividly to mind many of the early workers in the cause of Spiritualism, at a time when it was not so widely accepted as it is now, prominent among whom we find Dr. Charles Main, who, even before "the rappings" at Hydesville, was, in truth, a Spiritualist. For more than a fourth of a century, with the exception of a brief interval in 1875, when he visited Europe, Dr. Main has been actively employed in Boston in healing the sick, and is to-day as energetic and successful in his labors as ever. His residence, No. 60 Dover street, is the scene of many cures that in ancient times would have been looked upon as miraculous.

☞ Mrs. H. G. Knapp, wife of one of the editors of the *Advertiser and Chronicle*, Nyack, N. Y., passed to the higher life on the 30th ult. She was of a progressive turn of mind, and had full faith that she was to enter upon a life that is a continuation of this, but nobler and more grand.

☞ C. B. Lynn's discourse on Sunday, July 31st, at Lake Pleasant, was well received. On Saturday, Aug. 13th, he spoke on "Ingersoll and his Critics" at the same place. The Boston *Herald* of the 14th contained a good digest of the last mentioned address.

The Changed Tone.

Some months since Rev. Prof. Austin Phelps, D. D., contributed an article to the *Congregationalist* in which he characterized Spiritualism as "*a putrescent heap.*" In his treatment of its principles and claims he made no effort to disguise his supreme contempt of the whole subject, and generally of its disciples. That article was reviewed at length by the Editor-at-Large in his Secular Press Correspondence. The reply was a searching analysis and complete refutation of the Andover Professor's dogmatic assumptions; at the same time it was a timely and salutary caution to all similar offenders against the dignity of truth and the proprieties of religious controversy. How far Dr. Brittan's polite but scathing review may have been influential in modifying the offensive tone of the "Sacred Rhetoric" illustrated at Andover we may not absolutely determine; but some power has accomplished a most decided reformation or change of opinion in Dr. Phelps's mind as to the importance of questions involved in the subject, as was to be seen in the article we republished from a more recent number of the *Congregationalist* a short time since, and which is alluded to as follows in the *New York Tribune* of the 24th ult.:

"The Rev. Dr. Austin Phelps, professor emeritus of Sacred Rhetoric at Andover Theological Seminary, believes that the pulpit ought not to ignore Spiritualism. In an article in *The Congregationalist* he says: 'When people find their inherited faith in miracles and in inspiration muddled by the modern necromantic marvels, it is natural, it is reasonable that they should ask: "What do these things mean?" And so long as popular science says never a word, who shall give to the people the necessary satisfaction, if the pulpit does not? Has not this thing been let alone long enough? Is it not time that the clergy should have opinions about it which, as theologians, they are willing to be responsible for, and opinions which shall commend themselves to the good sense and the biblical faith of their hearers? It can never be beneath the dignity of the pulpit to answer any inquiries, touching religious faith, which an honest and sensible people are moved to ask.'"

It is with eminent satisfaction that we record the important fact that Professor Phelps has at last reached the rational conclusion that the clergy have "long enough" neglected their obvious duty in respect to Spiritualism. He reminds them in plain terms that they "should have opinions about it which, as theologians, they are willing to be responsible for." This is sensible, and substantially what the advocates of Spiritualism have been trying to impress upon them for the last thirty years. We are pleased to learn that the dense fog which so long clouded the theological mind is being dissipated. Andover begins to see the subject in a better light. We hope the clergy generally will follow the example and advice of Professor Phelps; step down from the church steeple-chase stilts to the level of those "honest and sensible people" who demand light and are waiting to receive instruction.

"The Two Worlds"

Is the title of a new paper devoted to Spiritualism, which Dr. Eugene Crowell proposes to bring out weekly on and after September 15th—his office of publication being located at 100 Nassau street, New York.

The veteran worker, A. E. Newton, Esq., whose literary record is too favorably impressed on the memory of our readers to require commendatory rehearsal at our hands at the present time, is to be the editor of the new paper; and both as regards its financial and editorial departments, the *Two Worlds* enters on its orbit with flattering prospects. It will be printed in folio form, on a sheet 21x29 inches—its subscription price being $1,50 per year. We wish the new paper the widest measure of success.

In initially addressing the public attention Dr. Crowell uses the following language in the course of his prospectus, which extracts we present as giving his views for the present, and an earnest of his intentions in coming time:

"The continued and resistless spread of the great movement known as Modern Spiritualism, not only in this country, but throughout the world, is a conceded fact. Whatever its source this movement has steadily gained ground for more than thirty years, despite most strenuous opposition from a great variety of sources. Its startling facts have already compelled respectful recognition, not only from the most influential metropolitan journals, but also from men of the highest scientific attainments.

This movement is firmly believed to betoken efforts on the part of inhabitants of the spiritual world to demonstrate their existence, and the true condition of the after-life, for the convincement, enlightenment and uplifting of humanity upon earth.

The Two Worlds, recognizing the basic importance of sensible demonstration from the invisible world, will aim to put on record in each issue trustworthy accounts of phenomena believed to be of spirit-origin, and will endeavor to discriminate carefully between the genuine and the illusive or fraudulent. Genuine and useful mediumship will be encouraged and defended, but fraud and imposture will receive no toleration in its columns.

The Two Worlds will especially aim to meet the difficulties and remove the prejudices of the religious world, by showing that this great modern spiritual awakening, in its better interpretation, is neither atheistic nor irreligious in its tendencies, but on the contrary points to a worthier, nobler and more spiritual conception of religion, calculated to satisfy the highest aspirations of the spiritually enlightened in all religious communions.

The Scientific, Philosophical and Practical bearings of true Spiritualism will also receive a due share of attention.

The publisher has the satisfaction of announcing that he has secured the services, as principal editor of *The Two Worlds*, of Mr. A. E. Newton, one of our oldest and most experienced Spiritualists, whose ability and devotion to the truth are so well known that any argument to prove his eminent fitness for this position would at this time and in this place be unnecessary. He will be aided by an able corps of assistants, whose names will be hereafter announced."

☞ It is with much pleasure that we are enabled to inform our readers that Dr. F. W. Monck, of London, is in all probability now on his way to this country; it having been his intention to embark for New York on the 4th or 7th inst. There is doubtless no one who has been longer or more favorably known in England as a servant of the cause of Spiritualism than Dr. M., both as a medium of various striking phases of spirit-manifestations, a magnetic healer and lecturer. He has also taken the Degree of Honor bestowed upon mediums by the English Government, namely, incarceration in prison for practicing spiritual gifts. A letter from Dr. Monck in reference to his plans while in the United States, reaching us too late for insertion this week, will appear in our next. His address until further notice will be care of *Banner of Light*, Boston.

☞ Frightened by the success of the Concord School of Philosophy in Massachusetts, the Evangelicals tried to offset the matter by a like movement at Greenwood Lake, N. Y., to be known as the Summer School of Christian Philosophy. The statement was at first widely published that the discussions following the lectures before this new School would be open to all persons wishing to participate in them; but Rev. Dr. Deems finally revealed the whole animus of the enterprise by saying: "We shall allow the largest latitude which is *consistent with Christianity.* The questions will be discussed scientifically, in the light of Christianity, and must therefore *be discussed by Christians.*" Here is *progress*, with a vengeance!

☞ Read the prospectus of *The Spiritual Offering*—fifth page.

WHAT SHALL THE PULPIT SAY?

BY ONE WHO DESIRES TO LEARN.

To the Editor of the Banner of Light:

Prof. Austin Phelps, of Andover, in his article in the *Congregationalist* of July 20th publishes his very pronounced opinion that the pulpit ought not now to ignore Spiritualism. And in this opinion why should he not be indorsed by all who have a genuine confidence in the truth and its ability to maintain itself in an open field? Surely if Spiritualism contains any valuable truth the world should know it. And as well should it know what of falsehood is covered by the same name. One thing is certain: Here is a fact, or collection of facts, whose presence cannot longer be ignored by intelligent people. Its various phenomena are too rife on every hand. How can the preacher ignore what no one else does or can?

But if the pulpit is no longer to ignore it—as for the most part it would seem to have done—the important question next arises, What shall it say? And certain it is that many preachers would be sorely puzzled over this question. This very perplexity is undoubtedly the reason why a subject everywhere else discussed, and bearing so closely upon fundamental truths of religion, has been so generally and so long ignored. If the pulpit only knew what to say it would no doubt long ago have said it. Many preachers—especially the more intelligent and candid—will in their hearts, if not openly, turn to Prof. Phelps for help here. "Tell us," they will cry, "what to say. You have studied the subject. You take the position of a teacher of authority upon it. You pronounce it a 'delusion,' 'a diseased and effeminate development of popular credulity,' while at the same time you admit that natural science has no adequate solution of its mysteries, and that phenomena closely analogous are abundant in the records of both the Old Testament and the New, which 'many are not qualified' to distinguish from those of Modern Spiritualism. In these difficult circumstances we earnestly beg you to tell us how to handle the matter."

It is hardly possible that Prof. Phelps does not himself recognize this profound need of his brethren. Will he kindly meet it?

There is a certain way of meeting it for which they will not feel themselves much beholden to him. They can construct their own ignorant and passionate denunciations of it for themselves, if they are willing to do this. They can blindly identify it with "the sin of witchcraft," and level at it the prohibitions of the Jewish civil law. (And why not at the same time, to be consistent, all its other prohibitions and requirements, together with their penalties?) They can make various appeals to prejudice, if they consider that sound reasoning. They can pursue side issues, irrelevant or insignificant points, and make the whole question appear to turn upon them, if they are so disposed. They can easily point out the crudities, extravagances, inconsistencies and errors, theoretical and practical, the follies and vices even to be found among its disciples, if they should happen to forget that this style of argument would be as easy and as valid against Christianity so-called as against Spiritualism. They could clearly show many of its teachings to be in conflict with Orthodoxy, so-called, if they could only as clearly show what Orthodoxy is, a difficult matter in "this age of silent revolution," as Prof. Phelps well calls it, when "faith," as he tells us, "is not so well defined." They could also prove it to be at war throughout with the doctrine of a plenarily inspired and infallible Bible; and if they could only prove this doctrine to be true—any more true than that of an infallible church—they could on this ground disprove some of the assertions of Spiritualism. In short they could resort to various illogical, unfair and even absurd methods of attack, if so disposed, without help from Prof Phelps. And perhaps not a few of them will be moved by his appeal to just this course. But the larger and fairer minds among them will not condescend to it. They will look for more light before they speak. And not unreasonably among their searchings will they look somewhat to the Andover professor.

Will he utter the right word for them?

He may. And yet this article gives not the least indication of it.

Indeed, it is most noticeable that *nowhere in it does he suggest to them to study carefully the subject.* Some critic upon it writes, rather inadvertently, that Prof. Phelps "wants the pulpit to inform itself in regard to Spiritualism so that it may teach the people concerning it." "To inform itself"! I look in vain through all his article for a hint of this. Had he made this distinct point it would have been most commendable in him. Let the pulpit by all means *inform itself.* But. Prof. Phelps says nothing whatever of this duty. For aught that he *says*, it is unnecessary. The people are left to believe that the pulpit is fully equipped for an effective onslaught upon Spiritualism. And the pulpit itself is to believe this, though certainly nothing can be further from the truth. Does this indicate that what he would really urge upon the pulpit is not after all investigation, but attack? He himself authoritatively pronounces Spiritualism a "delusion." Is he simply prompting the pulpit to follow his dogmatic example?

Alas! To-day this would be a very ineffective proceeding for the most part, as compared with what it once might have been. And indeed a very impolitic and unsafe one. On many subjects now the intelligence of the pews fully equals that of the pulpit. Not improbably it does on this. The preacher must know his ground; be posted at least upon the great facts of his theme, and venture no random ill-considered talk, or so far from carrying his hearers with him he will awaken only recoil.

Will Prof. Phelps advise his brethren to the only rational and dignified course—the only respectable course—for a body of educated public teachers? Will he say to them, "Search, first of all, for the facts, the grand basic facts, if there be any, on this subject?" Will he bid them inquire, and if he can, assist them in the inquiry, "Precisely what phenomena, if any, may be admitted, must be admitted as really occurring"? Is that, for instance, of direct or independent slate-writing, where without contact of any visible human hand, or even the use of pencil, in full sight of a group of scrutinizing spectators and in broad daylight, intelligent messages are written by an invisible power? Is this done? Or is every one of the ten thousand instances in which to the most competent and careful observers it appears to be done, a trick of legerdemain? After adequate investigation, Yes or No? It is a bare question of fact; capable of a most certain answer one way or the other; and deserving one for its fundamental importance, though the inquiry involve any amount of trouble. The lover of truth who is ignorant on this point might well await breathlessly the answer. Shall the preacher "ignore" such a question as this, and think himself qualified to teach other people on the first principles of Spiritualism? When this question is settled, that an invisible intelligence can and does thus express itself—for so it must on due investigation be answered—let the preacher learn whether clairvoyance be a fact or not, a fact as certain as any other of natural science. Not, may lying pretenders to this gift be sometimes found, but is the genuine gift ever a fact, and so proved by abundant evidence? And does it extend to "the discerning of spirits," as in apostolic times? So of clairaudience: is it a fact, or not? And so of the power of spirit over matter directly, that is, without physical contact. Can it in this way move heavy furniture, lift a man to the ceiling, and bear him through the air? Can it assume form, one recognizable by the ordinary senses of sight and touch, and this by scores of people at once? Can it—disembodied spirit, or spirit having no physical body—in its use of matter speak audibly and intelligently? Sing wonderfully? Solidify into a weight as substantial as flesh? Dissolve again into apparent nothingness? Can it take possession of the brain and nervous system of men, women and children, enabling them—otherwise utterly disqualified—to speak with marvelous eloquence, to improvise no mean poetry, to paint with a celerity no artist in the flesh can approach most finished pictures, to write in languages, ancient and modern, unknown to them? Can it dissipate solid matter, as wood or iron, so that it shall become undiscoverable by any of the five senses, and then reconstitute it again, as in Zöllner's famous experiments?

