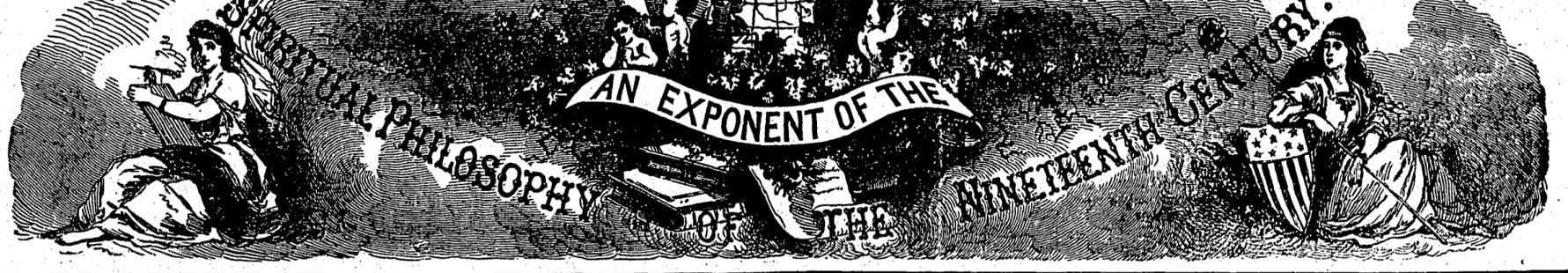


BANNER OF LIGHT.



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his sixty millions of subjects. But, Justice, I love thee, I bow to thee." I have largely abbreviated this seemingly natural effusion, but have copied its most salient expressions.

Mons. René Caillé continues here his "Free Thoughts," which are, as usual, adorned with gems of learning culled from the old masters in philosophy, with notices of the habits of nations—now with the Indians, Egyptians and the people of the Middle Ages—and the widely-disseminated belief in the immortality of the souls of the inferior animals; "unfortunately, in the last-named epoch confounding the good souls with the bad, and *Demonophobia* passed into the state of dogma. God knows what horrible persecutions, what tortures, butcheries, this religious folly gave rise to, and caused to be seen everywhere the devil and his invisible army."

Following the above is an able discourse, by Mons. Pichery, on Allan Kardec as an educator, as a "superior spirit," as a "dear master whose teachings his disciples love to follow," etc., and a lengthy communication from the prolific pen of Mons. Leymarie, regarding *Le Spiritisme et le Congrès de la Ligue de l'Enseignement*, in which he at first exhibits the low, unchristian animus of "the adversaries of Spiritualism, professors, writers in great political journals, who can hardly find invectives enough for those who occupy themselves with the grave and important questions, the immortality of the soul, the plurality of existences, the rapport between the living and the dead; the Spiritualists being to them only the duped, the daff, etc., and who would resuscitate the belief in miracles and other senseless things which science and reason combat." . . . This, however, is only as a prelude to what he has to say of a very important "League," which, being national and embracing the most learned and distinguished men of the Republic, has become a power of no slight significance—"happy in its official consecration given it by Mons. Gambetta, President of the Chamber of Deputies," (etc.). Mons. L. then goes on at some length to show what was the aim of "the four hundred and seventy-five delegates of the elite of France" to this League; in brief, free lay institutions, a "University libre et laïque, a general enlightenment of the people, divested of all religious bigotry" (etc.).

By a letter from Mr. C. E. Taylor, of St. Thomas, we learn that there are quite a number of Spiritualists at Porto-Rico and Cuba, and that, on a voyage just made to Hayti, he found there several of our faith. An item of peculiar interest in his epistle is this: "The instructions which you gave respecting my oldest daughter, Nellie, the clairvoyant, are the same the spirits imparted at the beginning of her mediumship."

From Havana Mr. Joseph Mauri writes: "Union is force. For this reason there should have already existed a congress international spirite. . . . Its adepts would then be respected and protected by the laws of all governments. . . . And the brethren in this capital and in other towns of this Antille would not be exposed to the caprices and the gratuitous (*volontaires*) injustices of the Spanish government. Example: Mlle. Amelia Domingo y Soler, of Barcelona, published, 'Spiritualism refutes the errors of Catholicism,' and sent me a hundred copies to be distributed among our brethren. . . . At the Custom-House, where the duties were enormous, the title only was read and the work was ordered back whence it came. . . . Twenty days ago I asked permission to publish a journal: *La lumière d'outre-mer*, but I was refused. Do you think we are content to remain under Spanish domination?" . . . I would like to give more of Mr. Mauri's valuable letter, but space forbids. From personal knowledge—having acted as United States Consul in Cuba for a number of years—I can say that in the four quarters of the globe there does not exist a more arbitrary, cruel rule than that which the people of Cuba were subject to; and still are, from what we now learn.

I must pass over the "Studies" of Mons. Camille Chaigneau—"Manifestations of the spirit Madeleine," (etc.)—and the "Revelations" from the spirit-world, "made to Mme. and Mons. Vincent"—confirming the theory of a spiritual realm around our own globe—to give an account (but much abridged) of "An apparition upon the sea," taken from a book, "*Harmontes de la Mer*," by Lieut. Felix Julien; "The souvenir of this terrible night," says the writer, "permits us to recount the following—meteorological, physiological, it matters not. A tempest had separated us from the corvette *le Berceau*, and after some days we reached the Island St. Marie de Madagascar, the appointed rendezvous. For a whole month we vainly scanned the horizon for some sign of our unfortunate companions, when suddenly from the mast-head was announced the approach to land of a disabled ship. The air was perfectly clear, and our telescopes confirmed the report; only there was a raft, crowded with men, and bearing a signal of distress. The figures were perfectly distinct. Officers, sailors, all, for several hours viewed the scene. Admiral Desfossés, commanding then the station in India, ordered the first steamer he found in the roadstead to proceed at once to the rescue of the ill-starred crew. It was the *Archimède*, and when reaching the spot of the wrecked, the boats were lowered. On every hand masses of men were seen vainly throwing their hands toward heaven, but vanished on the approach of succor; and this was attended with the dull and confused sound of a great number of voices mixed with that of the engulfing of a ship. *The boats were among branches of trees*. Thus vanished this strange vision; the last hope the deceitful mirage had evoked from the ocean—a scene of the three hundred lost in the *Berceau*." There is an indication here that the branches of trees torn from the neighboring coast had been the

cause of this scene; but the whole tenor of the article is to the contrary. Mons. Julien himself recounted this to the writer, who adds: "How explain this phenomenon? By a mirage it is impossible," &c.

Licht, mehr Licht, Paris, 41 Rue de Trévise. I have in hand five numbers of this valuable weekly, dating to May 15th. It extracts several lengthy articles from the *Banner of Light*. Its correspondents are from Hamburg, Lowell, Mich.; "Gonobitz" (a favor from the fertile pen of Mme. Adelman Vay Wurmbbrand), and "Copenhagen." Its more lengthy communications treat of the "Brothers Davenport"; of "A Universal Religion"; "A New Religion"; "Theosophism in India," to which may be added: "The Allan Kardec Anniversary," by the able writer, M. Camille Chaigneau; M. Geo. Lenker's "Interview with a Spirit," and M. H. Claus's "Friendly Answer." There is certainly here a vast deal of entertaining matter, and every person reading the German language would be edified by these luminous, these handsomely-printed pages.

BELGIUM.
Le Messenger, Liege, of June 1st, is the only number that has reached me this month. It announces a new bi-monthly spiritual journal, the *Phare*, to be soon published in Liege. The *Messenger*, while congratulating the *conférenciers* who have the courage to make this essay, hopes they will overcome the obstacles they will necessarily meet with.

Dr. Waku continues his "Spiritualism in Antiquity," making an "Espace chronologique of the divers religions," contemplating here particularly Buddha—his monotheistic *morale*, the immortality of the soul, and reincarnation. The *Doctor* quotes here largely from M. de Bunsen, whose every line has value.

Messrs. René Caillé and collaborateur continue their valuable contributions, the former on "God in Creation," and the latter on "Spirit," closing with: "It is not always best to judge a man by his material acts, but certainly his acts as a spirit; for he was a spirit before he became a man, and he will return after he has been human."

La Vie Domestique, a Parisian weekly now in the seventh year of its existence, has the courage to say that it will henceforth devote a portion of its space to an impartial study of Spiritualism, since "science officielle (Mons. Chauvet and others) admit the possibility of certain phenomena"; hence not running the risk of being set down as altogether hallucinated.

SPAIN.
El buen Sentido, of Lerida, says that "The Academy of St. Thomas d'Aquinus, of the Archbishop of Seville, has opened a conference for the consideration of 'Spiritualism; that which is true in these ridiculous impostures; antiquity of its genealogy; its bearing upon the faith and the customs.' One of the memoirs presented—'Spiritualism refuted in the Roman Catholic sense—was written by our illustrious co-religionist, Mme. Adèle Pietromoreno de Solano, with the certitude that it would not obtain the prize, as it was altogether a fine satire on Catholicism and a handsome defense of Spiritualism. The 'Cercle Familier, of Cordova,' has had it printed."

The *buen Sentido* also says that a marriage by a civil form has recently been celebrated at San Saturnino, between two Spiritualists, Antonio Margarét and Thereso Sabaté. Great publicity was given to the affair.

El Criterio Espiritista, of Madrid, for May, comes in its usual handsome form, with a brilliant cover bearing announcements of books on sale at its office and the names of periodicals devoted to Spiritualism, etc. Within are "A conclusion" of a discourse pronounced by D. Vicente Torres, heretofore noticed; "Spiritualism is Philosophy," a continuation of a learned dissertation on physical and psychical forces, on the potencies, properties, manifestations, &c., in nature; a short but graphic account of the second centennial celebration of the day of departure from this life of Calderon de la Barca, and "The Materiality of the Soul." Respecting the distinguished writer above cited, Don Calderon Riayno* (Riayno, de la Barca), the editor says: "He did not die on the 25th of May, 1681, but, according to an inscription on the front of his house, No. 95 de la calle Mayor, de Madrid, he was at said date born into the light of immortality." Men of learning have *El Criterio* in hand, and each one of their communications to this magazine seems a treasure of erudition, and no abridgement could do it justice.

La Luz del Porvenir, of Barcelona. I have in hand three numbers of this little exhibit of feminine lore and genius—one with an "Index" concluding last year's labors, and Nos. 1 and 2 of the third year. No. 2 is wholly and very properly devoted to a "discourse read by Da. Amalia Soler before the Society *Graciosa*," and is an earnest, an eloquent appeal in behalf of education, and especially the culture of women, who have been much neglected; they rather resting in the conviction that marriage is the aim of life. I will venture to give one line closing one of Mme. S.'s sentences: "A people (or city, pueblo) well instructed, is the best treasure a father can leave to his children." What a comprehensive, far-reaching sentiment! Surrounded by a well-informed commonality, the inspiration would be one of progress; the child could hardly go astray.

No. 1 of the new series of *La Luz* opens with one of Mme. Soler's masterly productions. She quotes from and refers her reader to a prominent book, "The Woman of the Future," and says: "Fragments of this I have read many times without knowing which to admire most in it, its beautiful form of expression or its admirable sentiments—its *fouido* or foundation."

The spelling does not authorize a *y*, but the pronunciation does.

A new lady-writer, a *medium auditivo*, Mlle. Josefa Martinez, of Ponce, Puerto Rico, has a short letter in No. 1 of *La Luz*; but she seems not to realize that the "sublime doctrines" she attributes to Jesus were promulgated in the Orient ages before this noble Galilean teacher was born. Several other lady contributors favor the present issue: Mlle. Joaquina Cepeda de T.; Antonia Pages, and Maria Antonia G. de A.—fair "Lights of the Future."

SOUTH AMERICA.
Rio de Janeiro, after a long silence, again makes a splendid proclamation of its faith, and issues the *Revista da Sociedade Academica*. Only No. 2, however (of February last), has reached me; and this I can but briefly notice. Handsome in form and typography, with various attractive communications, the people of Brazil must be dull of comprehension if they do not rally to its support. But the "reviewer" finds the language in which it appears, with its *nao and sao, uma and bem*, not quite at his command; but he can say that its first article, after surveying the field of science, what Messrs. Crookes, Edison and others have accomplished, turns with effect to a consideration of "*Sciencia Spiritica*." Under the heading "*O Spiritismo*," there is a clear exposition of our religion, its humane and generous teachings, its moral character embraced in the old Buddhist doctrine of "Doing to others," etc. The "Action of Spirit upon Matter," "Refutation of Haeckel," "Suicides" (in other faiths and professions besides ours), "Correspondence" and "Divers Notices," "Philosophies," etc., complete its thirty and odd pages. I should notice a statement that at the house of a distinguished Brazilian lawyer, on the evening of the 8th of March, 1876, there were distinctly seen three spirits, two men and a woman, well-dressed, who issued from a cabinet where only one person was seated. One of the apparitions took a pencil and wrote (in answer to a question for their names), "Maria, Francisco, Jackson." Such evidence will make its way through obliquity and all the anathemas of the church—even the Spanish.

The *Constancia*, of Buenos Ayres, for April, is crowded with a mass of material that I can hardly enumerate. The interesting "Conferencias of the Constancia Society of Spiritualists," the Discourse of Hermano Mayor, the lengthy "Dissertation of Dr. D. Cosme Marino," with selections from the *Banner of Light*, are its more prominent features. Magnetism has some attention in two articles; also, the Russian Church—its disaffection—and the Church of England and of the Continent.

El Espiritismo, also of Buenos Ayres, is freighted with good things; notably, "Woman's Progress," by Mlle. Candida Sanz, in which she queries why "Women of high society occupy themselves so much with the superfluous, and so little with the useful and profitable? . . . Why woman is satisfied to live as an idiot, without instruction of any kind?"—as happens largely in Spain and its dependencies; "Humanity," various "Definitions of Spiritualism," and "Mediumship" as a veritable "gift of God." This modest little journal has a charm of its own that will be widely felt.