Has spirit done these things—any or all of them? This is the question of basic fact to be answered by Prof. Phelps and his brethren of the pulpit at the very outset of all intelligent discussion of Spiritualism before the public. If these questions must with truth be answered in the negative, then thousands upon thousands of competent witnesses are liars. But if they must be answered in the affirmative—as most certainly they must be—then what Prof. Phelps calls "the historic reality of the phenomena" is established, and the way is properly opened for further inquiries.

Does Prof. Phelps or any one else suggest that this discussion would be so purely scientific as to be aside from the legitimate sphere of the pulpit? I admit that the *discussion* strictly of the basic facts might be so. But a well-founded opinion on them is obviously an indispensable preliminary, unless the pulpit can afford to go on in its old way of ignoring or contradicting the well-ascertained truths of science. Many of these truths have most necessary and important bearings on the truths of religion. The facts of Spiritualism, if they be at all what is claimed by its students, are more intimately and inseparably connected with true religious teachings, far more so than were ever those of astronomy, geology, ethnology, ancient geography and history, on which the pulpit has finally found it extremely unsafe to be seriously ignorant or in error. But if it thinks it wise to repeat upon this subject the old ignorance and folly it so long displayed on those, be it so. It will thus only hasten the time when it will be of little consequence to mankind what it says upon anything.

Belvidere Seminary.

It has been truly said that the great need of this country (and the world in general, as well) is a new system of education which shall combine the highest moral and physical culture with the active industries of life, that the combined influences of labor and culture may be sweeter, purer and nobler; a system which shall lead the young "to value human life and happiness more than money, and *truth* and *honor* more than place and power." Any agency looking toward the bringing in of such an era of hope for the coming generations is certainly worthy of attention and practical assistance. And as such we recommend to the reflective consideration of those who love their kind, and the young especially, the claims of the Belvidere Seminary, which was established at Belvidere, N. J., in 1867, by the Misses Bush, and which has ever since—while surrounded by all those untoward conditions which attend any deviation from the beaten path in the way of educational institutions—made a good showing of results accomplished.

This Seminary aims to be totally unsectarian in its character; to provide for the physical culture as well as the mental health of its pupils; and to inculcate among them "that degree of self-respect which is the foundation of the wisest self-control." The school year is divided into two sessions of twenty weeks each, beginning the third Monday in September and closing the third week in June.

The Misses Bush now announce that they are desirous of broadening the scope of this Institution by enlarging its buildings, and the founding therein of an Educational and Industrial Home, whose object it shall be to follow out, if possible, to the full the system above outlined—one of their plans in this direction being "The acquisition on the part of students during school life, of such practical knowledge of some one or more pursuits or occupations as will enable them, whether male or female, to become self-sustaining and order-loving members of society."

Those among our readers who are desirous of becoming more clearly acquainted with this Institution and its praiseworthy aims, can address for recent circular, The Misses Bush, Belvidere, Warren Co., N. J.

☞ We have received copies of Resolutions passed and Addresses to the Spiritualists of the United States on the occasion of the departure from England of Mr. E. W. Wallis on a visit to this country. These are from the "Nottingham Association of Spiritualists," the "Glasgow Spiritualists," the "Newcastle-on-Tyne Spiritual Evidence Society," and the "Dalston, London, Association of Inquirers into Spiritualism," all of which we shall present to our readers next week.

[Mr. Wallis reached Boston late on the evening of Monday, Aug. 15th, per steamer Marathon of the Cunard Line, and made us a brief call on the 16th. He has already been engaged to speak at Lake Pleasant Camp-Meeting on the 18th; and is ready to accept calls wherever his services are required. He can be addressed for the present care *Banner of Light.*]

☞ By reference to her card on our 5th page it will be seen that Mrs. James A. Bliss, materializing medium, of Philadelphia, will hold two séances at 94 Pembroke street, Boston, previous to her temporary departure from the city.

☞ We received on Monday last a pleasant call from Mrs. Mary E. Weeks, test medium, of Chicago, who is at present in the East seeking to recuperate her powers by a brief vacation.

BRIEF PARAGRAPHS.

Vaunt not of thy body, Bro. Seaver, because it is the house in which thou residest. Is not the master of the house more honorable than its walls? Is not thy soul the monarch of thy frame? Does the loss of thy body end all? Nay, nay!

The court of common pleas, London, granted Mr. Bradlaugh, Aug. 8th, a rule *nisi* for a new trial of the case of Clarke against Bradlaugh. The action was to recover from the defendant a penalty of £500 for having sat and voted in the House of Commons without taking the Parliamentary oath.

Thomas R. Hazard writes us, desiring it understood that in the second paragraph, fourth column, of his article, "A Defense of Mediums and Mediumship," printed Aug. 13th, "many" should read "man." Also that in the second paragraph, fifth column, of the same article, "elevator" should read "revelator." "Mythical," directly following, should also read "mystical." The author of "Living Forms and Living Faces," in the same issue, also desires us to state that the name printed "Robert" Kinsey *should* read Joseph.

Sitting Bull says he only surrendered because his women and children were starving. He don't place much faith in the promises of the government. And justly, too.

The treasurer of the Poor Children's Excursion fund acknowledges the total receipts to be $3,245,30.

Verily, verily, travelers have seen many idols in many countries; but no human eyes have ever seen more daring, gross and shocking images of the Divine nature, than we creatures of the dust make in our own likenesses of our own bad passions.—*Little Dorrit.*

The business of the Erie Canal is so light this season that unless there is a great improvement soon, many employés will have to be discharged; and it is the intention of the authorities to make the Canal self-supporting. As an institution it is believed to be on its last legs.

One hundred and sixty is the pulse-beat of death. At one time President Garfield's pulse reached one hundred and fifty-six, within four beats of the death-rate!

PUZZLE.

I'm found in lead, but not in tin;
I'm found in ale, but not in gin;
I'm found in ear, but not in lip;
I'm found in plunge, as well as dip;
I'm found in hop, but not in spring;
I'm found in sprat, but not in ling;
I'm found in cane, but not in stick;
I'm found in Tom, but not in Dick.
Now, if my whole by you is read,
'T will name a certain quadruped.

Coaches were first let for hire in London in 1625.

WANTED TO BE A CHRISTIAN.—The following anonymous epistle, says the *Traveller* of Aug. 10th, enclosing a ten-dollar bill, was received by an Andover shoe-dealer yesterday:

"Der sir some time ago i bot som buts offen you whn i pade you gav me ten dollers to mutch i send it bak becuz i wish too be honnest en a kristhun."

This is a fair offset to the late student-burglar case at Andover. Andover is considered the seat of learning—of a peculiar, ancient type.

The pious *Traveller* says this: "The genial Secretary of the Boston Board of Trade is receiving congratulations. It is a daughter; no pun-y affair; weighs 11½ pounds."

Buckle, Spencer, Huxley, Tyndall and others, all sought spiritual truths, but retreated because answers came not according to the empirical demands of their pet theories. They never do. It is useless to begin investigation by dictating to God which wards of a hospital shall receive his blessings, to the exclusion of those equally worthy.—*Mrs. Britten.*

Official information has been received at the Indian Office of the killing of the noted chief, Spotted Tail, by Crow Dog, at the Rosebud agency, on Friday, the 5th inst.

The following ingenious notice, it is stated, is prominently posted at the door of a ready-made clothing establishment in one of the poorer quarters of Paris: "Don't go somewhere else to be robbed; walk in here."

The Boston *Herald* remarks that "it is always a little suspicious to see a man's—and especially a politician's—piety too well advertised. Such a one is apt to need watching, however ill he may bear it."

A little girl was recently eating green corn by gnawing it from the cob, when, her teeth becoming entangled in the corn-silk, she said impatiently: "I wish, when they get the corn made, they would pull out the basting threads!"

Death is another life. We bow our heads
At going out, we think, and enter strait
Another golden chamber of the King's,
Larger than this we leave, and lovelier.
—["*Festus.*"

August 17th was the 43d anniversary of the release of Abner Kneeland from the Leverett-street Jail, Boston, where he was imprisoned sixty days in the year 1838 for the alleged and imaginary crime of "blasphemy."

A Vermont shoemaker being asked if he had any religion, made answer, "Just enough to make good shoes, glory to God!" and with an extra pull he drew the waxed thread firmly to its place. Let us endow his bench as a new chair in the divinity school.—*Christian Register.*

Aid for the Holmes Media.

Since our acknowledgment, Aug. 6th, of $5 contributed by Mrs. Susan P. Carpenter, of Foxboro', to this worthy object, we understand that a friend in Rhode Island, who declines the use of his name, has forwarded direct to Mr. Holmes at Vineland, N. J., the sum of $20. The purpose in view is commendable, and others should follow where these generous ones have led the way.

☞ At Bradlaugh's latest attempt to occupy the seat to which the votes of his constituents clearly entitled him, he was forcibly ejected by the police from even the *lobby* of the Parliament House, and Rt. Hon. John Bright and other members who protested against the act, were silenced by the chair for "irrelevancy"—whatever that may mean to the "conservative" British mind. The aristocratic London *Morning Post* calls the legal constituents of Mr. Bradlaugh "the rabble," "who are always ready to throw up their greasy caps in favor of a congenial spirit!" How do the *free* (?) people of England like the picture?

☞ Letters from President Garfield, Donn Piatt, Grace Greenwood and others, attest the miraculous healing power of Dr. Eliza Foster Stillman, 37 South Ashland Avenue, Chicago. Those afflicted should send for free circular, giving letters in full.

☞ We are in receipt from a most reliable source of further evidence of the fraudulent practices of D. McLennan in San Francisco. Our informant suggests the probability of his next move being that of an "exposer" (?) of Spiritualism.

☞ The Boston *Herald* of Monday, Aug. 15th, thus speaks of Onset and its prosperity:

"The last Sabbath exercises of the Spiritualists of Onset Bay for 1881 occurred on the 14th, and attracted the largest gathering of the season, fully five thousand people being present. . . . The exercises have been successful financially."

☞ By reference to the third and fifth pages of the present issue, the reader will find announcements of Spiritualist camp and grove meetings which promise to be of interest to all participating therein.

THE MANHOOD OF SPIRITUALISM.—We shall print next week an eloquent discourse on the above topic, as delivered through the medial instrumentality of Mrs. Cora L. V. Richmond, in Chicago, Ill.

By the Sea.

To the Editor of the Banner of Light:

The function of a correspondent, like that of a fisherman, is to drop his lines in the best places he can find. It matters not where I was when I last addressed you, and on this point I am somewhat oblivious. You may be anxious to hear from some one else; hence I may be the wrong man to realize your wishes; but I am at least intensely conscious of the fact that I have found *the right place* at last. If one cannot recover his health in this cool and breezy retreat it is useless to send for the doctor. There is nothing left but to call in a notary, execute his will, repent of his sins and accept his passport to the only better country.

Altogether the Ocean House is a delightful family institution. It is about one hundred yards from the shore; the beach, which stretches away for miles, is in all respects admirable, and the sand is so fine that the most delicate foot is not likely to be wounded by contact in chasing the waves. Away to the east we look far off over the deep blue sea, out of whose depths the sun seems to rise in the morning and the moon in the evening.

There is life and health in this air. It is so very bracing that men are able to live without stimulants and women may dispense with corsets. What an atmosphere; what a help to the temperance cause and to the natural development of the race! The gaudy dames of fashion and the gay butterflies that suck the honey-dews of perfumed nonsense, are not here. There is little display in dress, and no inconvenient devotion to ceremony. Everybody is affable and so is his wife, while the young girls are happy as little birds at the mating season. I have not yet been here one month, and what a change! I was sadly demoralized; did not eat much, and scarcely strength to speak the truth. A photograph taken on my arrival resembles a steel-trap. I expect to get the hatchet out of my face very soon and to develop something like a full moon instead.

Among the late arrivals I may mention that the afternoon train yesterday brought Mr. Luther Colby of the *Banner of Light*, and Dr. S. B. Brittan, of the Secular Press Bureau.

The ceaseless murmur of this everlasting ebb and flow is music to sense and soul for both saints and sinners. With this

"Great harmony that dies not of the seas";

with the ocean stretching away before us beyond the limits of vision; with cloud and sky like a curtained, star-lighted canopy above us—like a brooding spirit that shelters a world—we are not wanting in natural sources of inspiration. The Editor-at-Large observed that if he remained here long, he should be obliged to set up for a poet from the necessities of the case. Mr. Colby having been here before, is already developed, and your readers know that the Muses have more than once touched his pen with Promethean fire.

Yours cordially, JOHN.

Ocean House, Hampton Beach, N. H., Aug. 15th, 1881.

W. J. Colville's Meetings.

[From our Reporter.]

On Sunday last, Aug. 14th, W. J. Colville delighted his auditors at Republican Hall, New York, by an effective delivery of two lectures, which displayed great evidence that he is inspired in his utterances. His subject at 10:45 A. M., "If Spiritualism be True, why do Spirits Differ in their Teachings?" was handled in a masterly manner, a large portion of the audience refusing to leave the hall until they had congratulated the speaker. The argument was in support of an assertion that because Spiritualism is true, therefore spirits must differ in their statements, as all enter the other life as they leave earth, and all go to their own places and engage in their own works. While making no attempt to gloss over the blots which disfigure the spiritualistic page, the lecturer emphatically declared that the very lowest spirit ever able to return was capable of teaching some useful lesson to earth, and that where we were not to follow, we might profit by being warned of the results of crime.

In the evening the largest audience was present which we have seen in Republican Hall for a long while, very little space being unoccupied. "The Restoration of the Devil" proved a very interesting and instructive theme. Mr. Colville's inspirers spoke upon the origin and history of belief in the devil, and tracing the development of the idea showed that Jesus failed to discourage belief in evil spirits, and even taught his disciples to pray "Deliver us from the evil one." When giving their own views they said that the word translated "demon," and also "devil," in the New Testament only meant a spirit without a corporeal frame, not necessarily an evil spirit. The early Christians in exorcising devils simply dispossessed men's minds and bodies of disturbing influences. The devil of Milton grew out of an old legend about the asteroids, and was further a very figurative and rather indistinct recital of the old Kabbalistic doctrine of the fall of spirit into matter. All the Christian devils have once been angels. Men were pure before they fell; and will not goodness, the Alpha of their being, of necessity overcome all darkness and sin? The lecture closed with an earnest appeal to men and women to set about reforming all the devils they come across, as all are amenable to good influences, however long they remain obdurate. An original poem: "The Death of the Devil the Birth of an Angel," ended the exercises.

Mr. Colville will take leave of his friends in New York on Sunday, Aug. 21st, when he will deliver two inspirational discourses in Republican Hall, 55 West 33d street; subjects, 10:45 A. M., answers to written questions from the audience. 7:45 P. M., "The Gods of the Past, and the God of the Future." His future engagements are at Sunapee Lake, Aug. 28th and 29th; Lake Pleasant, Sept. 1st and 4th; and West Randolph, Vermont, Sept. 9th, 10th and 11th. His address will hereafter be 519 Columbus avenue, Boston, to which place he cordially invites his friends on the occasion of his birthday reception, Monday, Sept. 5th, at 8 P. M.

Movements of Lecturers and Mediums.

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

Dr. J. M. Peebles is lecturing in Dakota Territory, under the auspices of the Masonic Fraternity. All mail matter designed for him should be addressed to Hammonton, N. J., whence it will be forwarded to him.

Frank T. Ripley is meeting with much success in lecturing and giving tests in public at Milan, O. He is to speak in Whittaker, Ill., the last two Sundays of August. Engagements may be made for his services in Illinois, Ohio and Michigan. Address him at Milan, Erie Co., O., Box 320.

Engagements have been made with speakers to address the public at Beverly, Mass., from Sept. 1st to Jan. 1st, as follows: Sept., J. Wm. Fletcher; Oct. 2d and 9th, Mrs. N. J. Willis; Oct. 16th, Dr. J. H. Currier; Oct. 23d and 30th, Clara A. Field; Nov. 6th and 13th, E. W. Wallis, of England; Nov. 20th and 27th, Sarah A. Byrnes; Dec. 4th and 11th, I. P. Greenleaf; Dec. 18th and 25th, Jennie B. Hagan.

C. Fannie Allyn, of Stoneham, Mass., lectured before the Spiritualists of Wakefield at the Reform Club Hall, Wakefield's Block, Sunday, Aug. 14th.

Jennie B. Hagan, having closed her engagement at Onset Bay, will be at Etna, Me., during the camp at that place. Would like to make engagements for the coming winter.

☞ The Rev. Dr. H. W. Thomas, a Methodist preacher of Chicago, is to be tried next month for heresy by a body of clergymen of the denomination to which he belongs. Now, if the Bible is the only rule of faith, and every one is to exercise his private judgment in making out its teachings, and there is no infallible interpreter of it, how is the court going to convict the accused minister of unorthodoxy, and who dare say that its verdict will be right? Is he not as able as they are to decide the meaning of passages in Holy Writ, and if not, of what use to him is his right of private judgment? —*The Catholic Mirror, Baltimore, Md.*

A nice fitting shoe often makes a pretty foot, but it needs German Corn Remover to make it comfortable.

Spiritualist Meetings in Boston.

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

Pythian Hall, 176 Tremont street.—Meeting every Sunday afternoon at 2½ o'clock. Dr. N. P. Smith, inspirational speaker.

94 Pembroke Street.—During the summer months there will be held every Tuesday, at quarter before 8 P. M., at this place, a Free Social and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

EAGLE HALL, 616 WASHINGTON ST.—If many more "Professors" write about Spiritualism and give your able analyst further opportunity for applying his crucial tests to their effusions, we shall be obliged to secure a larger hall for our meetings. Storm a truth, and the multitude will rally about it.

"Armed in the adamantine panoply of Right,
Thy loftiest foe shall surest feel thy might."

Thus you stand equipped, friend Colby. Fight on! Glorious meetings we had on Sunday last, and a perfect spirit of harmony prevailed with both audiences and mediums. The speakers during the day were Eben Cobb, ex-Rev. Mr. Lothrop, Fr. E. W. Locke and Dr. Court. Mr. J. T. Sell, of Cambridgeport; Mrs. Leslie, of Boston; Mrs. Dr. Walker and Mrs. F. A. Bray, of Charlestown; and Mrs. A. L. Pennell, of Chelsea—all of whom are most excellent test mediums as well as speakers—took part in the different sessions with marked success. E. C.

Spiritualist Meetings in Brooklyn.

The Spiritual Society Conference Meetings are held at Everett Hall, 398 Fulton street, every Saturday evening at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the audience will be at liberty to speak *pro* or *con.*, under the ten-minutes rule. J. David, Chairman.

The Eastern District Spiritual Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 7½ P. M. D. M. Cole, President.

The Eastern District Spiritual Conference meets every Wednesday evening at Phœnix Hall, at 7½. Charles R. Miller, President; W. H. Coffin, Secretary.

NEW YORK.—Republican Hall, 55 West 33d street.—W. J. Colville will lecture, morning and evening, in this hall, till further notice.

The Secular Press Bureau,

PROF. S. B. BRITTAN, MANAGER.

Present Address, 29 *Broad street, Newark, N. J.*

This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTAN may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.

CASH PAID.

From Jan. 1st to June 30th, (six months)	$1248,80
Mrs. A. C. Fisher, Fernandina, Fla.	2,00
Mrs. E. Heath, Daleville, Ct.	2,65
W. Dean Shuart, Rochester, N. Y.	5,00
S. B. Nichols, Brooklyn, N. Y.	5,00
Caroline Dodge, Corfu, N. Y.	40
Edw. S. Varney, Lowell, Mass.	3,40
E. J. Durant, Lebanon, N. H.	5,00
Samuel Heuston, M. D., Cunningham, Mo.	2,00
Henry J. Newton, New York	100,00
A. May, New York (by advice of a spirit)	2,50
C. Snyder, Baltimore, Md.	2,00
Mrs. E. Heath, Daleville, Conn.	3,00
Edwin P. Miller, Hartford, Conn.	5,00
J. G. Griswold, Amsterdam, N. Y.	50

CASH PLEDGED.

Melville C. Smith, New York	25,00
Alfred G. Badger, 179 Broadway, New York	10,00
M. E. Congar, Chicago, Ill.	2,00
Augustus Day, Detroit, Mich.	3,00
B. F. Close, Columbia, Cal.	5,00
C. W. Cotton, Portsmouth, O.	5,00
Oak Leaf and Helping Hand	5,00
Charles Partridge, New York	50,00

It seems to us that if the friends of Spiritualism—and they can be numbered by millions to-day—took that deep interest in the subject which they unquestionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to strengthen the hands of PROF. BRITTAN in the noble work in which he is at present engaged. There is no other man in the whole world so competent, and we cannot afford to lose his services through lack of material means to sustain him.

The Niantic, Ct., Spiritualist Camp-Meeting

Commences Aug. 17th and closes Sept. 15th, 1881. Speakers engaged: Sunday, Aug. 21st, Mrs. Fanny Davis Smith, of Brandon, Vt.; Sunday, Aug. 28th, Capt. H. H. Brown, of Saratoga, N. Y.; Thursday, Sept. 1st, Capt. H. H. Brown; Sunday, Sept. 4th, C. B. Lynn, of Boston; Thursday, Sept. 8th, Miss Jennie B. Hagan (improvisatrice), of South Royalton, Vt.; Friday, Sept. 9th, and Sunday, Sept. 11th, Mrs. R. Shepard-Lillie, of New York; (Mr. Lillie will discourse fine music, both vocal and instrumental); Tuesday, Sept. 13th, J. Frank Baxter, of Chelsea, Mass. (the greatest platform test medium of the age, with fine musical ability). Other speakers and conference meetings will be announced from the platform.

A large tent has been provided, with a good floor, to be used as a pavilion for dancing, and holding meetings should the weather be stormy.

Mr. George A. Chaffee, of Middletown, a well and favorably known caterer, has been engaged to furnish board, etc.

Mr. F. C. Potter, of Meriden, will preside at the organ (which has been gratuitously furnished by the celebrated Wilcox & White Organ Co. of Meriden) and take charge of the singing at the speakers' stand.

The dancing will be conducted under the management of H. H. Thomas of New Haven, F. C. Potter of Meriden, and C. P. Hatch of South Windham.

The public are cordially invited. It is the intention of the Committee that all matters shall be conducted with correct moral deportment.

Excursion rates on New London Northern Railroad.

Per order Com.

Grove Meeting in Euclid.

The regular annual Grove Meeting of Spiritualists will be held in Porter's Grove, Euclid, O., on the last Sunday in August (Aug. 28th). Speakers, Mr. and Mrs. Hull, of Linesville, Penn. Basket Picnic at noon. A general invitation is extended to all. ERNEST H. CUSHMAN.

RETAIL AGENTS FOR THE BANNER OF LIGHT.

BOSTON, MASS.

NEW ENGLAND NEWS COMPANY, 14 Franklin street.
THOMAS MARSH, 919 Washington street (south of Pleasant street).
LUTHER W. BIXBY, 2167 Washington street.
T. F. WITT, 235 Tremont street (corner Eliot).
G. G. WHEELER, Boston and Maine Dépôt, Haymarket Square.
JOSEPH W. SHERMAN, 115 Cambridge street.
A. HALL, 17 G street, South Boston Dist.

BOYDEN'S BOOKSTORE AND LIBRARY, No. 232 Broadway, Chelsea, Mass.
G. D. JOHNSON, 5 North Main street, Fall River, Mass.
E. W. KEAN, Main street, Greenfield, Mass.

NEW YORK CITY.

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers street.
J. C., J. H., & H. G. TYSONS, 100 West 14th street, corner 6th avenue; 246 6th avenue, near 16th street; and 745 6th avenue, near 42d street.
WM. S. BARNARD, Republican Hall, 55 West 33d street.
W. H. LEECH, 631 Hudson street.
S. M. HOWARD, 51 East 12th street.
BRENTANO'S LITERARY EMPORIUM, 39 Union Square.
TITUS MERRITT, Cartier's Hall, 23 East 14th street.

BROOKLYN, N. Y.

C. R. MILLER & CO., 17 Willoughby street.
FRATERNITY HALL, corner Fulton street and Gallatin Place, Friday evenings and Sundays.
EVERETT HALL, 398 Fulton street, Saturday evenings and Sundays.
WM. H. DENIKE, 555 Bedford avenue.

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

[Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.]

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LEWIS B. WILSON, *Chairman.*

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

Séance held May 6th, 1881.

Invocation.

Our Father, we bear to thee this hour the thankful praises and loving gratitude of our souls for all things, each beauty that is found in life as well as for each trial and sorrow; for we believe that all things are sent by thee for our good. We praise thee for the music of singing birds and for the fragrance of the flowers. We bless thee for the prattling of children's voices, whose sweet music rings forth upon the air, bearing gladness and delight unto each soul. We bless thee for the little human blossoms of tenderness and purity which thou hast given unto all these children for blessing and for good. Oh, may every tiny human bud be unfolded, that its beauty and fragrance may spring forth to bless, encourage and cheer those who have passed beyond the age and season of childhood and have attained maturity. Oh, may those tiny spirits present here at this hour be encouraged to send forth their words of love and cheer. May their sweet messages nestle down into the hearts of humans on earth, even as the sweet flowers nestle down, sending forth fragrance, beauty and delight; and may they this hour be consecrated to thee, who art the father and friend of all mankind. May we feel to rejoice that even as the little children go forth, singing their songs and speaking their words, so may we, children of a larger growth, go forth, to speak words of cheer, and sing songs that will gladden some hearts in distress; and thus, all alike, little forms and matured ones, become messengers of hope and peace to thy dear humanity.

Children's Day.

Josie Williams.

[To the Chairman:] I do n't know you. [But I am very glad to welcome you.] I want to see my mamma. I want to send my mamma my love. What makes me feel so choky? That came on in the night when I was asleep; my throat was all sore and bad, and it made I wake up and cry; and mamma came, and she got I something and I did n't like it. Then she did n't go away from me again all through the long dark—and it kept growing worse; it kept feeling so bad all the time till I went away, I did, and a man told mamma it was the croup. I is Josie Williams; I is a little girl. My papa's name is Joseph Williams. He is a great big man and I is a little girl. I do n't know how long it is since I went away; it is a long time, and I've got all tired out wanting to see my mamma. A nice man here say I could come. Oh, I have got a whole lot to say! I used to go to the Infant's Sunday School—that's what they call it. I did go, every Sunday; and I used to sing, too. I used to sing "I have a Father in the promised land." That is what I did sing in Sunday School; I do n't sing it now at all. I has got no father in the promised land, has I? My papa is here, and he is a great big man; his name is Joseph—oh, dear! that trouble in my throat—he do n't live here, he lives in Milwaukee. Will you say I has come to send love? Thank you.

Charlie Russell.

[To the Chairman:] How do you do, mister? I am first-rate now; I have got well. I tried to come before, but I could n't; do n't you remember? I am Charlie Russell.