Revista Espiritista, of Montevideo, for April. This handsome magazine has but eight pages; but generally its editor and the "Angel Guardian" make them luminous with sterling thoughts. But who is *Marcos*? "Great results," he says, "flow from little causes. A mariner, with three little vessels, brought to light a new world. A few poor fishermen destroyed the old and powerful paganism. To love is power. Without charity there is no progress," etc. D. J. de Espada's article on civilization, in which the *armament of nations* is considered—and for what? and his "CHARITY, that should be the sun of Spiritualism," demand more space than can be afforded them now.

MISCELLANEOUS.
The *Journal de Magnetism*, Paris, for June, has for its first article, "A Key to the Secrets of Magnetism"; and for its second, "A Conference of Mons. Colonel Fay"—his address in one of the grand saloons of the Hotel-de-Ville, on the 3d of April; then, among the "Singularities of Magnetism," an account of a monkey fascinated—fascinated, dominated by a look, by the fixed gaze of a man who received him as a present from the famous actor, Larive, because of this power. Passing over many minor items, I will briefly recount that "The Princess Rugosky, of Warsaw, on the eve of her departure for Paris, dreamed that she was in a strange room where a stranger offered her some drink. Not being thirsty, she refused the cup. It was again offered, with an order to take it, and the remark that it would be the last she would ever drink. Arriving, taken ill, summoning a physician (the king's), she recognized the man of her dream and the cup of medicine he presented, but not the room. She subsequently went to a convent, where she occupied the apartment of her dream, and where she died. She arrived in Paris in October, 1720, and died the following year. Her physician was the father of the celebrated Helvetius."

THE SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. Boston: Colby & Rich.
The author of this book, who is not now living, has endeavored to show in these pages that the phenomena called Spiritualism have a firm scientific basis; but his effort seems to us hardly as valuable in that direction as does the work of Prof. Zöllner. But there are, no doubt, many who will be pleased to follow up the enthusiastic arguments here given, and which are set forth with as much clearness, perhaps, as the nature of the subject admits of. Clairvoyance, somnambulism, and a reply to "Wundt's Objections to Spiritualism," are among the salient side topics of the work.—*Heralt of Health.*

The blunt talker does not try to get his words in edgewise.

PENUMBRAL SKETCHES.

Francis Amory Returns.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light:
"As imagination bodles forth
The forms of things unseen, the poet's pen
Turns them to shapes, and gives to airy nothing
A local habitation and a name."

Is it always an "airy nothing" that the poet localizes? That is the question I am inclined to ask, after my experience. Henry Thomas Buckle, that wise thinker and writer, says imagination is often prevision; and if so, or when so, it is the herald of a fact. A matter now in my mind, I propose to utter, or, rather, write; imagination it may be, but I feel it to be more of a fact, and, though perhaps not with a "poet's pen," I will mold the form unseen into shape, and give it a local habitation and a name. It may be an airy fact, but I do not feel it to be an "airy nothing" by any means.

While I am now seated at my table and writing I think that my old friend, Francis Amory, is with me, though invisible. I will not say the late Francis Amory, though that, in the ordinary sense, would be the proper way, as he has passed on and his form was buried a few weeks ago. I am sure there is an invisible presence in this room to-night; and for good reasons presume it to be my friend Amory, and, to make him feel at home, let me draft, in beginning, the hospitable words of the poet as expressive of my own feelings at this evening hour:

"Welcome beneath this roof of mine!
Welcome! this vacant chair is thine,
Dear friend and ghost!"

The reader may remember seeing a notice of this fine old gentleman's bequests to the public and to his relatives in the papers a few weeks ago, also some little account of him personally, so that is not needed here, and this sketch will be all the shorter for it, but will lose none of the circumstances that make it penumbral in character.

How proverbially true the saying is (if I may be allowed the expression in this shadowy article) that a person is always near when you are talking of him. Modern Spiritualism among its varied teachings suggests to us very rationally the why of this proverbial fact. It teaches us that we have spheres or influences as a part of our personality, as well as bodies, and that our spheres or influences touch, or sense, or mingle with others' spheres, in advance of objective cognizance, and the fact suggests the thought of the person and very naturally the speaking of him or her. I wish to say here, in the same line of thought (and probably others have noticed the same thing), that I often, or rather sometimes, think I meet a person, and when about to recognize him I see I am mistaken, finding it to be some one else, but almost always, on going a little further, or before I finish my walk, I meet the person I thought the other was; at least this has occurred frequently to me, often enough to be noticeable, and has set me cogitating on the point. I do not propose to cogitate now, but mention it as having a bearing on this penumbral sketch in connection with our departed friend of whom I have already spoken. I should add, also, that I have sometimes met a person who reminded me in the same way of one who had joined the silent majority, as the dead are sometimes called; is it unreasonable to say that possibly the departed friend is near and that I would have met him, perhaps, if he had been in the form? Why I say this will be seen as I proceed.

With the foregoing as an introduction, let me now say that I was slowly and thoughtfully walking down the Tremont street mall the other afternoon, when I suddenly started with surprise, thinking I had met, in a passer-by, my old friend Amory; and I certainly would have spoken to the stranger as Mr. A., if simultaneously with the start I had not remembered his late decease. My notice of him attracted the stranger's attention, and courtesy, or politeness, inclined me to assume a virtue, so I asked him if I had passed Boylston street, though I knew full well I had not, and he said "No, sir," and politely directed me to the street inquired for. On the logic of the thought that I have called attention to, I am strongly inclined to think Mr. Amory's spirit was near; and when I have finished this Penumbra sketch, I presume, will think so. A thought of transfiguration comes to my mind here, whether spirits may not sometimes have the power of throwing their visage on impressive persons, and making them look like a double. I only mention this, having some cases of materialization in my mind; but I will not digress now any further into that subject. I think, by the way, there are often and always more presences in the streets than are visible. In this very mall, some twenty years ago, I remember once walking with a singular person—he is dead (?) now—and he bowed, as I thought, to vacancy, or to an "airy nothing," and I said to him: "Whom did you bow to then; I saw nobody?" He replied: "St. Paul; you can't see him." I thought the man a little cracked, but I do not think so now. I do not think, however, that he saw St. Paul, but I have no doubt he saw a spirit, for I have had good evidence that there are, people thus clairvoyantly gifted, and that Swedenborg, the seer, did not have the monopoly, since Bible times, of being on speaking or seeing terms with the people of the other world, as all Spiritualists know. "But I am wandering from our friend Amory, who is the subject of this sketch, and also, or may be, my present invisible company; and if so, perhaps he is joggling me to stick to my text. Well, I must make the Pauline excuse, whether the old apostle is here or not—"My spirit is willing but my flesh is weak."

Mr. Emerson, a medium of Manchester, N.

It, visited this city not long since, and during the week he was here some tests from the platform in the parlors of the "Ladies' Aid Society." I was present once, and, as did many others, got some good tests; certainly those I got were good, for of those I could judge; for instance, the medium, entranced, addressed me with tender and appropriate words; the spirit controlling ended by saying she was my daughter, Hattie Wetherbee, and that her aunt Adeline and uncle William were with her, etc.; they were my only brother and sister "over the river." I am aware that I am somewhat known, and any one desiring it, if they thought it for their interest, or to attract my notice, could have gathered points and put up a job on me; I am aware that such a thing is possible, but not very probable; but from some of the circumstances that could not have been the case, and some things that need not be related here, satisfied me that the communications were spiritual in their source, and I concluded to test the medium further; so at the close of the meeting I made an appointment with him for a sitting the next day.

I was on my way to keep that appointment, when I passed that old gentleman on the Tremont street mall that so suddenly reminded me of the late Mr. Amory. Whether his invisible spirit being with me for a purpose, as I afterward learned, took that way of possessing my thought, I do not know; but it was successful, for he was much in my mind after that during the rest of my walk, which ended in about half an hour by my reaching Mr. Emerson's residence, on Concord street. We had the sitting, and, as might be expected, several of my spirit friends manifested their interest in me, among them the three that I have referred to at the "Ladies' Aid Society," and particularly an old friend, George B., a connection by marriage. Some definite circumstances were given that the medium could have known nothing of that identified him, and thus made the séance quite interesting. All of a sudden the control broke off of George and said: "I see the name of Francis Amory." "Well," said I, "what has he to say?" "Here he is," said the control; "he is a small man, about your [my] size; he is an old man; has a high forehead and gray hair; thin, and somewhat bald; I hear him say, 'Mt. Vernon.'" "I understand," said I, "he lived in Mt. Vernon Place." This conversation was carried on by the control and in the third person; but the little I have to say I will say directly; though the spirit of Mr. Amory did not control the medium; but stating it in this way I can make myself more intelligible: I then said: "I am very glad, Mr. Amory, you have come to me. I hardly expected you so soon." The spirit in a very natural way said, as he would if in the form: "John, I looked in at your office to-day, and while there heard you telling some one of this medium, and that you were going to have a sitting, and I thought I would go with you." I did have that day, about noon, a long talk with a person, and spoke of the medium and my experience at the Ladies' Aid Society, and that I had engaged a sitting with him that afternoon. I think it more likely that Amory was stating a fact than that the medium was guessing right. I think, also, his going with me to the medium is full as good an indication of his invisible presence while I was walking down the Tremont street mall and thinking of him, as that the thought of him superinduced the manifestation of his presence at the sitting. I want always to look at these things in a common-sense way; if I give the spirits the benefit of any doubt, it is an influence, and as far as that goes I think it is evidence. Amory continued, and said: "John, I was not quite so much a Spiritualist as you are, but I was interested, and I was glad to have so many opportunities of going to circles and manifestations with you. I enjoyed them very much, and felt under much obligation to you for those opportunities." Now that was literally true. I took great pains to give him opportunities, and he appreciated them, and said sometimes: "John, I don't want to crowd in where I am not wanted; but if you can, without trouble to yourself, afford me or put me in the way of being present with the right kind of people, I shall feel very grateful." And I always did; and it seems now the spirit remembers it; and though he did not go as far as I did in this belief, he said he did now, and saw it all as I did.

We spoke briefly of some matters of a business nature, that need not be mentioned here, showing clearly it was Mr. Amory's spirit, and that his memory was good, though temporal matters had shrunk into trifles except where they bore on his present condition. I really felt as much in his presence as if he was sitting by me. A half-remembered thought now floats in my mind, and I will try to write it, as expressive of how I felt:

"And thus the enlivened dead,
That had been to the tomb conveyed,
And mingled with us invisibly in converse;
And God, approving, blessed the sacred hour."

It was so kind and unusual, his coming so soon; and he appeared very near me in heart, and said he must make the acquaintance of my friends, R. H. and W. B. He knew, when in the form, that these two spirits often came to me, and he said he would; and three for my invisible body-guard would be better than two. He referred to Hattie as standing near me, and wished to be remembered to her mother, Mrs. Wetherbee, for whom he had a high regard. Mr. Amory had been many times at my house, and had also met my wife at many sances, and several times had been with me at manifestations at Epes, Sargent's, who was my neighbor and personal friend. The polite reference to Mrs. W. and the way he said it, was quite characteristic of this rather precise old bachelor. I use the expression with respect, and the "dear friend and ghost" in the vacant (?) chair understands it so.

I remarked to this friendly spirit, while on the subject, that he had made a good many of his relatives, happy by the distributions in his will, as well as by doing something in the way of public charity. "Yes," he said in reply; "but I wish I had done more of it during my life." Mr. Amory was a very liberal man—believed and acted on the principle of "live and let live; and if he had any regrets, what did he have the regrets of nine out of ten, who die weighed with their wealth, that they had to leave on the bank of the river of death—as no baggage is allowed in the passage—and so left behind for their heirs to enjoy or quarrel over? Mr. Amory made one remark in this connection that rather surprised me, and yet it did not when I came to think more of it: when speaking of doing more of his distribution while he was alive, he added that he ought to have done one thing that I had suggested; that it was too late now; "but," said he, "if I had seen things as I do now, I certainly would have done it." I have no sort of question but if he was in the form, with what he knows now, he would have done it of his own will, not from my suggestion, and in the spirit-world he would have

been the richer man for it. Alas! how few there are, comparatively, who strive to lay up treasures in heaven, where moths do not corrupt nor thieves break through and steal. This remark is no reflection on my invisible friend—he is far from being a poor man in the land of souls; he only sees now how easy it would have been to be a millionaire there. I use worldly language to convey my thought, but the reader, I trust, will easily translate it into the celestial vernacular, and so understand what I mean.

There is nothing very startling or sensational in this Penumbra sketch. Mr. Amory put in his appearance rather soon and unexpectedly. The circumstances that somewhat forecast his coming, are, it seems to me, of an interesting character, and so I have written the sketch out in a very simple manner, as one of the thousands of "footfalls on the boundary of another world" that can find but one solution, and that a spiritual one, making the apparently "airy nothing" of the poet in the following lines a literal truth; and as a truth I quote them, as a closing refrain:

"The tenderest whisper thence we hear
From those who lately called across,
They love us still; since heaven is near,
Death is not loss."

Written for the Banner of Light.
ASCENDED.
BY M. T. SHELHAMER.

One more loved one gone before us,
Gone to make our pathway straight,
Stretching through the gloomy valley
To the gleaming, peary gate
One more sainted life transplanted
To the garden of our Lord,
One more angel joins the chorus,
Chanting songs of sweet accord.
One more star in heaven is gleaming,
Shedding forth a golden ray
O'er the path of loved ones toiling
Up life's rugged, weary way.
One more jewel in the kingdom,
Placed by Him who reigns above,
In the precious, royal setting
Of his pure and perfect love.