[This spirit attempted to manifest at a previous séance.]

My head was feeling real bad; do n't you remember? Then the gentleman said next time I would be all right; and I am, now. I am going to tell you all about it. I lived in San Francisco when I died, and my head was awful bad—the doctor said I had brain fever—that's what was the matter with it. I kept rolling it back and forth all the time, and then I died after that. Should n't you think I would? Well, I did. I think some of my folks will see that I have come back, because they have been thinking of it for sometime, and wanting me to come. That's one reason why I did. I want to send my love and tell 'em I am all right now. I go to school in a good place. I want to come back through a medium at home; there is one there I know I can come through, because I have tried to do it. I want my mother to go, and let me come. My mother's name is Sarah. When I was here the other time there was another person by the name of Charlie Russell. Was 'nt that funny? It was n't a little boy, but a young man. He could n't come that day; he said he was trying to come through this medium, but he could n't do it yet. He wants to. He is a young man, about twenty years old. I just tell that for his benefit. Perhaps he will never be able to come; I do n't know.

You know it is just like getting up the first time in school to speak a piece. Did you ever try? You know how you feel, do n't you? You wish you was n't there. That is just the way you feel when coming back here the first time. To speak before all the people makes you feel kind o' queer, anyway; you feel your knees dropping under you. Then, you know, it is worse, because as a general thing, you come back just as sick as you went; and when you are feeling awful sick you do n't care much about talking to people. That's just the way I felt the other day. I did want to come back awfully. Anyway I do n't care; it is just the same with the big folks; they do n't do any better than the little folks do; they all seem to be just the same way.

It is quite a while since I died. My folks did n't believe anything about spirits coming back at that time, but they have been hearing about it since then, and looking into it. They do n't half believe it is true, but they think if they can get a message, it will be all right. Perhaps they will believe it then. I want them to, because when I come home and find them thinking all the time there must be something in it, but do n't know whether it is good or not, then I think: "Oh, dear me, if you would only know I am here, I guess you would know whether it was good or not." I want them to go to a medium in San Francisco, and let me come and talk. I do n't believe my head will be bad any more; I think I can come just as well as not. You please say, won't you, that I go to school, and I am going to get right up to the head of my class. I was trying to get up to the head of my class when I was here; and I studied so hard after school I guess that is what made me have the brain fever. The doctor said I had been studying too hard. I am going to try to get up to the head now; but I do n't have to study the same as I used to; we have things explained to us, we do n't have to puzzle them out, and then wonder whether we have got them right or not. It makes it easy, and we get along just as nice as can be.

I guess I am going to be all right, after this. I think these flowers are splendid (alluding to flowers on the table). [Do you have flowers where you are?] Oh, yes, lots of them; they are growing all the time. We used to have them out in California, more than you have here I guess; we used to have them in what you call cold weather this way. But they are a great deal better where I am now than that, and we do n't have any of these old sand-storms, either, blowing like fury in the afternoon. I used to hate them.

I am ever so much obliged to you. I hope you 'll let me come again. I 'll follow up my letter, and if they get it (and I guess my mother will get it), I will come and let you know, if you would like to have me—I will, honest. [Thank you; hope you will.]

Freddie F. Bullard.

[To the Chairman:] Am I dead, mister? They said I was. I heard some of the boys saying I was dead, and I thought it was funny if I was, for I could hear 'em talk. I have n't been "dead" very long, anyway—it is only just a little while—and I would like to have my mother know that I come back here and talk. Could n't you contrive to let her know? [Yes.] I am seven years old—or I was when I died—and my father lives in Brooklyn, Conn. His name is George L. Bullard. My mother's name is Ellen. I want them to know I have come 'way down here to send them a letter, because you say you will send word. I want to send my love home, and I want to tell them not to fret about me one bit. I am not dead—I am all right. I am having just a splendid time; I do n't have anything to make me cry at all. I do n't want mother to be crying and feeling bad, because it do n't do her any good. I want her to think I am happy and all right, having a nice time, and that I come back to see her—which is the best of it. I know just how she is feeling—just when her head feels bad and when she feels bad inside—and I am going to come and try to help her, to make her feel all nice and right. I am going to be around home real often, and live there just the same as I used to—only when I go to school, you know, I have to go up in the spirit-world. Everybody is real kind there, and I am all right; so she need n't fret anything about me any more. By-and-by I 'll see her again, won't I? and she will see me, won't she? Then I guess she will feel that it was all for the best: that is what I heard a man say—"all for the best." It is a good word, aint it? You want to know my name, do n't you? It is Freddie F. Now, would you like to know what the F. means? That stands for Fitch. I have come down from Brooklyn just to see you folks. I thank you for letting me come.

Lulu Shepard.

[To the Chairman:] Does you want to see I? Oh, what pretty flowers! Where did you get 'em? [A good friend brought them here.]

[There were twelve little bouquets upon the table, each one a gift from a little child-spirit of the medium's band, it being her birthday.]

I used to pick them in the fields; I used to pull the leaves off, too. Is n't I my mamma's little girl now, just the same as I was before? I is her only little girl, and she feels real bad because she do think I is gone 'way off. I is n't, is I? Do you want to know my name? I do n't like to tell it, because all the people are here. It is Lulu Shepard. I lived in Charlestown, Mass. They say so. I want to send my love to my mamma and my papa too; and tell 'em their little girl is here, won't you? and sends her love, and is going to bring some flowers home—some pretty flowers that a kind lady in the spirit-land gives Lulu, because she did say Lulu should bring 'em to mamma's home, and put 'em in the house, and they would make mamma feel better, because they would bring her "nice influences." I do n't know what that is—influences—they smell nice; is that it? No, that's fragrance. No matter—I do n't know. My mamma's name is Sarah Shepard; my papa's name is George, so it is. Will you ever let me come again? [Yes.] Do you want to know how old I is? I is five years old. Good-by.

Tommie Ray.

I is n't a girl. I have come away—a long way—from New York. I went to sleep, I did. I was most three years old. A lady here say I should come. I is n't asleep. I is awake. I want to come to papa, to tell him that I is awake; mamma, too, must n't think I is asleep all the time, must she? Can you tell her? She is away, 'way off in New York City, in a big, big place. [What is your name?] What for you want to know? It is Tommie Ray. A man say for me to say papa is Thomas Ray; it is n't; it is Tom. My mamma's name is Rosanna. I only went to sleep a little while ago—only a little while, and I have come all the way (did n't come in the horse cars—no); I come fast, fast—so quick—and I 's going right back. I want 'em to know I 's come; to say to mamma, No cry—Tommie do n't want mamma to cry any more, because I is waked up, and I is coming home to love her.

Mary Bertha Gray.

[To the Chairman:] Would you like to know who I am? I am Mary Bertha Gray. I have been away quite a long time now, and I have wanted to come back lots of times. I came here with lots of people, but I could n't come never; because every time I came here with the lady I felt real bad, and had to go away again, so they let me come again. I feel real nice now. I want to send my love home; I want to tell how nice it is over where I live now; and I want to say I am going to school like all the little children go. We do n't have to stay in school a long time and be shut up; we can have our school in the gardens, in the fields, right among the pretty flowers, and learn out there. Our teachers, instead of giving us a book to study hard out of, the same as they give the little folks here, just give us lessons by telling us stories; and so I like it over so much. I am real pleased with my pretty home, but I have wanted to come back lots and lots of times. I did come back, too; I came right straight home and saw the folks; then I went away again. That made me feel nice. I lived in Woburn, (Mass.). I was five years old when I went away to school. That is where I went when I died. I went away to school; and it is just pleasant. You want to know my father's and mother's name, do n't you? My father's name is Edward Gray; my mother's name is Emma.

I think you are real good for letting us children come here to-day. I thank you ever so much. I'll bring you some flowers some time. [Thank you.]

Orrin E. Bates.

[To the Chairman:] How do you do, mister? I am all right. I was n't—I was awful sick. I have come here with my little brother: he was real sick, too. He and I both died, and we have come back. He is real small. I was going on eleven. It is over a year, I guess, since I died—I think it is considerable over a year—and I want to send word home that we are together, both of us. I take care of little Ralphie. I am always going to take care of him till he grows up. I think it is real nice that we went together. He was n't lonesome one bit; I was n't, either; we went so near together that you might as well call it so, and we have been together ever since. He is growing real nice and pretty. I take care of him all the time. Of course, other folks take care of him, but I am with him and look after him. If the folks knew that at home, do n't you think they would feel better? We both bring our love; we come quite often; we have holidays real often. I tell you it is real nice! Whenever we want to come back home, we can, if things are all right on this side, so it is real pleasant. I want to say that I am going to be a messenger-spirit, to bring back messages from the spirit-world to those people that do n't see the spirits nor hear them talk. There are ever so many spirits, you know, who try to come back, who do n't do it, some way or other. I do n't know why, and then they feel bad; they go off feeling awfully, then these other spirits can come and talk for them and be messengers. That's what I want to be, and my teacher says I can by-and-by, when I get a little more knowledge, so I am going to study for that. I want everybody to know about little children, and friends coming to them and wanting to send them their love. Do n't you think everybody ought to know it? I think everybody will know it sometime. I guess so, because there are so many spirits working real hard upon people's eyes; but some of 'em keep 'em shut tight; they won't open them; they want to keep them screwed right up. They think they won't see, they won't believe, no matter what happens. Well, I would n't be a messenger to them; I want to be a messenger to those people who want to hear from spirits and can't.

I haven't told you yet who I am. My name is Orrin E. Bates. My father's name is Orrin; my mother's name is Ida. I lived in East Milton, a little ways from Boston. It is pleasant out there, a pretty place. I like it.

I have real nice times sailing on the water. Do you think it is funny that we have sails on the water? We have splendid times, and the best of it is, we can't get drowned; if we get into the water we come right out again; it does n't hurt us one bit, it does us good, makes us grow. Can't make us go down, can't make us sink, so you see we never get afraid. We have real nice times, we go for lilies, guess we do! and we go for shells—we have splendid times. I guess if the folks know we are having such a fine time, they 'll feel all right. I must let somebody else come now. Good-by.

Forest Lily.

Forest Lily comes to send greeting to her medy and to the medy's friends. Forest Lily's medy's wigwam is in the far distance, far off West; but Forest Lily's words will go and will be received. She comes to say, great and good work has been done. She has manifested herself strongly to the pale faces, and they have known she was there, but the band have still stronger work for her to do, and for them to do, and as the moons roll by, this work will open out, and the pale faces will see that after all there is glorious work yet to be done. We come to bring the great strength from the hunting-grounds because we love the people, and we want them to know that their pappooses and squaws and braves have not gone out in darkness, but they have only crossed the great river in a sweet and beautiful canoe, and have safely reached the hunting-grounds on the other side, and have often come back across the shining waters to bring their love and to say to their friends, we are here; we come because we love you; we bring you peace and strength; we guide you in life; and by-and-by we will take you over the river and give you greeting in our beautiful lodges in the hunting-grounds.

This is why we come back to the pale faces so many moons, because we want all to know there is no such thing as death; that all is life and beauty and freedom, and no captives live in the hunting grounds. The wild bird is free; the antelope bounds over the plain; every creature, no matter who or what, from the tiny little bird to the great warrior, is free, and able to roam through the forest or sail across the waters, if they wish to do so; no one can prevent, if they only are good. That is the way it will be with all the pale faces—with the red skins and black skins and all—when they go across the water they will find a free country, where they will all be happy, that is, if they are good. If they are not good they will not be happy, because they will feel ugly, bad inside; but when they get good, when they grow up all ripe, I believe they will be happy with everybody else. Forest Lily is helped to come and speak here by the great chief who guides this council; he gives her words and helps her. She thanks him; she is glad to send out her love and to say, all is bright; all will be beautiful in the by-and-by. No matter if shadows come; we must look for shadows, because it is natural for them to come. Clouds will come, and rain will fall, just the same as the sun shines and the birds sing; but the shadows will go away, and the bright sun will come out and shine so clear you will never think any more of the shadows.

Annie Bramhall.

A gentleman said I could come, and I feel real glad. It is a good many years since I died, but I wanted to come and send my love to mamma. I want to tell her that I am always with her; that I always will be all through the long years; and I bring, not only my love but grandma's love and uncle's, and all the friends who have gone away from the earth. We are all happy; we all live together.

I sometimes come home and bring mamma flowers so that they will make her strong and well; make her feel happy. She sometimes thinks of my little grave and thinks she would like to put the flowers there; but I know it just the same. If she will get some flowers and put them in the room and say, "These are for Annie," I shall be there, and feel just as glad, and more glad, than to have her put them on the grave, because, you see, then I would come every day and see them till they withered; but if she puts them on the grave, I do n't go there at all; I should be lonesome there; there would n't be anything to make me come except the flowers, and we can find them in the spirit-world. If mamma will do that—put the flowers right in on her table, near my picture, and think, these are for Annie—then I will come, and perhaps I can make her know it; I do n't know; I do know, anyway, she can think I am there, and that I come to bring my love, to know just what she is doing; then I am sure she 'll feel real happy. I send my love to Auntie, to papa and little brother, and everybody who knew me; and tell mamma I love her so much I can 't tell it; and when she comes to the spirit-world and finds me grown up, she will feel glad that I went before her, that I am there to welcome her. She never can feel right because I was burned. It is all right now. I do n't feel bad at all, and I think it is just beautiful that I live in the Summer-Land. My name is Annie Bramhall. I have been living in lots of places; in Washington once, in Boston once; but now my papa and my mamma live in San Francisco; they moved away from Boston. My papa's name is Bartlett Bramhall; my mother's name is Laura. I think the flowers helped me to come. I came so near to see the beautiful flowers I thought I would like to come, and the gentleman said I could.