Angels called her from the mortal—
Called her from its sin and strife;
From the death of living sorrow
To the joys of endless life:
Angels whispered, "Come up higher,"
As they led her heavenly flight
Up the shining, spiral stairway,
To the land of perfect light.
Cheer up, mourners, for your loved one,
Freed from sorrow, grief and pain,
Hovers o'er on shining plerons,
Drawn by his own magnetic chain;
Cheer up, mourners, for the Father
Guards your friend with wondrous care,
And will keep her safe and holy
Till you join her "over there."

Cheer up, mourners! cheer up, loved ones!
For a Messenger Divine,
Whispering words of holy comfort,
Comes with garments all as white;
Comes to guard you on all evil;
Comes to bless you with her love,
Comes to guide you o'er the pathway
Leading to her home above!
Let us bow in meek submission
Neath the heavy iron rod
Laid upon us in affliction
By the mighty hand of God.
As we strive to pierce the curtain
Veiling him, the holy One,
Let us whisper, in our anguish,
"Not our will, but thine, be done."

Spiritualism Among the Indians.

To the Editor of the Banner of Light:

In "The Resources and Natural Wealth of Arizona," by R. J. Hinton, editor of the San Francisco Evening Post, we find the statement that the "Indians of Arizona are all Spiritualists." We are acquainted with the Yumas and Mohaves, and our acquaintance verifies the above statement. When an Indian dies, his body is burned, and with it his house and crops. A number of years ago one hundred Yumas went out to war against the Maricopas, and, like old Job's servants, only one returned to tell the tale. As a result they pulled up their corn and water-melons, burnt up their houses and horses, and all the belongings of those who were killed, and thus in a great degree impoverished the tribe; but the defeat caused the fighting business to cease, and since then the Yumas have lived peacefully near the white man's fort.

The houses and crops the Indians say are for the dead Indian in the other life. They tell me their Indian doctors can talk to the spirits of the departed; one told me he heard the spirits talking to the Indian doctor; he said that the doctor stood away a little from them, and then away a little further were the spirits—that the spirits said they had better corn and melons and Mesquit beans than they [the mortals] had, and did not want to come back.

A year ago in Mendocino Co., Cal., a gentleman told me of a peculiar fact (to him); he accompanied me to a few Indian huts, and there found an Indian interpreter, also an old Indian chief. About a year before the above occurrence, the chief's twin brother died, and the remaining chief was disconsolate, walling day after day; at our visit the old chief stated that his spirit-brother came to him at night, opened the door, sat down by him, and told him he was not going to die, but would get well. The old Indian seemed to be somewhat frightened about it, as he came so often; but we told him he need not fear much, if he did not tell him anything worse than that.

In the same County a gentleman stated to me that he had lived with the Indians, and one old doctor, taking quite a liking to him, desired him to become a doctor too—to which he consented. They formed a circle, and beings came and talked with them; he could see them moving around in the dim light in which they sat; and becoming somewhat alarmed at what he saw, he (my informant) left the place—he having no knowledge of the Spiritual Philosophy.

Yours truly,
E. A. BONINE.
Yuma, Arizona, June 20th, 1881.

WITCHCRAFT OF NEW ENGLAND Explained by Modern Spiritualism. By Allen Putnam, Esq. Boston: Colby & Rich, 1880.

The author aims to relieve the authors or creators of what in the early days was called witchcraft, from the odium heaped upon them by historians by conceding that the things they did were real, and that they acted in harmony with and by virtue of laws of mind in its relation to organization and matter—laws exceptional in power in exceptional individuals. He sees a real identity in the facts of witchcraft and the facts of Spiritualism, and seeks to show that in both classes of phenomena, like causes produce like effects. Both Witchcraft and Spiritualism are genuine; they are similar in character; the forces behind them are identical. There is a tone of earnest candor in the author's manner, and though a little skill in the art of terse writing and in the classifying of matter would have given his book greater literary merit, it has the chief merit of being clear.—The Christian Leader.

A girl died in Springfield, recently, from brain disease, and the attending physician has returned as the first cause of her death, "the graded school system"; second, meningitis.

Banner Correspondence.

New Jersey.

ANCORA.—A. E. Newton writes, July 7th: "I ask but a small space in which to notice the reply of my friend, Mrs. Maria M. King, on the question whether malicious spirits are ever permitted to manifest in this world. She reiterates with great ability the arguments contained in her books, on the negative side of this question. I have stated some of the facts and reasons which compel me to a different conclusion, and am content to leave the matter with intelligent readers—only requesting both her and them to note that my conviction is not based either on 'old prejudices' or the 'assessations of mediums or sensitives,' as she seems to assume, but chiefly on facts of my own observation.

I am glad to know that Mrs. King disavows the meaning I attached to the passages quoted from page 40, vol. II., of her 'Principles of Nature.' I beg to assure her that I had not the slightest intention of misinterpreting or misrepresenting her. Indeed, on a careful re-examination of the passage, quoted a little more fully by herself, I do not now see how its language can be construed otherwise than as I then represented. If it does not imply that malicious 'demons' in spirit-life are denizens of the better land, 'the home of the angels,' 'the saints' rest,' etc., and form a part of the 'society' met in the spirit-world, it has no meaning or point to its language. It is needless to add that those intelligent Spiritualists who have been convinced of the occasional manifestation of malignant spirits, do not imagine that these have their home with 'the angels,' or in 'the saints' rest.' In other words, they regard 'the spirit-world' as an extensive region, where each class goes to 'its own place,' instead of being mingled as in human society on earth.

It is but just to say that Mrs. King's works elsewhere recognize the separation of spirit-beings into 'spheres,' 'circles,' 'grades,' etc., according to character and attainment; but she affirms a more complete control of the wiser over the evil-disposed classes than facts appear to warrant.

Maine.

PORTLAND.—"Observer" writes July 10th: "On the occasion of a recent trip into 'The Old Pine Tree State,' I had the misfortune, as at the first I conceived it to be, to be detained in Portland over Sunday. I had spent some Sundays in that city before, and had always found them dry enough. I supposed this one would be a repetition of them, and all the more unendurable because a repetition. I had read the Banner for that week, and was yawning through the Sunday Morning Times, when I saw an announcement that at 10 o'clock, on the evening of that day, there would be an assembly, anxiously waiting the advent of the speaker. At last he came, and all eyes were fastened on him. He had evidently spoken to those who composed it before, and not in vain. He began by reading Edward Arnold's beautiful poem entitled 'He and She.' So effectively did he do this, that, at the close, one-half the eyes were wet with tears—a grateful tribute alike to the author and the interpreter.

The subject of the evening was: 'Here and Hereafter.' His first sentences were a slowly-measured, graceful and elegant laying out of the theme. These were succeeded by a terse, rapid, and exhaustive elaboration of each branch of the subject. The concluding part was a beautifully painted word-picture of the relations that exist between the two, and a clear statement of the need to live this life well.

Here, if we expect to enjoy a higher order of happiness in the Hereafter, everybody in the hall had to stand up and breathe his attention throughout the delivery, and I could read in the face of each a thoroughly satisfied look. I was the more pleased to see this, because of rumors of dissatisfaction in some quarters with Mr. F.'s recent unpleasantness. But that audience was in close sympathy with him, both as a man and speaker.

In the evening his subject was: 'A Study of Testimony.' This, I think to myself, will test his capacity as a speaker as well as a speaker. He went straight at the subject with so much coolness and boldness, that the doubt I had of his ability to handle it, disappeared at once. He gave a masterly abstract of the positions of the Church evangelic, and then an equally able analysis of the opinions of Mr. Ingersoll. The comparison of their relative merits was one of the keenest satires on the Church, and the most graceful tribute to the honesty, courage and ability of the latter. Everybody in the hall had their attention riveted on the speaker. Many must have gone away from that hall (crowded to its fullest capacity) thinking more kindly of the great infidel than before entering it. It was a brave thing, well and timely performed.

But the services were not ended. As he rose, after the singing, to give tests of spirit-presence, the anxiety of the audience was at a painfully-intense pitch. Some even seemed to fear to breathe, lest they should be the next to speak. The first test was given, and the next speech should be long. One after another he described first this spirit, and then that, with the clearness and rapidity of an expert. A recognition came in response to all save one. As an illustration I will give a brief statement of the last, surrendering all the beauty of the delineation for the sake of brevity. He said: "I see a boat leave the dock containing five persons. It returns with one. I see them struggling for life in the water, and one on one side, holding the rest up, and the next wave appears in spirit. On each of their heads is a name, two of which I cannot read. [He gave the others.] With them comes a friend who recently left the earth-form. One of them says: 'This was twenty years ago.'" Several rose in the audience and verified the case.

I left the hall feeling, as I have no doubt every other present felt, that such a man as this must do great good in the world, and hoping that the next time he comes, we may just such a brave speech will have the opportunity. For the sake of those millions I will endeavor to give a brief view of how Mr. F. appeared to me upon the rostrum. The first glance at his figure as he enters the room gives the idea of a spirituelle slenderness, but as he faces the audience this is replaced by the fact of a well-knit, compact and shapely form, capable of great endurance and susceptible to a high order of influence. All his movements are graceful and dignified, and all the more effective because it is apparent that they are natural, not studied. His finely proportioned body is fitly counterpointed by a well-developed head, in which the intellectual predominates. The sharply-defined perceptive faculties are crowned by broad—even massive—reflective organs. A careful study of his face, as a whole, explains the readiness with which he grasps any subject presented for consideration, as well as the comprehensive manner in which he handles all of them. His command of language is large and his choice of words most careful. His English is almost faultless. He has a happy way of saying the most radical truths, giving them as arguments for the beautiful and good to win, rather than as iconoclastic asseverations to startle, perhaps even to displease.

In my opinion it is no disparagement to the very greatest of those who labor in the spirit-harvest-field to say that Mr. Fletcher stands in the front ranks, not that he is destined to shine equally with the most brilliant.

Missouri.

ST. LOUIS.—A. Miltenberger writes: "As Hudson" Tuttle, A. J. Davis and Mrs. Emma Harding's alleged re-incarnation to be a delusion, and Mrs. Conant, Mrs. Richmond, Almir Davis—and the best and best—all spirit 'James Nolan' in his own voice, alleged to be a grand truth, what are we poor mortals to do, who are not illuminated, but fall back upon

what has ever been advised in the spirit-circle—to use our reason?"

With these contradictions of testimony of the inspired ones, I propose to do my own thinking about the matter.

I wish first to remark that the most frequent objection to our faith is 'that the spirits do not agree amongst themselves, but each many varieties of doctrine and often contradictions of fact. For myself I conceive these contradictions to be the most blessed thing that humanity has to rejoice over, as we now feel assured that 'Thus saith the Lord' of past ages is not to be supplemented with 'Thus saith the spirits,' and, perforce, we are compelled to do our own thinking.

Mrs. Maria M. King, in 'Principles of Nature,' vol. II., page 42, says: 'Dominion over the world of matter was given to man as the vicegerent of the Infinite Mind, so qualified as to be the interpreter and executor of law originating with this mind, and much else to the same effect, which leads me to the conviction that spirits inhabit bodies for fifty or more years for use.'

Now the argument for the truth of re-incarnation may be presented thus: 1st, That man is in contact with matter for a diree years, 2d, Millions of infants pass over without a day's rest, for a minute of that use. 3d, They are deprived of that which for all of us is a necessity—the law. 4th, They can only get that use by being 'born again' or re-incarnated; and finally, if it is the law that infants can be re-incarnated to fulfill that law, the inference is irresistible that you and I and all the rest of us can, if we need it, be re-incarnated.

So to me the doctrine does not seem absurd, but rather a beautiful result of a perfect law of adaptation of means to ends."

New York.

BROOKLYN.—Dr. G. Bloede sends us the following as a new and singular view of a much discussed subject: "A spirit-communication about the vexed question of re-incarnation was lately received in a private circle of which your correspondent was a member. The circle consisted of two ladies, two gentlemen and the medium, Mrs. N., a German, and the best personating trance-medium it has been my good-luck to meet. I have known this lady for nearly ten years, have had a great number of sittings with her, and on a number of occasions she has been seen by her usual friends, but she never exercises her unusual medial gifts but in strict privacy and among a few friends. She is herself an enthusiastic Spiritualist, and entertains the highest notions about the mission of Spiritualism and mediumship. Her trance-condition is of the deepest kind, rendering her unconscious, and not leaving the least trace of remembrance of what has passed during its continuance. The manifestations consist in the like representation of known or unknown persons, who have no physical signs, as table-moving and lifting, occur only occasionally, when she is not entranced. It is a peculiarity of hers, that the spirits she personates find it very hard to directly give their names; these have commonly to be brought out by circuitous questions. On the occasion I speak of, a spirit manifested through her who said he had been a German, a Spiritualist, who had passed off in New York some four or five years ago. He stated that he knew him, though not personally. By repeated rounds of questioning, and the suggestion of another of the sitters—my own memory could not be awakened to remember him—it was disclosed that the apparition was that of Mr. Philip Timm, an old gentleman, who some time before his death published a very good pamphlet on Spiritualism in the German language.

After his recognition, which was attended with a well-known lively signs of joy and satisfaction on the part of the spirit, he said he had come for a particular purpose, namely, to give us some light, that is, his knowledge, upon a dubious and much-ventilated question, that of re-incarnation. Upon the first question from our side, whether 're-incarnation' was a fact, he affirmed positively that it was, adding, however, directly: 'but one of rare occurrence.' He then went on to state that he would call those spirits who resorted to re-incarnate more into the human form, 'Spiritual suicides.' They were the exact counterparts of those men in the flesh who found their existence on earth so intolerable that they imagined they could not bear it any longer, and tried to escape from their own consciousness by destroying their physical bodies. In like manner there were unhappy inhabitants of the spirit-world, who considered their existence in it to be a punishment, and resorted to re-incarnation to escape from it. He stated that their spiritual consciousness by re-assuming a new human form in their old planetary abode, that is, by re-incarnation. This was the essence of the communication of Philip Timm, who said it was not an easy thing to express his thoughts through this medium, whom he used for the first time. He therefore promised to give us more about the same subject at some later opportunity.

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It is to be regretted, however, of what he imparted to us seemed to me so novel and original that I thought it worthy to go on record, and to be given a wider publicity, with the hope that it might perhaps induce communications from other spiritual sources, and discussions in this sphere on a question which has already caused the existence of two contending schools of Spiritualists, and thus far has been answered by many of those who claim to be the mouthpieces of the best and highest spiritual authorities, in the most positive manner of affirmation as well as negation.

The message of Philip Timm would suggest that re-incarnation is a fact, and at the same time an act of volition on the part of the spirit re-incarnated, although not an act caused by mature consideration and the desire of progress best attained in this way, as Allan Kardec teaches, but an act of desperation, which would involve substantial disappointment and repentance, and thus would rather impede progress for the space of a new life on earth. The question, of course, how re-incarnation is effected by an act of spiritual volition, remains as dark as ever.

I need scarcely add, that on my part I do not regard the above communication, interesting as it seems to me, as more than an opinion of a spirit, confirming the fact well known to all rational Spiritualists, that the utterances of spirits are not to be taken as infallible oracles, but as individual ideas (sometimes even notions and whims), which may differ as widely from each other as those of mortals in the flesh."

LA FARGEVILLE.—E. J. Kilborn writes: "I wish to state to the readers of the Banner of Light that the cause of Spiritualism has been awakened in this little village by a visit from Miss E. Anne Hinman, who the past week has given to the people the beautiful truths of our philosophy. Miss Hinman came a stranger to all, and when she went away she left many warm friends. As one of her guides said, we had not only taken the medium into our homes but into our hearts. Miss H. gave three lectures, which were listened to with profound interest by good audiences. We hope to have the pleasure of hearing Miss Hinman again, and have faith that she shall, for one of her controls told us they thought she would revisit us before many months. I think that good mediums and lecturers should direct their efforts to small towns and villages, so that the light of Spiritualism may shine in every nook and corner of the earth. It looks to me as if Miss Hinman was sent by some unseen power to this place, to speak the words of love and wisdom to many who were hungering and thirsting for the living truth."

UTICA.—Further verification of the truth of the communication of A. J. LATHROP, published in the Messaga Department of the Banner of Light, May 28th, is sent to us by A. W. Brownell, who was well acquainted with Mr. Lathrop for a period of over twenty-five years, and pronounces it correct in every particular.

NEW YORK CITY.—Mrs. A. K. Parent writes: "I have made arrangements to pass a few weeks at Lake Pleasant during the Camp-meeting this summer, and intend while there to go back there half a day to those who wish to contribute to the fund for the relief of E. V. Wilson's widow, whose condition appeals to

all Spiritualists to aid her in raising the mortgage on her farm. If each medium at Lake Pleasant will give his or her quota, we may in a short time furnish a substantial proof of our appreciation of one who did so much for the cause, and whose advice, sympathy, and wonderful tests of spirit-power, were always ready for those in need of either."

Massachusetts.

BOSTON.—Carrie Moore writes: "It looks very much as though the sectarians were treading just now upon very dangerous ground. They are obliged, in order to save their creed, to discard or ridicule the phenomena that Spiritualism presents, or explain them away under the head of 'hallucination,' as was recently done in the World's Companion, in reference to the merchant of Brooklyn who saw his son that had been dead for a year. The matter had received wide publicity. The veracity of the party beholding the materialized youth was of such a type that they dared not question it. It must not be ignored. So there is no other way left but to group it with another incident that is made to bear the evident marks of brain derangement, and lump them off together as 'hallucination.' It would not do to allow the youth of the land to believe that the merchant saw his son. Can they not see that when they are teaching the rising generation to doubt the truthfulness of such well-attested evidence of the return of spirits, they are also teaching them to doubt the truthfulness of their own Scriptures, and setting a trap into which they themselves may fall?"

The ordinary youth of to-day will reason thus: 'That merchant was hallucinated, who knew that the merchant's son had been dead for a year; also in reference to seeing Gabriel in the temple and talking with him?' If all the so-called spirit manifestations of to-day are to be accepted as evidence of lunacy, who knows but that James and John were out of their wits when they supposed they saw Jesus transfigured and Moses and Elias talking with them? And the disciples who were congregated together after the death of Jesus might have been in the same condition when they saw him appear to them when the doors were shut. And Thomas, especially, must have been very much hallucinated to suppose that he was trusting his hand into the sword-wound in his master's side. John must have been in a perfect frenzy on the Isle of Patmos to have supposed that he was shown by an angel up into heaven where he received power to prophesy, and where the map of the future was unfolded to him in a most startling manner.

Tend your child that a considerable portion of humanity believes a lie, and the chances are good that he will conclude that you believe one, especially if you start his mind on a line of thought after the manner adopted by the Youth's Companion."

Haverhill.

—A correspondent writes: "The meetings of the Spiritualists in this city were virtually closed for the season the first of June, but the rostrum at Good Templars' Hall has been occupied nearly every Sunday since by Mrs. A. L. Pennell, for the delineation of her peculiar phase of mediumship—psychometrie readings and descriptions of dead spirits. These meetings have been fully attended, and great interest has been manifested. Mrs. Pennell's readings from handkerchiefs, gloves, or other articles she may hold in her hand, are truly wonderful, and astonish skeptic and believer alike. In describing spirits, she gives names in full, dates and characteristics, with a promptness and positiveness which I have never seen equaled; and her descriptions have invariably been found to be correct. If not recognized, she has the most ready way of creating in several instances, subsequent inquiry has verified the truth of the statements. I consider her the best medium for her phase of development I have ever met with, and cheerfully recommend her to all who may desire her services. Engagements may be made with Mrs. Pennell by addressing her at No. 50 Maverick street, Chelsea, Mass."

Pennsylvania.

PITTSBURGH.—J. H. writes: "In the Banner of Light of May 28th is published a question and answer, respecting the colors of spirit garments, the conclusion of which leads us to suppose that white signifies purity. Swedenborg states that in color white is the correspondence of Truth, red the correspondence of Love. As Truth and Love are Divine principles, white and red correspond to these, and in the heavens and in the angels, and in the modifications, or combinations, in the objects in both universes. Angels and spirits are clothed according to the degree of love and wisdom in them—some having more of one than of another—and their garments change according to the changes of receptivity of good and truth from the Lord. As they advance their garments become more shining and splendid, and wonderfully beautiful beyond description. Now as gold has been mentioned as the color of the white, it is indicative of love in the angel in an exalted degree when the garments are of a golden color, as seen by the spirit answering the question on one occasion. Silver, being white, signifies truth. Hence these precious metals belong to the Celestial (Love) Kingdom and the Spiritual (Truth) Kingdom of the heavens. So with the precious stones: according to color they signify things spiritual or celestial. White, as colors blended with white, in garments indicate the spirit or angel is of the Spiritual (or Truth) (or predominating) Kingdom. Red, and that blended with other colors, indicates Love, or Good, and belongs to the Celestial, or highest Kingdom. There are infinite bleedings of these colors, as there are infinite degrees of receptivity from the Lord of God and of Truth."

Dark colors—black, shades of black—indicate in obscurity or falsity. Hence novitate spirits who are in the lowest grades, are robed in dark and tattered garments, as seen in African or dark aspect, because night, darkness, blackness, are opposed to day, light, brightness. Thus all things in heaven and in earth respectively correspond to some degree of love and wisdom, and the color is a sure indication of the kingdom to which it belongs, when seen in the spiritual world. White horses in the spirit-world are seen when the angels and spirits are in low grades. Black horses have an opposite signification. This may be seen in the Scriptures, if correspondences are understood. An understanding of these spiritual truths will enable us to understand much that is related through mediums—descriptive of spiritual scenery, and the states or conditions of our communicating friends. On the same page of the Banner is another remarkable statement, which I propose to explain: 'Lyman Loring' begins 'I have been listening to the continual war, has just been observed, and heard him discussing plans and designs, and geometrical lines with another spirit present, talking of pavilions and rotundas, and I hardly know what, until my head seems filled with them. It seems to me he must occupy a place where all houses are either round or built in the form of arches, or something of that kind, for you cannot get him to admit that a square corner is worth having to the Spiritual (truth) Kingdom, circles to the Celestial Kingdom; therefore it seems evident that the spirit of A. J. Lathrop belongs to the Celestial Kingdom, and Strong could not appreciate the beauty of curves, circles, etc., belonging to the Superior Kingdom. Square houses, built with square blocks of stone, are seen in the Spiritual Kingdom; but magnificent buildings, arched and curved, with rotundas, etc., are seen in the Celestial Kingdom. These are correspondences originating in the qualities of the Divine Love and wisdom, and their reception and perception by angels and spirits."

Oregon.

PORTLAND.—Under date of June 22d Dr. Dean Clarke writes: "Next Sunday finishes eight months' service in this city, and as the lease of my hall expires then I shall suspend meetings till fall. I get homesick every morning when camp-meeting time comes, and long to go back there half a day to cross once more the hands of old friends and enjoy the divine baptisms of those grand fraternal gatherings;

but when my guides will allow me to leave this missionary field, where perhaps I am doing greater good, I know not, but hope another year may find me among my dear New England co-workers once more enjoying associations not to be found in my present field of duty.

The dear old *Banner of Light* brings glad tidings from home, and is welcomed as a divine messenger to comfort and enlighten my weary spirit. My appreciative thoughts and glorified spirits sustain you in the arduous efforts that carry heavenly manna to millions hungering for truth and righteousness. Let me give voice to thousands who silently bless you, and assure you that you labor not in vain, for light beams from the East unto the remotest West wherever your *Banner* is unfurled.

California.

SAN FRANCISCO.—Mr. A. J. Smith writes, June 23d, as follows: "I pen a few facts that have occurred under my observation within a few days past in this city, that may interest those seeking evidence of man's immortality, through what are called spiritual manifestations. I was on my way to Dallas, Oregon. Having to wait a few days for the steamer *Columbia*, I went to see Mrs. Lennett, an independent scribe-writer. During a sitting with her, she inquired of me as to the spirit of my wife who on a slate held by me, had written the medium not touching it. She identified herself to my satisfaction, and requested me to sit for development, that she might write for me, at any place in which I might be, stating that she could do so in a short time if I would sit as she proposed. This manifestation made a deep impression on my mind, for I had always doubted my having any mediumistic powers. I then went to Mrs. Sawyer's séance, and there my wife came out in the most perfect form, wrote on a piece of paper, and handed it to me in the presence of the audience. The writing said that if I would sit and play upon my violin, she would come as she did here, and write on a slate in my lap. This message again surprised me. I next went to witness the manifestations through the mediumship of Dr. MacLennan. Here I met with a still greater surprise. My daughter, who passed away seven years ago in the East, left there as a private séance with the Doctor materialized, came to me, made passes over my head, threw her arms around my neck, pressed her head or cheek against my own in a most affectionate manner, and seemed to breathe out the sweetest expressions of love. I exclaimed to the medium who was sitting by my side, looking on and wondering at the sight, 'How can any thing like this be done?' She then passed to the table, and wrote on a slate in presence of us both, then passed to a short distance from us and threw a cloud of white substance from her person; it rolled over the floor and disappeared. Another cloud of white ascended, disappeared, and Delia was gone. I went and read the message, which was as follows, as near as I can remember: 'Dear papa: We regret you cannot stop here longer with this medium, that we may get control of your mediumistic powers. We could soon, under the influence of our love, you. Your daughter, DELIA.' I went and made arrangements with the ticket agent to remain until the next trip of the steamer, on the 30th of this month. My daughter comes to me at my sittings while I am all alone in my room and raps, touches me, handles my violin, raps on it, draws the bow over the strings and moves it over the floor, as evidence of the success she and others have attained in their efforts to develop mediumistic powers in me. It is possible they may be able to come to me anywhere, materialize, write on my slate, play a musical instrument, and perform all that they do for the Doctor. If they succeed in doing so, as they now feel assured they will, I shall go forth to preach the gospel of the resurrection of the living, whom the world has supposed dead."

Colorado.

DENVER.—M. D. writes: "There is no phase of mediumship which is not well represented in Denver, and there is not one medium here who is under the ban of suspicion for dishonesty, or who does not invite the closest scrutiny and the most rigid investigation of the phenomena given through his or her instrumentality. No mediums in the world can satisfy every individual investigator unless he is patient, honest, and intelligent; but any one capable of logically weighing evidence can see enough any day among Denver mediums to satisfy himself under fraud-proof conditions—that intelligences exist beyond the earth-plane, who can identify themselves fully as having lived with us, held confidential relations with us, and are yet capable of convincing us that 'love never dies.' Few cities are blessed with so goodly a number of healers, nearly all of whom have other phases of mediumship. Among them is Dr. Julia Dickinson, whose earlier years were spent in Boston. She and others have attained in their positive and convincing, as her powers for healing are so well developed that she seldom gives more than two or three treatments to effect a cure. The intelligent band who work through her organism also prescribe remedies which are specific to every case presented. She has many friends in England as well as in America. All these healers are unselfish, and are reaching out to do good to humanity, be they poor or rich. Colorado, as a health resort, brings many of the noted mediums of the country to us. We now have Mrs. Cora L. V. Richmond, Mrs. R. H. Simpson and Maud E. Lord, actively working in their specialties, convincing every honest investigator, and, with our own resident mediums, diffusing the sunlight of love, truth and immortality; teaching the lessons of the higher life, and making practical the pure, good and beautiful teachings of our philosophy. The dear old *Banner of Light* has always done its share in defense of our mediums, and its faultless management and divine charity make it a power for good which cannot be extinguished."