Séance held May 10th, 1881.

Questions and Answers.

CONTROLLING SPIRIT.—We are ready for your questions, Mr. Chairman.

QUES.—Occasionally a spirit comes and says, "The old gentleman who last came, aided me," or, "the young man who spoke last," or, "the child who just left, found difficulty in controlling." Are there really "old folks" and "young folks" in the spirit-world, as we of earth understand the meaning of those terms?

ANS.—An individual whose mortal form shows signs of decrepitude; whose locks have whitened from the snows of time; whose eyes have become dim and lustreless because of the marks which age has bestowed upon him, passes into the spirit-world; but he does not immediately become young again; he bears a resemblance, for a time, to his earthly form. While conditions draw him backward to material life, while he is still perplexed and troubled concerning earthly things, he still bears the marks of age; but when cares leave him entirely; when he breaks away from the conditions that bound him to physical life; when he becomes restful, and desires to leave the old life behind him; when he advances in spiritual knowledge and wisdom, then the marks of age disappear; his eyes become brightened and full of lustre; the snowy locks are darkened to brown or sunny gold, and his form becomes rounded out in symmetrical proportion and fullness; he attains what you would call the signs of a vigorous maturity; but upon returning to physical life to manifest to mortals, he may take upon himself for a time the marks or signs of age, such as he passed out under. This may be done perhaps for identification, or it may be done because the spirit is obliged for a time to take up his old conditions upon reëntering physical life. The child who passes out from the mortal life is still a child; he does not immediately become matured in form, stature and feature; he must grow upward, even as the children of earth grow. As he advances, gaining knowledge and wisdom and instruction from spiritual spheres, passing years of experiences in the higher life, he arrives at a mature age, he becomes fully grown in stature; and there he seems to pause; old age makes no impression upon him as an individual spirit. The young man who passes out from mortal life is still a young man for a time. As he attains experience, knowledge and wisdom, he also grows, till he becomes matured, a vigorous spirit, in what you would call here middle-life; there the signs of growth pause, and he still retains that age. On returning to mortal life, the child and young man appear as such. As they passed out under those conditions, they may return several times, and still appear as the child or young man; but if these spirits return from day to day, and become familiar controls of a medium, you will perceive that they seem to advance; that they have grown; that their experiences are more mature and vigorous; thus you will find your knowledge of them keeping pace with their own experiences in the spirit-world. Spirits do not grow aged in the higher life; we find no signs of decrepitude there among advanced, exalted intelligences; but we have the signs of age, for, as the years pass away, the soul becomes wise and experienced, and the experiences through which he or she may pass will leave an indelible impress upon the form and features; you will perceive the spirit growing stronger, brighter, more beautiful. These are the signs and evidences of age and maturity in the spirit-world.

Q.—At what degree of temperature should a circle-room be kept in order to insure the best and most satisfactory manifestations? And what information can you give as to ventilation? Are rapid currents or draughts of air objectionable?

A.—We consider the best temperature for a spirit-room, where spiritual manifestations are to be obtained, to be about sixty-five degrees, Farenheit. We can give no especial instructions for particular cases, but we may give general advice concerning the ventilation of a séance-room; and it is important that you keep your séance-rooms thoroughly ventilated; that they are not shut up until the atmosphere within them becomes close; for if they are kept so you will find, as a general rule, the manifestations will either be imperfect or unsatisfactory, or they will proceed from undeveloped influences—for high and exalted intelligences cannot exist in a perverted atmosphere. It is best always to have your séance-rooms ventilated, no matter in what condition the outside atmosphere may be. It is best always to have your circles meet when the atmosphere is clear and cool; but if the temperature is warm and humid, you may still call your circle together, provided you admit the outside air into your apartment. Strong draughts of air are objectionable; you need a steady current; you must have an even temperature distributed throughout the room if you would have satisfactory manifestations. It is well to have your window open top and bottom; in this way you will permit an even amount of pure air to enter the apartment, at the same time providing for the escape of the perverted atmosphere.

Bridget Twomey.

Oh, I feel awful bad. Do they always have to feel like this? I was so very bad before I died, and I could n't get any help; the doctor did n't seem to know what was the matter. And little Johnnie, he was bad, too. We both felt so bad, indeed, that we could n't get well; and we both died within two hours of each other. After it was all over, and it came out how we were, and how we acted in our last hours, they declared it was yellow fever that we had; and I think it was, for there were many cases of it in the city. But I was glad to find myself out of it, and I looked round and saw that I appeared to be the same that I was when in the body. I had a body that looked just the same to me, and little Johnnie, he is not changed at all. I did n't understand how it was that they carried off the bodies, and we were left; but soon I began to find out how it was, and then I began to feel satisfied; but I thought I would like to have John and other people know—if they could know how well off we were, so much better than when here—because they would be glad. It was a time of suffering around my old home, and the neighbors had enough to do to look after themselves. I would like to let them know that I have come around, and have brought Johnnie with me. He was eleven years old. He has been growing since a fine boy, and we are happy together. I lived in Memphis, Tenn., on Jones Avenue; and I think perhaps some one will see that I have come back, and will be glad to know that I am well off. I do n't need any one's prayers, and I do n't know that they need any themselves; for if they only try to live right and do right, they will be happy and comfortable when they come over to this side of life. That is all there is about it. If they try to live right and do right, there is nothing more to be done. I was thirty-eight years old. My name is Bridget Twomey, and it is nigh two years since I died. It was in the hot summer time.

Charles A. Miller.

[To the Chairman:] My home, sir, was, and my friends, most of them, are, in the Dominion at Toronto. Finding myself unable to return near enough to my old friends to manifest my presence, I have journeyed this long distance to try and make myself known. Years have elapsed since I passed to the spirit-world, and it is probable that changes have come to most of my friends; indeed I am aware that certain changes have taken place among a few of my most intimate friends; changes that have caused two or three to seek other places of residence; to go to a far distance, and have caused separation with others; but I am glad to see that they still retain their old friendship and affection, and finding that they are still bound together by ties of fraternal friendship, I return to see if they will not greet me in the same spirit, and be glad to know that I have made myself known to them; for it is my desire that they will look into the Spiritual Philosophy. Most of my friends are wrapped up in the old Mother Church, and consequently they have not grown much during the past ten years. A certain few other friends of mine have come to believe that there is nothing in man after the dissolution of the physical body; that his breath is extinguished like a rush-light, and that all intelligence is vanished forever. Now I feel it possible that I may reach those friends who have become so materialistic that they have no room to account for intelligence on the side of spirit, but believe that matter has originated all things and will swallow up all intelligence in the future. I feel it possible, as I said, that I may reach those few friends, one in particular (his name I think he will forgive me for calling here) by the name of George E. Wentworth. I feel that if I can reach him and convince him that I exist as a spirit, identical with the spirit that inhabited the body of Charles A. Miller twelve years ago, I shall perform a great work. My friend Wentworth possesses a noble spirit of his own. He does not believe there is such a thing as spirit, independent of the body; but I am in hopes to convince him that there is. He has heard something of the spiritual manifestations which have taken place in Montreal, and also in a little place not far from Montreal; and as he can investigate these manifestations if he desires to do so, I come here to ask him to look into these things wisely and well; to give them a thorough examination; and if his old friend does not in time convince him that there is intelligent life after the dissolution of the material body, then he may indeed believe that the spiritual manifestations are all false. But I know I shall succeed. My friends will know that I always succeeded in what I undertook while here, and I am the same man now. My will is strong. I feel that I shall succeed by-and-by in demonstrating to my friends the truth of spiritual life and of spirit-communion. This is my first step. It is possible that I shall desire to come here again if I can, if I need the experience, and if I can reach my friends in this way; but if it is not important for me to do so I shall remain away, because I feel that every spirit should have the opportunity of at least once manifesting at this place.

I thank you, Mr. Chairman, very kindly, for permitting me to come.

Nellie L. Goodwin.

My name is Nellie L. Goodwin. I was twenty-eight years old when I passed away. The months have rolled on since my departure to another life till they are merged into years. It is not yet two years since I was called to the higher life; but yet, as the days and weeks go by, I find myself counting them up one by one. I feel that I am entering upon years of experience in the spirit-world, and a strong desire to return and manifest has taken possession of my spirit, for I wish my friends to feel and realize, truly and deeply, that there is really no such thing as death; that I am the same person, the same friend to them that I was when here in the body on earth. I only knew twenty-eight years of life on earth, yet I have been told, and I feel it to be true, that I shall experience untold years of existence in the spirit-world. I say years of earth. When I am away from the earthly existence I take no account of time as it is expressed in days, weeks, months and years; yet as I return again to those scenes I find myself taking up the old expressions. I wish to send my love to each one; to assure them I can return, that I do return at times to their side; that I come to see how they are situated; to assist them, if I can, and to draw their thoughts upward to the spirit-world. I have thought if I could only assure them of the reality of spiritual life, of its naturalness, and of its homelikeness, I should feel happy for them; they, too, would feel reconciled to the change when their loved ones were called to pass over the river of death. They would feel to speed them on their way; they would not fret and repine, thus drawing the spirit back again and keeping it confined to earthly things, but they would say within their souls, "Speed on, bright spirit, dear friend, we will not hold you back from scenes of peace and happiness; we will only bid you go on and seek for that which your soul most needs. Press on, gaining whatever of power, of influence, of happiness you can; unfolding your capacities as best you may; studying into the laws of life that you may grow wise, and strong and free, and then, oh, friend, return if you can to bring us your influence and love, and receive from our hearts the affection which they hold and ever will hold for you. And by-and-by when we, too, shall be called to go, then shall we be happy to meet and greet you with loving affection in that bright home beyond." And I feel that my friends and all friends would thus feel, could they realize the true condition of the spirit in the higher life; could they realize the opportunities that are given it to grow and to perfect its inner powers; could they realize the largeness of its life, and feel that they are only giving their friend kind wishes for his future welfare. My name, as I said, is Nellie L. Goodwin. I came from Allston, Mass.

J. P. Simmons.

Like the majority of spirits as I find them, I, too, desire to return to mortal life to manifest myself, particularly that those who knew me when in the form, and they were many, may feel that I have returned to speak, returned from beyond the grave, from that bourne from whence it is said, no traveler does return; but I am here to controvert that statement in my own person. I resided in Philadelphia, I passed on early in March, in 1876, consequently I have been a resident of the spirit-world somewhat more than five years. If memory serves me right, and I like to be particular in making statements, it was upon the sixth of March that I passed over. My departure was very sudden, and it came upon my friends as it came upon myself, startlingly, and without warning. I had been at my store in the morning; I had attended to my duties, and returned at noon to my home for my family meal; I passed into my sitting-room after partaking of that family meal, where in a few moments I was found lifeless. But I myself had stepped out from the body, and I never was more thoroughly alive than at that particular moment. I have many friends in Philadelphia; it seems to me that some of them must see my message and know that I have returned. I wish to send my greeting to all. I send my love to those who are nearest and dearest to me. I shall be happy at any time to return close to them, to give them manifestations of my power as a spirit, and evidences of my identity as a man. To my old friends who were associated with me in a particular work which we felt to be for the good of humanity, for the uplifting of the fallen and the strengthening of the weak, I send my fraternal greeting; I send them my highest regards, for I love to associate with them now as in the past; I bring my influence to them, in order that they may be assisted on with their work. They may not feel my influence; they may have no idea that I am with them; yet I am there, and I am happy to know that I have at times succeeded in impressing certain individuals to perform certain acts which have resulted in good. I have so much to say, so much presses upon my spirit, that I hardly know where to begin.

I feel that this opportunity of returning will not provide me with the means of saying all that I desire, for I have to become acquainted with the organism that I control; but if my friends will feel that I am with them, that I have returned from the spirit-shore because I am anxious to have them know that I exist as an independent individual, free and unconfined, happy in my work, well, and at peace with all mankind, I shall feel that I have accomplished a work. And if they will only, in their hours of meeting or in their moments and seasons of kindly fellowship one with the other, speak of me and seek to draw my presence to them, I shall be assisted to come; I shall return gladly, and seek in every way, as far as I can, to bring them power and strength and peace from the spirit-world. I am not bigoted. I believe I was no bigot when in the body, and I feel that my friends may all realize that I am the same now. I am glad to accept this Spiritualism as a truth, for I think every man and every woman who is honest desires to know the truth, the whole truth and nothing but the truth, for themselves; desires to attain knowledge, not only concerning the things of the mortal, but concerning spiritual things—of the great immortality they are to inherit in the future. And because I accept this Spiritualism now, because I find it to be a gem of great and rare value, I return, anxious to extend the beauty and glory of it to my friends, anxious to have them participate with me in the great enjoyment of knowing that life extends on continually; that it is natural, it is true; that a man's surroundings in the other world are adapted to himself as a man, and, best of all, that he meets and he lives with his loved ones who were dear to him on the earth, and are infinitely dearer still in the spirit-world. My name is J. P. Simmons.

Charlie Silbee.

I had no real hope of being able to come to-day, for I have hoped to do so so many times since I passed away, and have been disappointed; but I came and found myself drawn into contact with the medium, and able at last, to make myself known. I come to you, dear mother, to bring you my love, and assure you that I am happy in the spirit-world. I am happy, more than happy, for I found it to be just what you told me it would be, bright and beautiful; and—as the spirit said who was just here—natural. I find it to be an easy road to travel, and all things are well. I wish to say now, as you have felt and thought so often, all was done for me that could be done. I am perfectly satisfied that nothing could have kept me in the body; that my time had come to go; and whatever changes might have been made, could not have kept me here any longer. I am satisfied with it all; I am glad that I began to realize more of spiritual things just before my departure from the form; I am glad that I began to grow easy and satisfied, because it helped me so much after passing out from the body. I am glad that all is over; that I can come to you very close; and that I belong to your band. I can come to bring you my love, and to bring you peace and happiness; and by-and-by I know that I shall be able to give you great strength and assistance. I have met those who have passed away since I did; I am happy with them; they are here with me, wishing me to send their love, and also to say that they will seek some time in the future, to manifest for themselves. There is so much for me to say, but I find my hold of the medium loosening. I wish to speak concerning the voyage that I took, but I cannot now; but if you will only feel happy and contented, and feel that I do bring my love, that I am satisfied with all things, that I feel that I could not be better situated than I am now, even though I was amid the best surroundings earth can afford, I shall feel satisfied, and I shall feel glad that I have been able to come and speak these few words. I hope to be able to come again and do better when I have become used to the medium, and have thrown off the old conditions. Charlie Silbee, to Mrs. Fannie Dexter.

[Mrs. Dexter was in the audience, and said to the reporter at the close of the circle, that she fully recognized the communication as coming from her son.]

MESSAGES TO BE PUBLISHED.

May 13.—Rosanna C. Randall; Bernard Brennan; Mamie French; Julia B. Morrill; Richard G. Alexander.

May 20.—Father Cleveland; Joseph Turner; Lizzie Rice; Josiah M. Coxan; Andrew Frank Little; Flying Arrow.

May 24.—Daniel P. Faulkner; George W. Gates; Annie E. Carey; F. W. Winter; John Kennedy.

May 27.—John Leathers; Laura M. F. Thaxter; Solomon B. Parker; Annie Mayo; Richard Martin.

May 31.—Benjamin Hathaway; George S. Stephens; Mrs. Sarah Hale; Carrie Lane; Charles Emerson.

June 3.—Oliver B. Eldridge; Mrs. Reuben Jeffrey; Samuel W. Young; Capt. George Taylor; Mattie Williams; Abigail Thompson.

June 7.—James S. Harold; Agnes Brown; Henry Pope; Henry S. Lake; Nina, to her medium; Henry Aplin.

June 14.—Israel Boothby; Mary M. Sargent; Eben Wood; Capt. Albert French; Fannie Wright.

June 21.—Aggie Davis Hall; Lillie Harding; Barbara Wood; Willie E. Sprague; Helen Kinsey; Nellie, to Mr. W. H. Rudd.

Truth is truth, if it fall from Satan's lips; and error ought to be rejected, though preached by an angel from heaven.—*R. D. Owen.*

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Banner of Light.

BOSTON, SATURDAY, AUGUST 20, 1881.

Lake Pleasant (Mass.) Camp-Meeting.

Continued Progress of the Great Meeting—Record of the Work—A Series of Practical and Impressive Speeches—Miscellaneous Notes.

Lake Pleasant, Aug. 15th.—It is a pleasure to record the proceedings of the great Spiritualist Camp-Meeting at this place. Since my last letter the camp has been a scene of ceaseless activity—new comers arriving daily. From this time the interest will increase until the closing session, Sept. 4th.

Entertainments, receptions and séances are numerous, and "Lawn Parties," in which discussions of vital questions occur, have been frequent. Anna Kimball has been conspicuous and useful in the last named gatherings.

The speaking has been of a high order. Geo. A. Fuller created a very favorable impression; Abby N. Burnham never did better—her friends were proud of her success; Prof. Buchanan displayed acumen in his elaboration of the scientific basis of Spiritualism; J. W. Fletcher was dramatic and intelligent, illustrating the merit which called forth the high eulogies recently pronounced upon his matter and style by the Philadelphia press.

The audiences on Sunday, Aug. 14th, were very large. Over 10 000 people were present on the grounds. Mr. Fletcher took for his theme in the morning, "Wherein Do We Differ," and gave a lucid exposition of the points of difference between old theology and Spiritualism. He was most attentively listened to, and frequently applauded.

On Sunday afternoon, Mrs. Cora L. V. Richmond, of Chicago, addressed an immense audience. Her topic was "The Spirit of Spiritualism," which was elaborated with great ability. Mrs. Richmond's fame as a most brilliant apostle of Spiritualism had preceded her, and everybody was intent on hearing the lecture. The speech was a model of rhetorical excellence, and a gem as a clear and consecutive statement of the deep spiritual significance of Spiritualism. Mrs. R. is a graceful and impressive speaker; rich and rhythmical sentences fall from her lips; there is no hesitation, no repetition; the discourse flows onward in an attractive and methodical way; one is charmed now and then by electrifying passages, sparkling aphorisms and prophetic periods; in fact, such a discourse as our friend gave at Lake Pleasant would reflect credit upon any literary society, or body of scholars in the world. Let those who are ranting about the literary imperfections of the spiritual platform, hear Mrs. Richmond and other of our able speakers, and then this fault-finding cry will cease.

Hon. Warren Chase prefaced Mrs. Richmond's address with a few practical remarks. He was welcomed to the camp by many friends.

On Sunday, Aug. 21st, Ed. S. Wheeler and Mrs. Cora L. V. Richmond will speak.

Visit Lake Pleasant, friends, and greet your co-workers in Spiritualism. The Camp is large, but there is ample room for all who will come. Everything moves along orderly, and a good work for progress is being accomplished.

RECORD OF THE WEEK.

MONDAY.

The morning "request" concert was highly successful, and the musicians were loudly applauded. The members of the Fitchburg Band are estimable gentlemen and superb performers.

At 1:30 P. M. a large crowd gathered in the grove to listen to the promised address of Spirit E. V. Wilson, through the mediumship of his eldest daughter, Mrs. Porter. Bro. Wilson said:

"Greetings, friends, from this my home on high. I am not dead, but living. My work is just begun. I welcome you all as of yore, even though I am supposed to be absent from you. My soul brings here a greeting to you all. But could you have seen the greetings, or witnessed my entrance through the holy gate after leaving the home of earth, your gladness would have been equal to mine. My children, laid away years ago, greeted me with outstretched arms. Oh, friends, if it were not for being in the mortal form again, I would wish myself back. But I have a work yet to do, and shall do it. I claim no special medium, but will work through all, black or white, wherever I can do good. Think not my parting sad at thoughts of leaving my loved ones. Oh, my soul was glad to go. Gently the angel Death entered my place of abode; father, mother, and loved ones lifted my tried and weary spirit and carried it home. I soon returned to earth, and was at my old home as the sun set in the West. I felt all the heart-sorrow shown by the friends surrounding my poor body.

I saw the kind hands that decorated the stand here for me; stood on this platform during that memorial service held for me. I promised at my death to return here in one year. I am here to-day, and before many years shall pass away I shall try and speak from this stand in my materialized form.

I thank you all for the help you have given my family. As you have held out the helping hand to Mary and my loved ones, so shall I reward you."

Prefatory to the address a poem found among E. V. Wilson's effects after death and supposed to have been written by him was read, and the solo, "Departed Days," was finely rendered by Mrs. Thomas White, of Troy, N. Y., assisted by an efficient chorus. An invocation was made by Mrs. Stiles of Worcester.

TUESDAY.

Mrs. Abby N. Burnham delivered the regular address. She spoke substantially as follows:

A marked feature of Modern Spiritualism is its universality. Its facts are tangible! Spiritualism is to us a high blessing if we have the capacity to properly *interpret it. Our movement leads to knowledge.* The old basis is that of faith. Spiritualism is founded on observation and the exercise of reason. We are *taught the grand lesson of individuality—personality.* This movement is full of originality, thought and inspiration; it teaches us concerning the dignity of life. *We should be qualified to preach this blessed gospel.* Each year there is less fanaticism in our ranks. An intelligent skepticism we respect. We need enthusiasm. *Something beside attacks on old theology* must mark the utterances of our platform. The Church is advancing, and we must work with zeal if we desire to keep in the front ranks of the army of progress. Many eminent clergymen, scientists and civilians are studying Spiritualism in secret.

Mediums should secure all the culture they can. Spiritualism is an educator. We should ask questions. Get at the truth, friends, and you will be blessed. Our movement should exercise a civilizing influence in the world. We need not worry about the heathen; they are all right. Charity is the corner-stone of religion, and those who exercise benevolence are blessed by the angels of heaven.

The lecturer then referred to progress in mediumship, and spoke at length and very earnestly concerning that sublime gift.

Continuing, she said: "I have seen too much of the world to despise any one. I have labored in different reformatory movements, and have seen the salutary influence of kindness. Let us be helpful one to another, and remember that there are no lost souls. God loves humanity, and the most depraved can be restored to honor and usefulness.

We must work to advance. In Spiritualism we have a clue, a hint, which we should follow out.

WEDNESDAY.

Prof. J. R. Buchanan spoke upon "The Scientific Basis of Spiritualism." His remarks were very profound and interesting. The learned speaker gave valuable data relative to man's physical make-up, and then passed to his special theme of the spiritual in man. In the course of his elaborate address he referred to the lack of enthusiasm among Spiritualists in the following language:

"It is a shame that so many Spiritualists shrink from publicly announcing their belief. We should not cower before opposition. The scorn of opposers should be antagonized with heroism."

The Professor incidentally adverted to moral education, and was loudly applauded as he cited special instances of the successful operation of the moral influence movement with the criminal classes.

THURSDAY.

George A. Fuller said in substance:

All Scriptures have been essential to the progress of the world. Each system of religion has had a grand mission to perform. All religious movements illustrate to a greater or less degree the aspirations of humanity for a higher and diviner life. Spiritualism is not a new movement—it is as old as humanity; its grand demonstrations are among the marked features of history. The trouble has not been with religion, *per se*, but with the effort to hold tenaciously to and force some particular definition of religion upon the world. According to the view of the sectarian, God spoke his word to the world ages ago; that word was final, and no one has a right to ask for more knowledge in the direction of religious truth. We believe that all nationalities have received some divine truth.

The primal principles of religion are the same everywhere. The thought of God is universal; the dream of immortality is the common property of mankind; and spiritual communion is a doctrine which is reflected with greater or less intensity through all systems of religion.

Spiritualism stretches into the past; it also reaches out to the future. We have been blinded by theologians; sects have been cells in which we have been incarcerated; priestcraft has been tyrannical, and men have been made abject slaves in the name of religion. When we cast aside the limitations of theology and look at the topic of religion from a broad and scholarly standpoint, we are encouraged and benefited.

Spiritualism throws light upon that much abused book, the Bible. The Bible is well enough; what we want is a new theory relative to its nature and significance.

Rational Spiritualism will bless humanity; it will be a light in the sky of reason to glorify all who come within the circle of its divine rays.

The speaker referred to the inconsistencies of many church people who accepted, without questioning, the miraculous in the Bible, and yet refused to credit the existence of genuine spiritual phenomena, though these last were vouched for by living witnesses.

FRIDAY.

J. William Fletcher chose for his theme "What is Life?" He said in substance:

Hamlet is represented as meditating upon the problem of life. What has the future for us? This was a topic which he contemplated in a most serious mood. Life is an enigma, and yet there are many bright spots in the struggle of existence. Progress is obtaining, slavery is dying, and liberty is becoming the gospel of the hour. The old theological mysteries are being dissipated. Heaven and hell are now regarded as states of being, not limited localities.

The speaker then gave analytical definitions of Spiritualism and Materialism. He argued that if this life ended our career, then a great incentive to progress would be lost. Modern Spiritualism taught the doctrine of the three-fold nature of man—the physical, the mental and the spiritual. A higher education was needed for humanity.

Concluding, the lecturer spoke at length and with great power upon the subject of death.

SATURDAY.

The conference in the morning was full of interest. Dr. Slade gave a detailed statement of his experiences with scientific experts in Germany and elsewhere, *which was attentively listened to.*

Mrs. Bussey, of Troy, N. Y., introduced Mrs. A. Johnson, of Waco, Texas, to the audience, as a new *medium of remarkable power, stating that writing on* a slate through the mediumship of this lady was produced without the use of a pencil—all that was done *was to cover a slate with a cloth or handkerchief, and* the spirits would produce the writing.

Other speeches were made by prominent Spiritualists, *and it was the generally expressed opinion that* this conference was highly beneficial to all.

In the afternoon the writer had the pleasure of delivering the regular address.

SUNDAY, AUG. 14TH.

A tremendous crowd of people visited the grounds on Sunday. Large excursion trains arrived from different points in time for the morning address, which was given by J. W. Fletcher. This gentleman chose for his theme the following topic: "Wherein do we Differ?" Among other things he said: Probably no subject has been more misunderstood than Modern Spiritualism; friends and foes have misrepresented it. Prejudices have been brought into this movement; a miscalled individualism has rendered a broad fraternal feeling impossible. Spiritualism means free thought, free religion and a free platform. We are accused of being infidels. Well, we are infidel to the old theology, but we are not infidel to the great truths of religion. We plant the spiritual seed. As Spiritualists we are willing to coöperate with free thinkers in antagonizing superstition.

We differ from theology on six prominent points, viz: God, Bible, satan, heaven, hell and punishment. The lecturer took up each of these points and made the contrast between the old and the new views. He was frequently applauded, and was honored with the closest attention for over an hour by the very large assemblage.

IN THE AFTERNOON

the vast amphitheatre was filled with people. Hon. Warren Chase, of California, was introduced and gave an interesting account of Mrs. Richmond as known to him in her childhood, long before she became famous as a spiritual lecturer.

He said: Some years ago, when traveling and lecturing on Spiritualism, I stopped at the house of a family in the West who had a little daughter, about ten years old, who was blessed with the mysterious gift of mediumship. She was, like other children, fond of play, and disliked to leave her pastime to sit down in a "circle" with her elders, but did so by the persuasion of her parents. Even then her gift was wonderful, but she has since grown into a noble womanhood, and has been instrumental in thrilling many souls with her eloquence, and giving new life and cheer to the sorrowing hearts of hundreds here and in other lands.