Vermont.

PROCTORSVILLE.—Mrs. Luther O. Weeks writes that Mrs. Huntoon held a séance at her house, under conditions that precluded all possibility of the medium's assumption of the materialized spirit-forms that appeared. The company consisted of twelve adults, most of whom received visits from spirit-friends and relatives whom they recognized. The spirits appeared of every age and size, one female coming with a babe in her arms. Tall, athletic Indians leaped into the room, sounding a forest yell; small, delicate children came timidly into the circle, whispering in soft, gentle accents, "Papa," "Mamma"; one came as an old lady of eighty, and others as men as in the prime of earthly life. These, emerging from an improvised cabinet, in which Mrs. Huntoon sat and no other person could possibly enter, in Mrs. Weeks's own house, where no deception could exist, convinced all of the genuineness of the manifestations.

DUXBURY.—Geo. A. Fuller writes: "The cause of Spiritualism seems to be in a very flourishing condition in the State of Vermont. Mr. Joseph D. Stiles, of Weymouth, Mass., is doing an excellent work with his lectures and tests at Eden and Troy. Miss Hagan is busy, delighting large audiences with her charming improvisations. Dr. G. S. Brown, of Albans, is traveling all the time, scattering seeds of truth by the wayside, and is very successful in healing the sick with magnetism."

New Hampshire.

PORTSMOUTH.—William Critchley writes: "The *Banner of Light* is a welcome visitant to hundreds of homes in this old city by the sea. We have had such an awakening of the spiritual here, through some of your gifted mediums, God bless them, that I really feel as if the little leaves we have received will leave the whole lump. We first had Dr. J. Wm. Van Namee, who was very successful; then Mrs. Clara A. Field, whose ability as a lecturer and medium is well known; and last but not least, Abby N. Burnham, who, through her guides, gave us for two weeks all and more than all we could wish such lectures as these that will long be remembered here. The hall in the evening was crowded,

and standing-room was scarce. I think she is one of the best mediums on the rostrum, and recommend her to any Society desirous of having good meetings and good success. Mr. A. Hodges was here and gave us some wonderful tests, and they could not be explained as mind-reading or by any other than the spiritual theory. Our Society is gaining slowly, but surely, and next fall we hope to see the largest hall in this city filled every Sunday. May the *Banner of Light* meet with the success which it well deserves."

Michigan.

GRAND RAPIDS.—Mrs. Sarah Graves writes: "The spiritual cause has prospered the last year in this city. We have kept up the public meeting, and since January 1st have had good speaking on Sundays, and séances in many parts of the town. One of the scribes, of which I am a member, is held at Mr. Ball's for the purpose of seeing what the spirits can do for us in materializing. We have not had the full forms as yet, but lights and hands have been seen by all and felt by some. The members of our circle are all well known as reliable men and women of this place. We shall close our séances till fall, when we hope to continue them until we can talk face to face with our loved ones gone before."

ALMA.—Mr. T. A. Johnson, for an order for books appends the following note: "I am a constant reader of the *Banner of Light*, and take this opportunity of expressing my warm approval of its course in defending mediums. Without the phenomenal power of Spiritualism it would be impossible to allude to the barren formalism of orthodoxy in a quarter of a century, and become a machine in the hands of would-be leaders."

Minnesota.

MINNEAPOLIS.—Mrs. Adelaide Coombs writes: "I saw the name of a dear friend who had passed to that higher life, Mrs. John Hunter, of New Lisbon, Ohio, in your columns. Her dear spirit has passed from our mortal vision, but her words and gentle influence that drew all hearts unto her fingers with its still. Like the fragrance of a beautiful flower, it floats into our lives to strengthen us in our hours of trial. Her soul was ever radiant with noble words and good deeds while among us, and I feel that it will be her work in her new home to help those who are willing to come up higher. She was ready and waiting for the change to come, and when her willing spirit left its earthly form, she left a victory over death and the grave; for she had learned there is no death, but that life eternal was her inheritance. As the shadows gathered around her, her glad spirit took its upward flight to its home in the Summer-land, to join the loved ones gone before. May the companion with whom she has journeyed so many happy years find solace in her spirit's presence, and feel that when he turns his footsteps homeward in the morn'g her waiting by the shore to welcome his coming."

Western Locals, Etc.

The Methodists are methodical. At Rome City, Indiana, the Rev. Mr. Gillett is manager of a first-class camp-meeting. The Constantine (Mich.) Band furnishes music for the many necessities also contribute to the success of the exercises. In the circulars of the meetings, the topics for each day are specified. Classes in music, languages, and scientific branches have certain hours; then comes the sermon in the tabernacle on some live issue—viz., "Materialism." "The Adaptation of Christianity to the Age," etc. The ablest speakers are selected to preach the "regular" sermons; they know what theme they are expected to elaborate, hence they come well prepared. A hint to the people who need to emulate such an example is sufficient. O. P. Kellogg, of East Trumbull, Ohio, spoke in Geneva, (O.) July 10th. He is in constant demand as a lecturer. The writer had the pleasure of meeting Lyman C. Howe, of Fredonia, N. Y., the other day. Bro. Howe is a veteran lecturer on the subject of Spiritualism. He is a franc speaker and has gained wide celebrity as an instrument of the spirit-world. Chippewa Lake, O.: On July 2d and 3d, there was a grove meeting at this beautiful place. A. B. French and O. P. Kellogg delivered the leading addresses, which were attentively listened to by good audiences. Mr. French referred in a very touching manner to the dastardly attempt to assassinate President Garfield; he eulogized the President, and affirmed that Mr. Garfield was dearly loved by all classes. Later in the meeting, Mr. French spoke at some length on the "Signs of the Times." He cited the evidences which surround us of the world's advance, and in a learned and eloquent way drew inferences from these data. Mr. Kellogg delivered an able and patriotic address on Sunday, July 3d. He pointed out the meritorious qualities of our form of government, and alluded to many very interesting historical reminiscences connected with the rise of our American institutions. These discourses created a good impression upon the people. Mr. Grant Smith, of Painesville, O., conducted the musical exercises in a highly satisfactory manner. The question of selecting a location for a camp-ground in Ohio was discussed at some length. The work of inspecting different locations will be continued for some time to come, as there are many desirable localities which have not yet been visited. The brethren will move slowly and harmoniously in the matter, as is eminently proper. Editor Mathews and wife, of New Philadelphia, O., enjoyed the meeting at Chippewa Lake, O., July 2d and 3d. Bro. M. is a firm and outspoken Spiritualist.

C. S. Curtis, of Ravenna, O., put in a plea for the common people. As he alleged, at the Chippewa Lake meeting, Bro. M. had said that Bro. Mathews had formed an Association drawn up for adoption; but the whole matter of organization was postponed. On the 4th of March, 1881, Mrs. Rachel Farnam, of Chippewa Lake, O., passed to the spirit-world. She was born Jan. 16th, 1800. For many years she had been a devout and intelligent Spiritualist. She often referred to her Eastern friends. Her husband is sustained in his loneliness and grief by the consolations of a rational Spiritualism. Cassadaga Lake (N. Y.) Free Association: The writer visited the beautiful grounds of this Association on July 6th. Twenty acres have been purchased and laid out into small lots at a rental of \$3.00 per year, with a lease for ninety-nine years. A hotel has been built, also a number of nice cottages, and considering the fact that this is the second year of the undertaking, remarkable progress has been made. The ground is seven hundred feet above Lake Erie. The lake is beautiful to look upon. In fact all of the surroundings are admirably adapted for a summer resort. For full particulars, apply to J. W. Root, Fredonia, N. Y., who will forward circulars. Now here are grounds which should be developed and supported by the Spiritualists of Western New York, Northwestern Pennsylvania and Northern Ohio. The railroad facilities are good. You leave the Lake Shore Road at Dunkirk, N. Y., and take a train for the Lake, which is only a few miles distant. Passengers from the South change at the Atlantic and Great Western Crossing and take a train on the D. A. V. and P. R. R. for the camp-ground. Complete arrangements have been made for boating, music, etc. Grounds are granted free for tents, and every indulgence is being held out for newcomers. O. P. Kellogg, of Ohio, will have charge of the exercises from the grand opening of the grounds to the close of the season. Mrs. Richmond, Mrs. Hyzer, Mrs. Shepard-Lille, Mrs. Brigham, Mrs. Pearsall, A. B. French, Geo. W. Taylor and J. Frank Baxter. The meeting will commence Aug. 6th and close the 28th. The Grattan Smith family will sing. Mr. Smith sends cordial greetings to the Eastern friends whose acquaintance he made last year. Remember that hotel accommodations are good; all who come will be cared for in the most comfortable manner. Immediately adjacent to the grounds of the Cassadaga Lake (N. Y.) Free Association is the

attractive resort owned by Mr. Alden. A Spiritualist Camp-Meeting was held there in June, which was well attended, and regarded by all present as a meeting of a high order, considered from an intellectual and spiritual standpoint. The following speakers were in attendance: Dr. Francis Allen, George A. Foster, Miss Rhind, Dr. Peabody and Lyman C. Howe. Mr. and Mrs. Alden are genial people. There will be another meeting on this ground next June. The same directions for travelers submitted in connection with the Cassadaga Lake Free Association apply to Mr. Alden's meeting; the width of a road separates the two grounds. Bro. A.'s convention is called the "Lily Dale Camp-Meeting." The Camp-Meetings at Cassadaga do not conflict in any way; two different methods of conducting such an undertaking are illustrated, that is all; one is under the personal supervision of Mr. Alden, the other is a stock company. What is needed: A conference of camp-meeting officials. Let representatives of Lily Dale, Cassadaga Lake Free Association, Gogunc Lake, Neshaminy Falls, Lake Pleasant, Onset Bay, Lake George, Schrono Lake, and other Camp-Meetings too numerous to mention, meet at some central point in September and arrange for the campaign of 1882. Gentlemen, there is business in this suggestion; you can cooperate with each other relative to speakers, etc. Think the matter over. CEPHAS.

Dr. Phelps and Spiritualism—A Closing Word. To the Editor of the Banner of Light: Some time since quite a discussion arose concerning the late Rev. Elihu Phelps, D.D., and his attitude regarding the Spiritual Philosophy and Phenomena—his son, Prof. Phelps, doing in the public prints all that lay in his power to cover up (or perhaps even more) the true position which this brave old gentleman occupied at the time of his decease. At the risk of seeming to reopen a controversy which was closed by the secular press by my rejoinder, Prof. Phelps being refused insertion in one of the Boston dailies, I request the publication of this article as an act of justice to Dr. Phelps, now in spirit-life, and to Spiritualism itself—since whenever a prominent person passes on from the physical life the credulists are very keen and active to have it understood that they possessed the full sympathy of the deceased; and I maintain that such is not the case regarding Dr. Phelps; therefore so prominent an instance deserves being put on record with emphasis. Prof. Phelps, in the statement to which I tried to reply (but met with a refusal to publish, as I note above), made use of the following words: "The idea that he [meaning his father] believed one thing and professed another, those who have known him best will smile at." The above sentence seems to me to convey the impression that I misrepresented his father in a former article. But to convince the public that what I then stated are facts, and that if any mistake has been made it must be on his (Prof. Phelps's) part, I now announce that the mediums through whom he (Dr. Phelps) received communications from his loved ones in spirit life are still in the material form; and if any persons doubting my statement will call upon me, I will with pleasure show them the original letters from Dr. Phelps, which contain the facts as printed in my article.

The essay to which I alluded in that article as having been written by Dr. Phelps, and published by his consent, on clairvoyance, magnetism, etc., was printed in the book entitled, "Vital Magnetic Cure," pages 194 to 197 inclusive.

I omitted in the former article to which I allude, to give an interesting explanation concerning the mediumship and the required conditions, from the pen of Dr. Phelps, which may be in place at this time, and be of interest to all seekers after truth in spirit communion. At one time Dr. Phelps wrote to me to consult a certain medium—who had previously given him satisfactory evidence of spirit identity and activity in the spirit-world—to see if his spirit-friends had a message for him; I complied with his request, but they gave no response from his spirit-friends. I then got in touch with another medium and obtained satisfactory results, as the Doctor's reply to my letter containing the message indicated—which letter read as follows: "HONORABLE, Feb. 2d, 1876. Your favor of the 25th ult. came to hand in due course of mail. It is most accurate and trustworthy, to be at times wholly unable to come into spiritual affinity with certain persons, when they can readily come into affinity with other persons, and at times to get into affinity with the same person, and at times to get into affinity with other persons. With ——— who has been a medium from childhood, his medium powers, the last time I saw him, had been suspended for several weeks. The reason of this state of things I do not understand."

Since writing the article in question, a book of 438 pages has unfortunately been placed in my hands. Some forty pages of it are devoted to a narration of the astounding manifestations which occurred at Stratford, Conn., in the residence of Dr. Phelps. The author makes the following statement in the book, before proceeding with the narration of what took place: "I have been allowed to examine all the records kept of the occurrences by Dr. Phelps, and shall be able, therefore, to present the history with great minuteness and accuracy than has ever before appeared." Prof. Phelps (the son) in his card states that he has neither the health nor the time to discuss the subject at length, and in referring to the brief memorial of his father, says, concerning the portion on Spiritualism: "I, of course, could not give large space to so unimportant a feature of it as the one in question." I notice that Prof. Phelps has, however, both health and time sufficient to give his views upon Spiritualism, holding that the "demonology" solution he claims to find in the Bible settles the question with him. If I understand him (Prof. P.) correctly, he is anxious that the public shall think his father gave up his spiritualist belief before his exit to spirit-life; but Dr. Phelps at one time stood prominently before the public as a teacher of *Ancient Spiritualism*, and as the spirit-world selected him to be prominent in connection with his views upon Spiritualism, his name has gone forth all over this country and other countries as having had great experience in modern spirit manifestations. I should not feel justified if I kept the evidence in my possession secreted from the public.

I do not wish to misrepresent Prof. Phelps's views in regard to a future life and its requirements, neither do I wish him (even mistakenly) to misrepresent those of his father in the slightest. I feel, however, convinced that all the reliable—and especially documentary—evidence that can be obtained in regard to the reality of spirit-communication should be preserved in this age of doubt, skepticism, and I might add, unsettled convictions, in all grades of society, as to what is true and what is false concerning the spirit-world, the future home of all individualized intelligences. I believe sincerely that Dr. Phelps (if his memory served him) would have said at the so-called death: "I know that I shall live on the other shore, as I have had it demonstrated to my satisfaction by friends who have gone before." A. S. HAYWARD.

11 Doughty street, Boston. SUDDEN CHECKING OF PERSPHATION.—A Boston merchant, in "lending a hand" on board one of the ships on a windy day, found himself at the end of an hour a half reeling with exhaustion and perspiring freely. He sat down to rest, and engaging in conversation, time passed faster than he was aware of. In attempting to rise, he found he was unable to do so without assistance. He was taken home and put to bed, where he remained two years; and for a long time afterward he could only hobble about with the aid of a crutch. Less exposures than this have in constitutions not so vigorous resulted in a lingering illness, ending in death in less than a week, or causing tedious rheumatism to be a source of torture for a lifetime. Multitudes of lives would be saved every year, and an incalculable amount of human suffering would be prevented, if parents would begin to explain to their children, at the age of three or four years, the danger which attends cooling off too quickly after exercise, and the importance of not remaining exposed to the wind, by sitting at an open window or door, or pulling off any garment, even the hat or bonnet, while heated.

WOUNDS. [In the July *Atlantic* Edgar Fawcett contributes a splendid and touching poem on the above theme. The opening displays a veteran of war, surrounded in the peaceful twilight on a sloping lawn, by a pleasant group, "youth, man and child, who hang breathless upon his depictions of the awful carnage he has witnessed. The poet then concludes with the following stanzas concerning the strife, bloodless, but far more bitter than that of war, which not only some women, but men also, are forced to wage or to endure while yet in the vale of mortal experience: [Ed. B. or L.]

He tells of hurts that will not heal: Of aches that nerve and sinew fret, Where stings of shot and bite of steel Have left their dull laments yet; And touched by paths, filled with praise, His gathered hearers closer press, To pay some in silence or phrase Response of pitying tenderness. But I, who note their kindly will, Look onward, past the box-edged walk, Where stands a woman, grave and still, Oblivious of their fleeting talk. Her listless arms droop either side; In pensive grief her brow is bent; Her slender form leaves half deserted A sweet fatigued abandonment. Ah! while she lures my musing eye, The mental reverie of her air Speaks to my thought, I know not why, In the stern dialect of despair. Lone whistling moods it seems to show Of anguish borne through laggard years, With outward calm, with secret flow Of unreluctant tears. It breathes of duty's dainty strife, When justice effort loathes to strive; Of patient waiting time, when life Is tired of being yet alive. Enthralled by this fair, piteous face, While heaven is purpling overhead, No more I heed the old soldier's trace How sword has cut, or bullet sped. I dream of sorrow's noiseless flight, When no blades ring, no cannon roll, And where the shadowy dews that smite Give bloodless wounds that scar the soul; Of fate unmoved by desperate prayers, From those its plunderous wars lay low; Of bivouacs where the spirit struts, At smouldering passion's faded glow; And last, of that sad armistice day, On the dark field where hope has fled, Ere yet, like some poor ghost unaid, Fate's Memory glides to count her dead.

Convincing Testimony. To the Editor of the Banner of Light: Not very many years ago, Captain D. buried his friend, Captain E., in a part of the Pacific Ocean that is one of the most remote from the city of New York.

In the year 1870, Captain D. received a letter from Mr. John Hardy, of Concord street, Boston, informing him that at his own house, and through the mediumship of his wife—Mrs. Hardy—a spirit purporting to be that of Captain E. (giving the surname in full) had just presented itself during a séance and desired him to inform Captain D. that he (the spirit of Captain E.) desired to meet him at a séance; closing his message with a request that Mr. Hardy would "tell Captain D. that Mrs. D. is with him," adding, "Captain D. will know who I mean by Mrs. D." Mrs. D. proved to be the wife of Captain D., whom he had also buried at sea.

The spirit of Captain E. also gave the name of Captain D.'s post office in full, though he had changed his place of residence several times since the death of Captain E., who was an entire stranger to the Hardys. Captain D. being at that time a more novice in regard to the phenomena of Spiritualism, was extremely surprised at this letter. He knew nothing of Mr. or Mrs. Hardy, nor could he recollect having ever heard of either of them, though at that time Mrs. Hardy was one of the most distinguished mediums in Boston. Under the circumstances, Captain D. apprehended there might be a hoax awaiting him. He therefore visited the office of the *Banner of Light* in Boston, where he learned from Mr. William White that Mrs. Hardy was well known as a spiritual medium. Captain D. proceeded at once to the house of Mrs. Hardy, and finding her disengaged they were soon seated for a séance, having not only withheld his name, but all allusion to the letter he had received from Mr. Hardy.

They had sat only a few moments, when Mrs. Hardy became "entranced," and grasping the hand of Captain D. said: "How do you do, Captain D.? I am Captain E., whom you so mournfully buried at sea; and I thank you for your care in collecting my effects (on shipboard) and taking them to my wife. You sadly grieved when you buried me in the depths of that ocean, so far distant from my family and friends; but it makes no difference to spirits; they are as free to rise therefrom as from elsewhere," etc. Captain E. having finished his communication, the medium was almost immediately possessed by another spirit, whom Captain D. was unable to recognize until it said: "Do not you remember me? I am Captain F. of the ship R., at Canton; you surely remember my peculiar eye. You have heard of the Spirit-Photographer, Mumler [in Boston], and you have been wishing you had a likeness of your [deceased] father. Go to him; you may not get one of your father, but I will cut in, and you will know me by the cast of my eye looking over your shoulder."

The writer, having known Captain F., and well remembering his extraordinary obliquity of vision, is not surprised that Captain D. was enabled to recognize this deceased friend, though it appears he had no idea who it might be until the individuality had been thus demonstrated. Captain D. visited Mr. Mumler soon thereafter, and sat for a spirit-photograph. The plate was soon developed, presenting a figure that Captain D. recognized as that of his own wife, whom he had long before buried at sea; and another whom he immediately knew as his old friend, Captain F., with his peculiar mark of strabismus. Captain D. made assurance doubly sure by enclosing this same photograph to a friend of Captain F. (but avoiding any allusion to identity or clue), simply saying, "You will recognize my face, but tell me who is looking over my shoulder." Captain D. at once received reply from his friend that the party with the peculiar visual organ was their old friend, Captain F. Peacedale, R. I. J. P. H.

Verification of a Spirit-Message. SARAH F. SANBORN. To the Editor of the Banner of Light: I find in the *Banner of Light* of June 25th, 1881, a communication which I recognize as coming from the spirit of my wife, SARAH F. SANBORN, who passed away May 28th, 1880. She speaks of the length of time she had been in the spirit-world, her lingering sickness, her age when she departed, gives my name and residence, as well as her own name, all correctly; and the whole message indicates clearly that it could come from no other source. Respectfully yours, P. W. SANBORN. Candia, N. H., June 28th, 1881.

Mr. Herbert Spencer on Small-Pox Panic.

The manner in which newspaper writers intensify panic in small-pox epidemics is due to ignorance, but ignorance that is disgraceful. The assumption is that every death from small-pox is a death from an ordinary mortality. It is not so. Small-pox never displaces and replaces some other form of zymotic disease. Small-pox is an unpleasant form in which we have for a season to draw a portion of the average mortality, but it is no more. Mr. Herbert Spencer, in his treatise on the *Study of Sociology*, makes a happy use of the London panic in 1871 in illustration of the mode in which fear affects the judgment. He writes: "An instance of the manner in which dread destroys the basis of judgment was thrust upon my attention during the small-pox epidemic which so unaccountably spread after twenty years of compulsory vaccination. A lady living in London, sharing in the general trepidation, was expressing her fears to me, and asked her whether, if she lived in a town of twenty thousand inhabitants and heard of one person dying of small-pox in the course of a week, she would be much alarmed. Naturally she answered 'no'; and her fears were somewhat calmed when I pointed out that during the whole population of London and the number of deaths per week from small-pox, this was about the rate of mortality at the time caused by it. Yet in other minds, the mere mention of the mortality from small-pox is sufficient for forming a rational estimate of the peril. Any, indeed, so perturbing was the emotion that an unusual amount of danger to life was imagined at a time when the danger to life was smaller than usual; for the returns from the mortality from small-pox were rather below the average than above it. While the evidence proved that the risk of death was less than common, this wave of feeling which spread through society produced an irresistible conviction that it was uncommonly great."—*Facination and Health*.

Immortality; or, Our Future Homes and Dwelling-Places, by J. M. Peabody.

The latest work of the distinguished "Plerion" has shown that the author holds the best of his labors to the last of his publications. After dedicating the book to his wife, "Mary M. Peabody," he says in his preface: "Too long perhaps have we listened to generalities and vague immaterialities, touching that so-called shadowy realm of existence whither our souls are hastening. As travelers return to tell us of the countries they have visited, so spirits return from different spheres, describing their homes and employments. In the first chapter, on the mysteries of life, he says: 'Each individual, by virtue of cerebral organizations, conceives and studies the universe from his own plane of thought. To Hans Christian Andersen the world was a vast and beautiful landscape, and he will condescend to the symbols of divine love and wisdom, that he saw good in and immortality for everything.' In the fourth he says: 'Forgetting God for the moment, I have in my state of nature, if she has given us ideas never to be attained and never to be attained, then let her be despised and hated; for nature, however potent, has no moral right to create in us deep divine wants to live immortal, and then mock them. Never to be attained and never to be attained, in this world is like a spirit beating against his cage—there is something beyond.' The chapters: Is it the soul or the body that sins? Imagination in the world of spirits, experiences through the veil, the history of the moral and material worlds, many voices from the spirit-world, general teachings of spirits, are replete with wisdom.—*Western Light*, St. Louis.

A "Dose" for the Druggists.

With the approach of fly-time a bald-headed man in Milwaukee bethought him that a crop of hair would promote his felicity. He therefore applied to a doctor, who prescribed as follows: "Chloride of sodium, 5 grains; aqua pura, 8 ounces; shake well and rub on the scalp every morning." The bald man went to a drug store and had the prescription put up, paying one dollar for a small bottle of the mixture. He offered the opinion that the price was rather high, but the druggist assured him that aqua pura was one of the most penetrating drugs in the market, and that the war in Peru had sent chloride of sodium up to a fabulous figure. The mixture was taken home and used with such gratifying results that when the bald man went for another bottle he threw down one dollar without wincing. "Oh, we won't charge you anything for it," said the clerk, who did not sell the original supply; "it's only salt and water, you know. Salt is only two cents a pound, and water is cheap this year." Had the victim's hair been long enough to grab it would have come out by the roots, but he had such a glorious success in his treatment that the druggist bribed him with a box of cigars not to betray the joke, and how it got out is a mystery.—*Boston Journal*.

Michigan Camp-Meeting.

The State Association of Spiritualists and Liberalists will open its Second Annual Camp-Meeting on the beautiful camping grounds of Gogunc Lake, near the city of Battle Creek, Mich., Aug. 12th, closing Aug. 22d, 1881. Able speakers have been engaged: Sunday, Aug. 12th, Dr. A. B. French, of Painesville, Mich.; A. B. French, of Gogunc; Mrs. L. A. Pearsall, of Gogunc; Aug. 13th, Geo. H. Geer, of Gogunc; Mrs. L. A. Pearsall, of Gogunc; Aug. 14th, Mrs. M. C. Gale, Lansing, Mich.; A. B. French, of Gogunc; H. H. Burnham, Geo. H. Geer, Aug. 15th, H. H. Burnham, Geo. H. Geer, Aug. 16th, H. H. Burnham, St. Johns, Mich.; A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Geo. H. Geer, of Gogunc; Aug. 17th, G. B. Stebbins, G. B. Stebbins, of Chicago; Aug. 18th, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 19th, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 20th, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 21st, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 22d, 10 o'clock A. M., general conference and business meeting. Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting. The formation of each work will be devoted expressly to mediums. A majority of those present will be allowed to decide how the time shall be spent. The mediums have signified their intention to be present and hold séances. The mediums' tent will be in order on the grounds. All tickets mentioned in this notice are for one ticket at two cents per mile each way from Aug. 11th to 22d, good to return the 23d. Chicago and Grand Trunk Railroad, without extra charge. N. B.—Michigan Central Railroad, Grand Rapids and Indiana Railroad, Detroit, Lansing and Northern Railroad, and Grand Haven and Grand Rapids Railroad, all give a certificate to be presented to the ticket agent in order to obtain reduced rates. Certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich. For full particulars, see bills. General services: Grounds, Tents, Privileges, etc.: H. B. Cummings, Battle Creek, Mich. Directors: B. F. Stannum, Detroit; Hon. J. H. White, Paw Paw; Geo. H. Geer, Battle Creek; J. P. Rogers, Grand Haven. Treasurer: Mrs. R. A. Shaffer, South Haven. Secretary: L. S. Burdick, Grand Haven. E. L. WARNER, Secretary, Paw Paw, Mich.