MRS. CORA L. V. RICHMOND

was then introduced by President Beals as the speaker for the occasion. After a beautiful invocation she began her address by saying: We propose this afternoon to address you on the "Spirit of Spiritualism." There have been many able speakers upon this platform, and there are many reliable mediums in this assemblage, among others one of the family through whom Spiritualism was first made manifest, thirty-three years ago You have doubtless many other mediums who represent the tangible side of Spiritualism.

The materialist and secularist demand a material view of man's immortal nature. Spiritualism is progressive; it is not to-day exactly as it was thirty years ago; it has been changed, altered, adapted to the later advancement and civilization of this century.

The speaker then discussed the various superstitions and religious doctrines of the past and present, and held that the spirit of Spiritualism clasps hands with the essential elements of religion everywhere. Spiritualism with the light of purity and freedom and a knowledge of truth presents light for darkness, life for annihilation, and an eternity for the human spirit now and forever.

The gifted speaker pointed out the line of distinction between the external forms of religious belief and the animating spirit of all systems; she maintained that the nature, the essential spirit of Spiritualism, was along the line of principles; that it was democratic in its sympathies, and was really the great potential energy of the world's progress to-day. No crude digest could do justice to this able address.

At the conclusion of the discourse Mrs. Richmond answered questions propounded from the audience. She was heartily applauded. An impromptu poem brought the exercises to a close.

SPIRITUAL COMMUNICATIONS.

DR. GARDNER.

The writer was the recipient of a communication from Dr. H. F. Gardner, the widely known Spiritualist, who has gone on to the higher life. The message was written in Boston, Aug. 8th, by a non-professional medium. Following is the letter from the spirit-world (Italics as written by the spirit):

BRO. ——: I came with you from Lake Pleasant because I wished to communicate with you and had no opportunity to do so there. What I want to say is that you should keep in mind the fact that *the veterans who have passed* over to the other side of life are *not dead*, but *more alive* than ever before. All we ask is to be recognized when we are present at our meetings. Now please say *for me* that I am *there* as I shall go with you back to the camp—and as deeply interested in the camp-meetings as I ever was while in the form; more so, in fact, because I now understand their full import. They concentrate the spiritual power which *we use everywhere* to spread the divine gospel of truth to the inhabitants of earth. I will impress you what *more to say. God bless you* and all the workers. Make my special regards to the officers of the Lake Pleasant Association.

DR. H. F. GARDNER.

DR. SLADE'S MEDIUMSHIP.

At the Camp, the other day, the writer, in company with Deputy U. S. Marshal Fred Galloupe and Detective Benj. Galloupe, visited the renowned medium, Henry Slade. Among other remarkable manifestations was the following: Two slates were handled by the members of the séance, and all conceded that they were clean, and that there was not any writing on either of them. The slates were then placed together, a small piece of pencil having been dropped on one of them. Mr. Slade then rested the slates on one of the writer's arms, and all present soon heard the noise made by the pencil in writing. This occurred in broad daylight, in room No. 3, Lake Pleasant Hotel. On separating the slates, the following communication was found on one of them, much to the astonishment of the skeptical officials, who imagined that there was no such thing as a genuine spiritual manifestation:

MY DEAR FRIEND: Spiritualism has three prominent points to study—the immortality of the soul, the knowledge of God, and a perfect standard of life-practice. My friend, you must have charity for those that do not see and understand this.

May all humanity be governed by charity's holy law, "Do unto others as you would they should do unto you." If all would walk in this path, they would find peace and joy. The bright spirits love to guide the sinful man, to purify him by the waters of God's holy truth, to cleanse him of sin and at last lead him upward, so that he may dwell in the abodes of heavenly bliss. Now, may the blessing of Him who is here and everywhere, be constantly with all who are engaged in good work for the progress of mankind.

W. H. SPENCER.

MEMORANDA.

CAMP CHIPS.

Mr. Bacon is a good singer.

Dr. Mack has visited the camp.

Mr. Whitlock is having a "great" time.

President Beals is an indefatigable worker.

Pack your trunk for Lake Pleasant, reader.

Mr. Tice and wife, of Brooklyn, N. Y., arrived Aug. 12th.

The conference meetings as a rule are very interesting.

Dr. Jack has many callers. His home is in Haverhill, Mass.

Money spent for a competent police force is not thrown away.

Miss Virginia Stephens, of Springfield, Mass., is looked for daily.

The dedicatory exercises at Mrs. Sylvester's tent were interesting.

Chas. W. Sullivan never sang better. He is popular with the campers.

Col. Kase and wife, of Philadelphia, Pa., are looked for by many friends.

L. J. Loring, the well-known actor, made a brief visit to the camp Aug. 9th.

Mrs. Ferguson's fine alto voice is frequently heard from the grand stand.

Mrs. A. M. Hannaford, of Boston, is making her first visit to Lake Pleasant.

Miss Julia Ross and sister, of Troy, N. Y., are delighted with the meeting.

Mrs. A. A. Smith, of Philadelphia, Pa., arrived from Neshaminy Falls, Aug. 10th.

E. W. Emerson, the medium, has described spirits from the speakers' platform.

Subscriptions to the *Banner of Light* are rolling in in an unprecedented manner.

"Ho! for the Niantic Camp-Meeting!" is the cry of a large number of people here.

Mrs. Anna Goodwin has a nice home on Lake Shore avenue. She is a veteran camper.

The enthusiastic S. B. Nichols, of Brooklyn, is shaking hands with many friends.

Deacon Dickenson, of Springfield, Mass., is enjoying a few days' rest at Lake Pleasant.

Mrs. Emma Warriner, of Chatham, N. Y., has made many friends during her visit here.

J. Frank Baxter's appearance is eagerly looked for by a large circle of his admirers here.

W. H. Vosburgh, the healer, is in great demand. He has made many wonderful cures here.

J. William Fletcher received a warm welcome on his arrival. He makes friends everywhere.

Bro. Hart, of Springfield, released from official cares, has time to enjoy the meeting this year.

Mrs. Frank Beals, of Corning, N. Y., is making her customary yearly visit to Lake Pleasant.

Prof. Worthen, of Ill., is an appreciative listener to the discourses from the different speakers.

Treasurer Greenwood is a useful man—so the lecturers think. On this point the brethren agree.

Mr. and Mrs. A. L. Johnson, of Waco, Tex., are enjoying the meeting. Mrs. J. is a fine medium.

Abby N. Burnham had quite an ovation at the conclusion of her lecture on Tuesday, the 9th inst.

Dr. A. H. Richardson and wife, of Boston, veteran Spiritualists, arrived from Onset Bay Aug. 12th.

Mr. A. T. Pierce has recovered from his temporary illness, greatly to the delight of his many friends.

W. F. D. Perkins, of Boston, who rents tents, has no time to build air-castles, as he is in constant demand.

Mrs. Murdock, of Rock Bottom, Mass., (formerly Mrs. Blair,) the noted medium, is on a visit to the camp.

The Annual Meeting of the New England Association of Spiritualists was announced for Monday, Aug. 15th.

A. E. Newton, of the forthcoming *Two Worlds*, is on hand. Mr. Newton is accompanied by his estimable wife.

Mrs. French is giving the best satisfaction as hotel proprietor. The Lake Pleasant Hotel is well conducted.

Mr. Frazer, of North Carolina, was called home suddenly by a telegram, much to the regret of his many friends here.

Dr. Damon, the noted physician, has fine quarters on the "bluff," and appears to be as happy as any one on the grounds.

The Lake George (N. Y.) Camp-Meeting is being inquired after. Send down an agent or come yourself, Bro. Wheelock.

There will be a big delegation from Lake Pleasant to the Schroon Lake (N. Y.) Camp-Meeting, which will begin Sept. 8th.

Mrs. Lizzie Lenzberg, of New York City, is an excellent test medium. She is convincing many skeptics of the truth of Spiritualism.

Mrs. J. J. Clark, of Plainville, Conn. (formerly of Boston), is a good psychometrist. She is receiving many callers, professionally.

Secretary John Harvey Smith is a mild-spoken man who minds his own business and works for the interests of the camp all the time.

Chas. McArthur, of New York City, was deeply interested in several of the discourses which were delivered from the grand stand.

Dr. Ross, of Troy, N. Y., who is an enthusiastic Spiritualist, has been of invaluable use in arranging details with Western railroads.

J. William Fletcher delivered, by request, his highly-interesting lecture on "Egypt" in Association Hall, to a good audience, on Sunday evening.

Prof. Benton, of Troy, N. Y., the famous psychologist, reads the Spiritualist papers like a sensible man. He visits this immediate locality yearly.

Geo. A. Fuller's lectures were systematic and practical. He received many flattering encomiums from the people. He is a growing young man.

The Committee on Speakers have shown good judgment in filling the vacancies caused by the illness of Profs. Kiddle and Brittan, and Mrs. Hyzer.

Lake Pleasant takes the premium on an "illumination." The scene on Saturday night (12th) was one of rare beauty. The camp seemed like fairyland.

Dr. Towne has not been thrown from the "bluff" by the wind, up to this date. He is useful to ailing campers, and drives away sickness as with a magic wand.

The lectures from the grand stand have been listened to by large audiences, and as a rule the entire services have been impressive, reflecting credit upon the Camp.

The veteran Warren Chase put in an appearance on Saturday, Aug. 13th. He had to shake hands with several hundred persons during a stroll through the camp.

Mrs. Mary Hawkes, of Turner's Falls, Mass., is sojourning at the camp. She intends to go to the Schroon Lake meeting to assist in the musical exercises.

Harvey Lyman driving the watering-cart is a picture for an artist. Mr. Lyman and his wife are ensconced in a neat cottage on the "bluff." They are well-known Spiritualists.

Dr. A. S. Hayward, of Boston, the well-known healer, who has been so successful in his practice, is receiving the congratulations of his many friends at Lake Pleasant.

The famous medium, Ira Davenport, arrived Aug. 10th. His sister, Mrs. Blandy, a well-known medium, also came to the Lake the same day. Séances will be inaugurated at once.

Mrs. White, of Troy, N. Y., gave a highly successful entertainment in the hall the other evening, which was largely attended. This lady is a fine singer. She was assisted by local talent.

The Clifton Springs, N. Y., folks will please telegraph what time they will reach the Lake, so that arrangements can be made for a serenade. Floral tributes are already prepared.

Rev. Mr. Hardy, of Whately, Mass., it is said, asked his congregation to refrain from attending the meetings at Lake Pleasant as a personal favor to him. Mr. Hardy deserves a leather medal.

Prof. Buchanan is deeply in earnest. He is analytical, and can indulge in scorching sarcasm when he feels like it. His "private" sermons on technical spiritual topics were enjoyed by many people.

Dr. E. S. Walker, of Cincinnati, Ohio, a successful practitioner, is resting from his labors and recuperating his powers. He is a generous, whole-souled man, and richly merits the success which he has gained.

Dr. W. B. Mills and family, of Saratoga, N. Y., left for home Aug. 11th. Mr. Mills is President of the Schroon Lake (N. Y.) Camp-Meeting. He is an intelligent Spiritualist, and will be an efficient presiding officer.

Mrs. John W. Wheeler, of Orange, Mass., has been ill, but is slowly improving. She has the cordial sympathy of many friends who hope to see her face in the audience in front of the grand stand before the meeting closes.

Mr. and Mrs. E. R. Rogers, and Miss Emma Sprong, of Troy, N. Y., were attentive listeners to the platform exercises on Aug. 13th and 14th. Mrs. Rogers is a lady of culture, and is publicly identified with the Woman Suffrage movement.

Among the prominent arrivals Aug. 13th was Isaac B. Rich, Esq., of the *Banner of Light* firm. Mr. Rich made the grand tour of the grounds, and was the recipient of cordial greetings from a very large number of ladies and gentlemen.

Tent dedications are numerous. The *Banner* scribe returns thanks for the many invitations which he has received to participate in such exercises, and regrets that he has not the time to respond in person to these calls. Accept thanks, friends.

Mrs. Phipps, of Hayden Row, Mass., was seriously affected by the heat during the lecture on Saturday (12th), and was relieved by L. L. Newton, the healer, of Athol Center, Mass. Mrs. Phipps desires to express her thanks publicly through the *Banner of Light.*

H. A. Budington has a nice platform in front of his tent. Anna Kimball addressed a large audience at this point on Friday evening (12th). Mrs. Kimball is a lady of intelligence, and discusses abstruse metaphysical and spiritualistic topics with rare ability.

Dr. Slade's rooms are crowded. His medial powers are wonderful, and he is accomplishing a grand work at the Lake for Spiritualism. Prominent journalists have visited him here, and their reports have been, in the main, just. Bro. Slade will attend the Schroon Lake (N. Y.) Camp-Meeting in September.

Mr. and Mrs. Richmond, of Chicago, were warmly welcomed to the camp. Mr. Richmond is a very genial gentleman who appreciates the good things which he hears from the platform. Mrs. Richmond is a woman who wins the affectionate esteem of all who meet her. Blessings on this happy couple. Mrs. Richmond ranks with the ablest speakers in the land.

The Superintendent of the Connecticut River Railroad will not put on excursion trains on Sundays for Lake Pleasant, but when the Catholics want a Sunday train, so that people can assemble to witness the laying of a corner-stone for a great Cathedral, their wishes are complied with. Wherein is the consistency of such a course? Will Superintendent Mulligan answer?

CEPHAS.

Cassadaga Lake Camp-Meeting Notes.

To the Editor of the Banner of Light:

The meetings at this beautiful resort were fairly started on Sunday, Aug. 7th, and notwithstanding the drenching rain of Saturday night and Sunday forenoon, a very large attendance was present at the opening meeting, at 11 A. M., presided over by A. S. Cobb, Esq., of Dunkirk, N. Y. The President said, in his opening remarks: Friends, permit me, as presiding officer of the Association, to greet you, one and all. The great pleasure I read in your smiling faces bears testimony to the truth of your philosophy—that the friends of the upper realms are still present with us, and their joyous countenances are still beaming on us.

I am happy to be with you all this morning, and I feel sure that, with the list of speakers that will be presented to you in the order already announced, this year's programme cannot but meet your approbation. I have the pleasure this morning of introducing two of our ablest speakers, the Hon. Warren Chase, of California, and O. P. Kellogg, Esq., of Ohio.

Mr. C. opened with a poem. After singing by Mrs. Jno. Bartlett and daughter, who rendered beautifully, "We come an Angel Band to greet you," the genial Kellogg stepped to the speakers' stand and delivered, in his inimitable way, the address of welcome. It was one of those happy efforts characteristic of the man—full of good-feeling, pure sentiment and sparkling wit; just the thing calculated to put every one present in good humor and in suitable harmony to receive the intellectual feast to be spread before them the next two weeks.

After singing again by mother and daughter, the audience was dismissed until 2 P. M. In the afternoon the capacity of the hall was fully tested, every available seat taken, and the crowd of anxious persons sat as quiet as mutes while the Hon. Warren Chase for nearly two hours discoursed on "Spiritualism; its Proof and Power." It was a genuine treat once more to hear this veteran giant of our cause. There is probably no speaker on the platform to-day more logical and clear in his statements than the Senator from California. Although now quite advanced in years, Mr. C. appears as vigorous and hearty as he did twenty years ago. Friends should not miss the golden opportunity of engaging him while on his flying trip East. Next Sunday (14th) J. Frank Baxter and Mrs. Shepard-Lillie will be the speakers of the day—by that time it is expected that the Cassadagians will count their visitors by the thousand.

Among those now visiting the camp are Thos. Buell and wife, N. Y.; Mrs. Judge Cook, Jamestown, N. Y.; R. M. Rouse and wife, Titusville, Pa.; Judge Holt and Ed. Dunham, Dunkirk, N. Y.; Thos. Lees, Cleveland, O.; Abram James, Fredonia, N. Y.; Dr. E. Brown and wife, Fredonia, N. Y.; Garvin Thayer, Supt. of D. A. V. and P. R. R.; Prof. Babcock, Dunkirk, N. Y., and the Trustees of the Association and their families.

Many mediums, professional and private, are now in attendance, and circles being held constantly. President Cobb has in his cottage one room especially arranged and reserved for séances, which is free to mediums. Mrs. Bliss is expected, and will probably commence her séances this week.

Excursions here are now the order of the day, arrangements having been made with the various roads—for fuller particulars apply to J. W. Rood, Secretary.

The hum and click of the workmen can be heard all over the camp, and the visitors can expect to see great improvements over last year, the managers feeling confident it is only time they need to render this one of the most prominent and popular Spiritualist Camp-Meetings in the country.

THOS. LEES.

Aug. 7th.

Onset Bay Notes.

BY H. B. S.

A more perfect night than that of Monday was never seen. A full moon, the heavens cloudless, and the Bay reflecting the glory of sky and shore; a yacht in harbor, sending up Roman candles and burning colored fires, gave an idea of what a brilliant illumination might be arranged by a fleet of yachts distributed about the Bay, burning varied colored fires, and the cottages and trees lit up with Chinese lanterns. When shall it be?

This last week of the Camp-Meeting has been the best of all, the "glory week," so to speak; the weather all that could be desired; the attendance largely increased, and by visitors from all parts of the country; the conference-meetings developing a large variety of talent, rich in experience of spiritual gifts, and all aglow with the enthusiasm of kindred souls communing together upon the highest themes. The regular lectures have all been sincere, earnest and able presentations of truths apprehended by the speakers, and borne home to the hearers by clearness of thought and speech. Our lecture platform is becoming an intellectual and moral power in the land, and commanding respect commensurate with its importance. Sneers and ridicule are not heard; but however novel the thoughts presented from casual visitors and strangers to our philosophy, they receive marked attention.

From St. Louis a party of visitors have arrived, including Dr. McAuliff, a magnetic physician of wide-spread reputation there, Messrs. C. Tuckett and A. Robbins, former presidents of the St. Louis Spiritualist Association, and Mrs. Robbins. The gentlemen addressed the conference on Friday morning, and Mr. Tuckett gave an intensely interesting account of the medial developments in his own family, and also narrated the details of that public séance for materialization in St. Louis, where a materialized form was shot in the head by a reporter selected by a committee of fourteen reporters from the secular and religious papers of St. Louis, while the medium was bound by them in a cabinet raised from the stage, and standing in the centre of the platform, so that under and around it everything could be distinctly seen. The *Banner of Light* has published the account, copied from the lengthy and altogether fair report of the St. Louis papers. It stands among the most conclusive proofs of materialization ever published. These gentlemen promise a large company to Onset from St. Louis next year.

The fountains of emotion and fraternal love have poured freely forth at these meetings of the people, and a holy baptism has pervaded the hearts of all, as narratives of personal experience, spirit messages and tests, and soul-full addresses have been given. Dr. Geo. H. Geer, A. E. Newton, Miss Shelhamer of the *Banner of Light*, Kies Doane, Esq., Dr. A. W. Scott, N. U. Lyon, Dr. H. B. Storer, N. S. Greenleaf, Dr. Wilbur, Rev. Mr. Lothrop of Salem, Mr. Sawyer, Mrs. Thompson of Maine, Messrs. Gowards of Lowell, Tuckett and Robbins of St. Louis, Mrs. Dr. Smith of Boston, Mrs. Danforth of Philadelphia, Mrs. Dr. Still of New York, and others have participated in these meetings.

Bro. A. E. Newton was himself surprised to find how freely his thoughts and language flowed forth as he took the platform after years of retirement to answer two questions propounded by an Orthodox visitor, "Why do Spiritualists reject the Word of God?" and "Are spiritual communications to be relied on as truthful?" His clear, philosophical and practical explanations were listened to with strict attention by all.

Dr. A. W. Scott, of Boston, father of Mrs. Nelson, the test medium, was in a happy frame of mind, and his tests from the platform and general remarks were original, entertaining and in a most excellent spirit.

The young ladies from Provincetown who sang so finely at the meeting on Wednesday, received cordial applause.

The ladies and gentlemen who constitute our volunteer choir are deserving of especial mention for the valuable assistance which they have rendered.

On Saturday, Aug 6th, Dr. Greenleaf being the lecturer, took for his subject "Humanity, its Helplessness and its Helpers." After showing that the natural tendency of all things and animals below man is to grow toward the condition which allows of the existence of the human, and that the constant attitude of the same is a prayer toward humanity for help, he continued by showing also that humanity itself is almost as helpless as they, although it more fully recognizes its condition, and by prayer or aspiration is always calling upon something higher to help it.

The Doctor then continued: "Who are our helpers? I answer, among other assistances we have the Red Man of the Forest—he whom we drove from the home of his fathers; whom we taught the vices of civilization, including the drinking of fire-water, and whom we are *seeking to exterminate even now in the far* West. When you of this Association purchased this land and commenced to cut down trees and clear away rubbish, the Onset Indians, who formerly had their homes here, looked on with sorrow and were sad. They did not raise the tomahawk, nor oppose you, but they had hoped that at least their old home might be spared from the spoiling grasp of the white man, who had taken almost every other spot for his own. But when they found that your object in coming here was to prove the immortality of the soul of white and red men, and to express your belief in the equality of race and sex rights, they changed in their feelings and became your helpers.

I have seen every year at the harvest-moon, the time of their usual assembling, this auditorium crowded with Indians, hundreds on the platform, and thousands in the space before us, come together in a Grand Council, and for what, think you? Not to throw impediments in your way, but to consider what they can do to aid you. Not only the native inhabitants of Onset are here, but they have sent out their news among their brethren in the far West, and deputies are here, and through the information given them concerning our real feelings toward them, they have been changed from their vindictiveness toward us, and come as friends. They have among other doings in these Councils resolved themselves into committees who have charge of your cottages in your absence, and who seek to guard your welfare everywhere. This is one reason why we have so orderly grounds, with so little trouble; they are assisting in these duties. They will still continue to help you as far as they can, and when the next harvest-moon comes, doubtless I shall again see them in multitude in these pleasant shades bringing in their reports for the year, and planning new aid for their white brothers. who give them through our mediums, if in no other way, such a friendly hand. Your humane policy toward them has won their true hearts.

I cannot tell why I am selected to say these things for the Red Men, but they expect me to do so; and what favor do you think they desire to ask of you in return for their heartiness and assistance? Why, merely this: that at the next harvest-moon your flag of the Stars and Stripes, the emblem of liberty and good-will to all the earth, should by action of the Association be thrown to the free winds in recognition of our friendship for them, and of their interest in our welfare.

I am happy to say this favor will be gladly and cordially accorded to our Indian allies at the time mentioned."

Dr. A. S. Hayward, magnetic healer, well known also as correspondent of the *Banner*, together with his wife, have been spending a few days with us, and brought with them from Cottage City Mrs. C. W. Nash, Mrs. A. D. Bates, Mrs. M. H. Bates and Miss M. J. Freeman.

Sunday evening Mr. Emerson, of New Hampshire, assisted by Miss Jennie Hagan, gave an entertainment at the Pavilion which consisted of poems and tests. Miss Hagan opened the exercises by impromptu poems on subjects given by the audience; her efforts were well received, and elicited frequent applause. Mr. Emerson described and gave the names in part or in full of several spirits, nearly all of which descriptions or names were recognized by friends or relatives. On the whole, the evening was spent quite pleasantly, and, we believe, generally satisfactorily. Mr. Emerson bids fair to be a good test medium, wanting only development to make him first-class.

Another public séance was held at the Pavilion last Wednesday evening, for the benefit of Mr. E. T. Sargent of Chelsea, Mass. Miss J. Hagan and Mr. Emerson of New Hampshire assisted; the former by practical effusions on several subjects from the audience; the latter by giving tests in his usual manner. Mr. S. closed the entertainment by giving partial descriptions and names, sometimes in part, at others in full, of spirits. On the whole the séance was good. Of course there were some spirits not recognized. We bespeak for these two mediums, Sargent and Emerson, greater success as they become better developed.

The lecture on "The Soul of Man," by Dr. G. H. Geer, last Thursday afternoon, was one of the ablest efforts of the whole meeting, meriting unbroken satisfaction from the entire management and also from the audience. The Doctor has made many warm friends at Onset.

Dr. Storer says: "The more we get out of Geer the better we like it."

Mrs. E. M. Shirley, of Worcester, business and prophetic medium, has been with us during our meeting and has spoken in our conferences almost daily in her earnest and forcible manner.

Friday afternoon a large number of the friends of B. H. Bourne met at the Grand Stand to pay their respects to him in a somewhat substantial manner, by presenting him a purse of about one hundred dollars.

Edgar W. Emerson, the platform test medium, left for Lake Pleasant Camp-Meeting Thursday. Mr. Emerson was made the recipient of a purse of twenty-three dollars from his friends at the house of Mrs. Coolidge Wednesday. The presentation speech was made by Dr. H. B. Storer.

The closing of camp-meeting will not affect the travel to Onset a great deal, for the attractions of early September are so strong that many defer their vacation until that time, and very few in the cottages will think of leaving until the leaves turn. After the public meeting will come the quiet meetings of those resident in the Grove.

On Sunday Onset was in its best attire, bright and clear. It needed a little wind to fan the visitors, but it did not come, so the day was hot for this grove, and people were inclined to lie quiet and to keep as much as possible in the shade. The gathering was quite large, the little steamer from New Bedford coming crowded, bringing nearly a thousand people; and the auditorium during preaching time was crowded with attentive listeners. Mrs. Eliza C. Woodruff, from Michigan, gave the discourse in the morning. Mrs. Woodruff filled the place of Miss Doten, whose health did not permit her to fill her engagement, but I think the audience were not disappointed, for she was listened to for her bright thoughts with marked attention.

In the afternoon Dr. H. B. Storer was the speaker in place of S. B. Brittan, who had the same excuse as Miss Doten—it was singular that there should have been two cripples, metaphorically speaking, on one Sunday; but the Doctor proved himself no cripple (though he was not well, having had an ill turn the night before); for he well commanded the attention of the audience in one of the best discourses that he ever made; every one spoke of it; it was very able. He commenced with the Latin maxim, *Vox populi vox Dei*, and made that his subject; and to say he ably treated it is no full definition. He certainly was in one of his most inspired conditions, and the only fault with the discourse was it was too short; it ought to have been two hours long instead of one.

Miss Jennie Hagan improvised three or four poems from subjects selected by the audience. She is remarkably gifted; no hesitancy; her productions are quite finished, with no straining either in her rhythm or rhymes, and she was enthusiastically applauded at the end of each improvisation.

The choir next sung—the audience rising—"Auld Lang Syne." The Chairman then stepped forward as if he had forgotten something, and said it was not late, and one of the old workers was present, and several had expressed a wish to hear from him, and announced John Wetherbee; though it seemed like a supplement to a finished affair, the audience applauded the announcement and listened to his speech with much interest. As usual, it was one of the cheerful kind, and was generally considered a happy ending to an afternoon of wisdom and eloquence. Mr. Wetherbee was very modest, as he usually is, and considered his kind reception on that and other occasions due to the *Banner of Light*, for shoving his pen to the front so often, thus making him known, rather than for any instruction or entertainment in his speech or speeches themselves; but the audience appeared pleased, so perhaps it was a better judge of such a matter than was

"SHADOWS."

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