Camp-Meeting in Oregon.

The Spiritualists of Cheackama, Oreg., and vicinity, will hold their Annual Camp-Meeting on the beautiful camping grounds of Gogunc Lake, near the city of Battle Creek, Mich., Aug. 12th, closing Aug. 22d, 1881. Able speakers have been engaged: Sunday, Aug. 12th, Dr. A. B. French, of Painesville, Mich.; A. B. French, of Gogunc; Mrs. L. A. Pearsall, of Gogunc; Aug. 13th, Geo. H. Geer, of Gogunc; Mrs. L. A. Pearsall, of Gogunc; Aug. 14th, Mrs. M. C. Gale, Lansing, Mich.; A. B. French, of Gogunc; H. H. Burnham, Geo. H. Geer, Aug. 15th, H. H. Burnham, St. Johns, Mich.; A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Geo. H. Geer, of Gogunc; Aug. 17th, G. B. Stebbins, G. B. Stebbins, of Chicago; Aug. 18th, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 19th, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 20th, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 21st, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 22d, 10 o'clock A. M., general conference and business meeting. Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting. The formation of each work will be devoted expressly to mediums. A majority of those present will be allowed to decide how the time shall be spent. The mediums have signified their intention to be present and hold séances. The mediums' tent will be in order on the grounds. All tickets mentioned in this notice are for one ticket at two cents per mile each way from Aug. 11th to 22d, good to return the 23d. Chicago and Grand Trunk Railroad, without extra charge. N. B.—Michigan Central Railroad, Grand Rapids and Indiana Railroad, Detroit, Lansing and Northern Railroad, and Grand Haven and Grand Rapids Railroad, all give a certificate to be presented to the ticket agent in order to obtain reduced rates. Certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich. For full particulars, see bills. General services: Grounds, Tents, Privileges, etc.: H. B. Cummings, Battle Creek, Mich. Directors: B. F. Stannum, Detroit; Hon. J. H. White, Paw Paw; Geo. H. Geer, Battle Creek; J. P. Rogers, Grand Haven. Treasurer: Mrs. R. A. Shaffer, South Haven. Secretary: L. S. Burdick, Grand Haven. E. L. WARNER, Secretary, Paw Paw, Mich.

Camp-Meeting in Maine.

The Spiritualists of Eastern Maine will hold their Annual Camp-Meeting at the beautiful camping grounds of Gogunc Lake, near the city of Battle Creek, Mich., Aug. 12th, closing Aug. 22d, 1881. Able speakers have been engaged: Sunday, Aug. 12th, Dr. A. B. French, of Painesville, Mich.; A. B. French, of Gogunc; Mrs. L. A. Pearsall, of Gogunc; Aug. 13th, Geo. H. Geer, of Gogunc; Mrs. L. A. Pearsall, of Gogunc; Aug. 14th, Mrs. M. C. Gale, Lansing, Mich.; A. B. French, of Gogunc; H. H. Burnham, Geo. H. Geer, Aug. 15th, H. H. Burnham, St. Johns, Mich.; A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Geo. H. Geer, of Gogunc; Aug. 17th, G. B. Stebbins, G. B. Stebbins, of Chicago; Aug. 18th, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 19th, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 20th, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 21st, Dr. A. B. French, of Gogunc; G. B. Stebbins, of Chicago; Aug. 22d, 10 o'clock A. M., general conference and business meeting. Appropriate singing, accompanied by instrumental music, will be a feature of the entire meeting. The formation of each work will be devoted expressly to mediums. A majority of those present will be allowed to decide how the time shall be spent. The mediums have signified their intention to be present and hold séances. The mediums' tent will be in order on the grounds. All tickets mentioned in this notice are for one ticket at two cents per mile each way from Aug. 11th to 22d, good to return the 23d. Chicago and Grand Trunk Railroad, without extra charge. N. B.—Michigan Central Railroad, Grand Rapids and Indiana Railroad, Detroit, Lansing and Northern Railroad, and Grand Haven and Grand Rapids Railroad, all give a certificate to be presented to the ticket agent in order to obtain reduced rates. Certificates can be had by enclosing an addressed and stamped envelope to the Secretary, E. L. Warner, Paw Paw, Mich. For full particulars, see bills. General services: Grounds, Tents, Privileges, etc.: H. B. Cummings, Battle Creek, Mich. Directors: B. F. Stannum, Detroit; Hon. J. H. White, Paw Paw; Geo. H. Geer, Battle Creek; J. P. Rogers, Grand Haven. Treasurer: Mrs. R. A. Shaffer, South Haven. Secretary: L. S. Burdick, Grand Haven. E. L. WARNER, Secretary, Paw Paw, Mich.

Passed to Spirit-Life.

From Seabrook, N. H., June 22d, 1881, David S. Tilton, aged 66 years. Mr. Tilton has been a Spiritualist for many years, his faith dating back almost to his youth. He was a man of strong will-power, brave and generous; and knowing the truth, was ever ready to proclaim it, without fear of persons, rank or wealth. The doors of his home were ever open for those who were open for more than two years, and a free admittance given to the few in his vicinity who were inclined to gather every Sabbath afternoon in listen to the instructions of the angel-world as given through his wife Sarah, a trance, test and lecturing medium, who is now left to await the day of her own departure. Mr. Tilton was a member of the Sixth N. H. Regiment, and it was during his service in the Civil War that he was afflicted with a severe case of asthma, which he has suffered greatly since his later days. But what we call death had no terrors for him. He was ready to go, and he has gone, and

TO BOOK-PURCHASERS. COLBY & RICH, Publishers and Bookellers, No. 9 Montgomery Place, corner of Province Street, Boston, Mass. keep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, of Wholesale and Retail.

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 important free thoughts, but we cannot undertake the varied shades of opinion to which correspondents give utterance.

Banner of Light.

BOSTON, SATURDAY, JULY 23, 1881.

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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.

The Spiritual and Material.

In a recent article in the London Spectator occurs a remarkably thoughtful attempt to explain the cause of the skepticism, secularism, or materialism of the present time, which, whether wholly satisfactory or not, abounds in vigorous thoughts, painstaking analysis, and close statement and reasoning. It will inevitably lead even the credulists, who can comprehend its scope, to take far larger views of a subject which they have not dared to look at on both sides for fear of their contradictoriness, and help them to at least a patience, if not a peace, of mind, which is the one condition in which they ought to desire to be permanently inducted.

The writer says that "to speak of those who do not themselves see God as 'living without God in the world' is itself atheism. You might as well suppose that before the atmosphere was recognized as having weight and substance, men who did not know the difference between it and a vacuum lived without the air they breathed. God is not less behind the consciousness of men who have no glimpse of him through their consciousness, than he is within the heart of those who worship him; and the only real rejection of God is the resistance to his word, whether it be felt as his word or only as a mysterious claim on the human will which it is impossible adequately to define.

"We hold," adds the writer, "that, in a sense, God is himself, in all probability, no unfrequent cause of the blindness of men to his presence. He retires behind the veil of sense when he wishes us to explore the boundaries of sense and to become fully aware of a life beyond. The physicists in every school are doing this great work for us now. They are explaining, defining, mapping all the currents of physical influence, and from time to time crying out, like Professor Huxley, for 'the hen-coop,' of which, like shipwrecked sailors, they see no sign; like Professor Tyndall, for the elevating idealism which is conspicuous by its absence in all their investigations; like Professor Clifford, for something to replace the theism of Kingsley and Martineau.

"To suppose that the men who are doing this great work—who are mapping for us the quicksands and sunken rocks of physical skepticism—are necessarily deserted by God, because they do not see him, is to be more truly atheists than any physicist. There is a spirituality which is of God's making; in order that we may see how many of the highest springs of human life are founded in trust. How everything else fails, even in the highest minds, to produce order, peace and calm. The physicists of to-day are suffering for us as well as for themselves. It is their failure to find light which will show where the light is not, and also where it is."

And the article closes with an allusion to an impressive one which appeared in a recent number of the Nineteenth Century on "Faith and Verification," in which it is asserted that "the pitiful cries of modern physicists, as they raise their hands to what they deem a spiritual vacuum, are about the best auguries we could have that it is not in physical science that man can ever find his salvation."

What, let us ask at this point, is the remedy which seems to be divinely appointed for this raging disease of Materialism? Will the creeds cure it? Can Orthodoxy reach it? Does Old Theology so much as arrest its attention? No, none of these things. Spiritualism comes by a divine interposition and decree to do the work for which the old and worn-out processes are wholly unfitted.

Spiritualism responds fully to the calls both of Faith and of Verification. It undermines Materialism with its spirit-evidences, palpable yet satisfying to the inmost sense, practically demonstrating while ideally elevating and expanding the soul. In this fresh baptism both theologic Superstition and blank Materialism will find themselves newly born, taking new names and a new life likewise. The race needs something more and better than it has yet had to satisfy the demands of the spirit. Secularism is successful in discovering only the limits and walls of knowledge, but Spiritualism alone shows even to the spirit's eyes what surely stretches beyond.

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Miss M. T. Shelhamer contributes on our second page a touching poetical tribute to the memory of her recently-deceased mother.

The Concord School.

The more striking features of the present summer session of the School of Philosophy at Concord are the two series of lectures which are in process of delivery by Dr. Jones and Prof. Harris, both Western men, and of large and comprehensive views, seeking to grasp with their consciousness as large an arc of the vast circle of human knowledge as possible. Dr. Jones remarked in his opening lecture that the stumbling-block on the threshold of all philosophical inquiry is the assumed reliability of sense-impressions. But, said he, the assumption of physics without metaphysics, of a natural without a supernatural, of a sensible without an intelligible, of a material without a spiritual, of a real without an ideal, of a lower world without an upper world, of natural law without mind, of natural forces without will forces, and, in fine, of a Cosmos without a Logos, must end in the identification of matter as the absolute and only being.

The contrast between Materialism and Spiritualism could not be more pithily stated or set forth. We have here the whole matter in a nutshell. This world of sense, continued, the lecturer, is a perpetual cycle of phenomena, the primal force in which is all-seeing intelligence and all-potent will. Theology postulates that by the Logos all things become and are manifested. By the Logos all things are generated. In the beginning was the Logos, and the Logos was with God, and the Logos was God. Man's nature is a two-sided one—material and spiritual, the latter eventually ruling the former in society, art and history. A peculiarity of those who profess to put no faith in the future is, that they believe only in what the senses bring to their cognizance; yet no men talk more fluently of the abstract rules of justice, morality, and human affection.

Prof. Harris has lectured on the influence of nature upon the human mind, and the emancipation of the soul from the body. He discussed the various forms in which nature appears in human life as a factor which has to be eliminated in order to emancipate the soul. Among these influences of nature he referred to the planetary influences that arise from day and night, the phases of the moon, the seasons of the year, and an additional influence from the planets, at least from Jupiter. These are matters that are ordinarily either overlooked or regarded as too trifling and unreal for serious consideration. The races of men, said the lecturer, ascend in a scale, the lowest being the one most imprisoned and least able to rise above the care of the body to the free occupations of mind.

Besides the peculiarities of race, he noted those of infancy, maturity, old age, and of sex. Then there are those phenomena connected with life, the most wonderful of which are sleep and dreams. There are also the phenomena of feeling, of the passions, of the activities of laughing and weeping, of the voice and its use in communication. These were severally discussed in respect to their degree of influence on mind in restraining or imprisoning it, as well as in respect to the devices by which man has achieved his spiritual freedom from them.

Other lecturers have read essays on a variety of topics, all connected with philosophy. The Concord School of Philosophy is a contemplative one, as contrasted with a positive one based on a study of the sciences. It tends to spirituality rather than to mere knowledge—in fact, to the emancipation of the soul.

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A Summer Sign of Promise.

The "ministerial vacations," which each season are increasing in number, are, if viewed carefully in all their bearings, an encouraging index of progress to the thinking mind—although the wits of the secular press continue to sharpen their pencils each summer, that they may reproduce the somewhat antiquated pleasantries concerning the devil being at work with his tares while the husbandman is abroad and away. It is a great thing that evangelical people everywhere have been led to the conclusion that they can exist even for a month or two without a minister; they thus learn the first lesson of mental self-dependence, the bare suspicion of the existence of which among their flocks has been the bete noir of the clergy for years and years.

The fact of taking a rest, even in staid New England, with the consent and at the expense of the society, shows that the common people are beginning to recognize that the minister is only a man after all; and this even partial stripping-off, and for only a limited time, of the mysterious theological domino with which the church members have so largely invested their "supernatural" employe, shows them that their self-made idol is really like themselves, "a child of dust." This lesson once learned is never forgotten, but its influence grows upon society gradually, bringing the clergyman, and his utterances, also, to the level of human reason and critical judgment, even as year by year the material pulpit itself has been lowered, till instead of the "wine glass" pattern of the old days, heaved high above the hearers, reached by ladder-like steps and surmounted with its ponderous "sounding-board," we have to-day in all churches a structure nearer, and sometimes placed upon the floor of the house of worship, and more in common with nineteenth century views. To use the similitude of carnal warfare, instead of the pulpit being a turreted and draw-bridge feudal castle, as of old, it has now in our modern days been transformed into a rifle-pit, whose occupant must be prepared, if he means to hold his ground, with the power and nerve to meet his opposers face to face, and at close quarters, if need be.

The question of the hour is, to a greater extent than ever, regarding the ministerial standing, and the utterances put forward by that profession, "What will best bear the test of reverent but free reason?" and in answering it, we certainly hold that that view of the ministry which leads men to surrender themselves so entirely into the hands of its prebendaries is far removed from justice and common sense. Men, for instance, who would not think for a moment of putting themselves completely in the power of a doctor, do so, often, under this mistaken view, with the minister; on the score of medical treatment, men generally are cautious and self-restrained, and desire to see in the practical experience of the adviser they call in, an approximately harmonious agreement, in the cases of others he has treated when sick, between the knowledge he professes to have and the remedial effects of the application of that knowledge in the eradication of disease: They naturally ask the medical man what he is going to do for them, and why he proposes to do

it. But when the minister comes into view, these same people give up everything to him in the way of reason, conscience, individuality, as from long habit. Is there the slightest reason based in fact, why the minister is any more entitled to the undisputed possession of the soul, than the doctor is to that of the body?

The closer the question is forced home, the greater is the degree in which the superstitious reverence for the clergyman only because he is a clergyman goes into decadence. And all things—even to the summer hiatus in preaching to which we have referred above—looking toward the placing of the minister upon his own merits as a man before the people are to be welcomed by liberal thinkers with earnest approval, as the sign of an increasing intelligence in a community, which will have, and express too, one day in a greater measure than the world has ever before known, the courage of its convictions.

"The Things Which Remain."

There have recently been held a variety of conferences and anniversaries, East and West, among which the gatherings and proceedings of the Unitarians have been very prominent. They held a notable anniversary in Boston not long since, at which one of their ministers, Rev. Brooke Herford, spoke, who had just previously delivered a highly significant discourse at the Western Conference held in St. Louis. In the condensed report of it he is represented as uttering many thoughts that were suggestive of new things. His text was, "Strengthen the things which remain." He said that the present is a period of theological transition, and that so much uncertainty exists regarding old faiths that many persons are in doubt concerning even those things which seem to remain.

He asked, is everything gone? meaning to imply that if the creeds were gone, as they certainly are, people feared that nothing stable was left. He reminded his hearers that, two hundred years ago, Calvinism was apparently unshakable. Then came Arrianism. Then followed Priestly and Channing. Then came Theodore Parker. And that which remained after Parker's criticisms is now called in question by physical science and the agnostic philosophy. Yet he thought there was nothing to fear and nothing to be despondent about. He believed skepticism was honest. Let us seek the truth. It is useless to play fast and loose with free thought. Everything is not gone. Conscience, morality, religion will remain. Religious faith, said he, does not go by quantity, but by quality.

He remarked that a man who had been reading Arnold's "Light of Asia" told him that he was seriously thinking of renouncing Christianity and turning Buddhist. Well, his answer was, let a man cherish Buddhism if he can believe in that. Better, in his opinion, a good Buddhist than a shifting Christian. But if Christianity be given up, he said that God would probably remain, even though God remain as the ultimate mystery, the unknowable. But suppose, to go to the extreme of skepticism, that one does not even believe in God—what remains? Man, said he, remains, and man may become the Archimedean fulcrum, the starting-point from which to reach out to whatever else is in the universe. A belief in human life alone may be enough. If skepticism drives to this extreme, he advised to make the best of what remains. But he counselled against cherishing one's skepticism in solitude. The isolated doubter is apt to become sour or bitter. Draw together in some form of association, so as to sweeten life with faith and love and charity.

Here, now, is a clear and positive statement of the progress of free thought, and of what it has accomplished. If instead of advising people whose nesting in old beliefs it has disturbed to make the best of what is left, he could have seen and realized the great baptism of human souls which is taking place through the agency of Modern Spiritualism—which is preparing to spiritualize materialism itself in the further stages of its development—he might have offered his hearers a more stable and a broader ground of hope, being no less than knowledge, on which to establish themselves so long as they are denizens of this lower sphere.

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Camp and Grove-Meetings.

The growth and strength of Spiritualism in this country is significantly shown by the large gatherings held at various points during the summer season. The following Camp-Meetings are now in progress or soon to be held:

- First Association of Spiritualists of Philadelphia, at NESHAMING FALLS GROVE, from July 15th to August 15th.
New England Spiritualists' Camp-Meeting Association, at LAKE PLEASANT, Mass., July 15th to Sept. 15th.
ONSET BAY Camp-Meeting, East Wareham, Mass., from July 15th to August 15th.
Michigan State Association of Spiritualists at GOUCAC LAKE, Aug. 12th to Aug. 22d.
SUNAPEE LAKE Spiritualist Camp-Meeting at Blodgett's Landing, Newbury, N. H., from August 18th to Sept. 5th.
The People's Camp-Meeting, at CASSADAGA LAKE, N. Y., August 5th to August 23th.
FORT GAGE Camp-Meeting, at Lake George, N. Y., commencing August 14th.
SCHROON LAKE Camp-Meeting at Schroon Lake.
Spiritualists of Clackamas Co., Camp-Meeting at NEW ERA, Oregon, July 28th to August 1st.
THE SOLOMON VALLEY, Kansas, Camp-Meeting, Aug. 5th to 15th inclusive.
A correspondent informs us that a Camp-Meeting is soon to be held at ERNA, twelve miles from Bangor, Me.
Spiritualists in Connecticut also intend to hold a Camp-Meeting at NANTIC, to commence Aug. 17th and continue until Sept. 13th.
[THE LILY DALE CAMP-MEETING, held at Cassadaga in June, was well attended and proved to be very successful.]
There are other Camp-Meetings to be held, for which arrangements have not yet been perfected. Many Societies of Spiritualists are negotiating for the purchase of pleasantly located tracts of land upon which to establish Camp-Meetings during the next and subsequent years. The attendance at these meetings is one of their most notable features, varying in number from 5000 to 30,000 persons, showing no diminution from year to year, but rather an increase.
Of the Grove-Meetings in this vicinity, several have already been held at Shawheen River, Silver Lake, Highland Lake Grove, and other points, while throughout the entire country they have this season been very numerous.

By the kindness of Mrs. Mary A. Newton, of New York, we are furnished with a copy of sundry appreciative resolutions passed by the First Society of Spiritualists, of that city, in commendation of the great services rendered by Mrs. Nellie J. T. Brigham as its speaker. We shall print the series next week.

The National Response.

As we go to press we are pleased beyond measure to be able to announce that the case of President Garfield has assumed a more promising aspect than ever before since the cowardly attack upon his life some weeks since, and that there now exists no good and sufficient reason why he should not speedily recover. And the pleasant thing which more than all else meets the eye on every hand is that all over the country—North, South, East and West—the press (that unflinching index of the popular mind) is telling the glad tale with repeated accompaniments of good wishes innumerable.

This is only as it should be, after all, but the contrast between the "should-be" and the "what is" of this world is frequently so great that it is a pleasure to the lover of his kind to be able now and then on great occasions like the present to find the pulse of the people steady, normal and true. Correct, in the highest sense, are the words of the Boston Advertiser, when in a recent editorial on the attempted assassination of the President it remarks: "In the interval of depressing doubt and cheering hope, now almost an assured faith, our people have learned much. The heart of the nation is loyal, in the deepest tides and wells of its strong devotion, to its own institutions and to free government. Fifty millions of people have spoken as with one voice. This temper, so imperative and, if ever hindered, so stormy and dangerous to the gainsaying, is a most significant testimony of the hold which the national order has upon the popular heart. Our speaking classes, as was fit, hastened to declare their regrets and resolution. So also did many distant nations, who have borne witness by their public sympathy, not only to the tie which binds the peoples into a brotherhood of humanity, but also to the fact that the kernel in man beneath the husk is the pure wheat of a most gracious good will and comity.

"The President, more than any man of millions incarnates the idea of the nation, as the flag symbolizes it. He is the President of every man and woman in the country. In his election he has political opponents, but after his election he is head of the whole nation. It is this fact which has destroyed all latitude, longitude and political antipathies in the national expression of sorrow for the Chief Magistrate. Every citizen has his share in the President. When every man feels that he has his own stake in government, there is built about the government a palladium of protection which no treason can hew down."

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Mrs. Margaret Fox Kane.

Well known as one of the "Fox girls" in whose presence the modern dispensation first achieved its advent to a recognized and intelligently-constructed position before the public mind, is at present in Boston, where she purposes a short stay. The historical memories which naturally cluster around this lady are such as render her presence in any community where the spiritual element finds any marked representation a matter of interest, and an occurrence provocative of thought and reflection—combined with a natural curiosity to witness the exercise of such medial gifts as her development includes. Parties desiring to secure sances with her at their own houses can be accommodated by addressing her at 22 Edinboro' street (off Essex), where she for the time being resides. Due notice of her permanent location (when she will hold sittings for the public at her own home) will be given as soon as the necessary details are arranged.

Lake Pleasant (Mass.) Camp-Meeting.

The famous camp-meeting at the above-named locality will be formally opened on Sunday, July 31st. Mrs. Shepard-Lillie and C. B. Lynn will deliver the addresses on that occasion. The prospects are very favorable for a large and successful meeting. Among the speakers engaged for this season may be mentioned Prof. Henry Kiddle, Prof. J. R. Buchanan, of New York, Mrs. C. L. V. Richmond, of Chicago, W. J. Colville, of Boston, Prof. R. G. Eccles, of Brooklyn, Dr. G. H. Geer, of Detroit, Mrs. Brigham, Mrs. Hyzer, J. W. Fletcher, J. Frank Baxter, Ed. S. Wheeler, Dr. H. B. Storer, and others.

We have published, in detail, all necessary information relative to routes of travel (and rates) to the grounds and other items of interest to those who intend to be present. All who can avail themselves of the opportunity to attend the sessions of this convocation, which will last until Sept. 5th, should do so.

Mrs. Cora L. V. Richmond

Was at last accounts doing good work in Colorado—the Daily Gazette of Colorado Springs (for instance) bearing well-wordsed witness to the value of one of the discourses pronounced by her in the Court House at that place, on Monday night, July 11th—and announcing another for the evening of the 12th. Mayor France presided. The audience chose as a theme, "Spiritualism—its Influence upon the Thought of the Nineteenth Century," and the Gazette says the address was "a strong statement in favor of the spiritual nature of man as against his material and intellectual ambition."

Blood-poisoning as the result of vaccination is of not uncommon occurrence. The London Herald of Health reports a recent case in a child who was vaccinated when three months old. Within three weeks after the body became greatly swollen; then, as the father said, it became covered with "lumps." These changed to openings, each sufficiently large to admit the finger of an adult, the discharge from which was intolerable. After suffering intensely four months it died. The child was quite well before being vaccinated, and it was plainly evident that its death was enforced by the law that compelled the inoculation of its pure blood with poison.

Secretary Kirkwood, it is reported, has taken a step which looks promising at least. It is to bring the Indian to the front, so far as he may, in dealing with him. "As an example of this, he has made a brother of 'Bright Eyes' a clerk in the Indian Bureau, and intends to appoint others of the same race to positions in this department, as fast as they can be qualified for the work.

A Remarkable Prophecy.

"The following 'prophecy,'" says the Bangor Daily Commercial of July 16th, "appeared in the Voice of Angels, 'A Semi-Monthly Journal edited and managed by Spirits,' but printed, as it would appear from the date line at the head of the copy before us, at North Weymouth, Mass. The copy of the paper in which this 'prophecy' appeared is dated February 1st, 1880, and our esteemed fellow-citizen, Joseph Brown, Esq., who left it at our office, testifies to having had it in his possession ever since that date. The startling event of two weeks ago in Washington did not, we infer, cause Mr. Brown the surprise which it generally created, as the assassination of 'a' President, which is foretold in this prophecy, would naturally be regarded by a citizen of the United States as having reference to our own chief magistrate." The following is the article alluded to: "The year 1881 will come in with a demoralized country, a war in a foreign country. A President will be assassinated in that year. Poverty and want will stare Ireland in the face. Commerce will be stopped. All nations will mistrust one another. Much blood will be shed for nothing. Man will arise against man—brother against brother. But such things needs must come before we can come back in a New Life. G. WASHINGTON.

A Place of Rest.

Spiritualists and others, who may be seeking repose and freedom from the strifes which disturb the common life of the world, may find what their souls desire at the Seminary of Misses E. L. and BELLE BUSH, Belvidere, Warren County, N. J. This institution is situated on an elevated plateau one hundred and thirty feet above the Delaware River, overlooking the village and a wide range of surrounding country. The scenery is remarkably beautiful; the pure and invigorating air embraces all the atmospheric conditions of health, and the place is forever beyond the mosquito armies which invade the low lands of New Jersey. Those who are in pursuit of rest, health and economy, will find the Seminary the place to spend the summer and early autumn. For full particulars in regard to terms of tuition, board, etc., address Miss Belle Bush, as above.

Joshua Fitton.

The English medium for the materializing phase, arrived in Boston, per steamer "Prussian" of the Allan Line, July 13th. We have in previous issues reverted to the remarkable character of the manifestations occurring at his sances; and Spiritualists hereabout cannot well afford to let the rare opportunity pass of utilizing his services during his stay in America, which, if we understand his intentions correctly, must necessarily be brief. Mr. Fitton is temporarily located at 661 Parker street, Boston, but can be addressed care Banner of Light until further notice.

An encouraging sign of the times is the increase of independent-spirited papers throughout the country—journals like the Valley Visitor, of Newburyport, the Weekly News, of Amesbury, the Gardiner (Me.) Home Journal, etc.,—which do not fear to speak out their minds openly regarding all the movements of the day, Spiritualism, medical reform, etc., included, without first asking the local minister and his deacons, or the resident allopathic M. D. and his whippers-in, what they shall say. The Worthington (Minn.) Advance—itsself a paper of this determined character—in the course of a recent editorial, also congratulates Duluth on the possession of a fearless local—the Tribune. Of the Tribune the Advance says: "It has made a three-years' fight, and conquered. It has flourished like a green-bay tree, and is about to start a daily. Several of the preachers who undertook to crush it out have had to leave Duluth, and the church people who persecuted the editor and joined in the warfare upon the paper, have been, in the main, alienated, and other church people have thanked the editor for exposing the hypocrisy and bigotry of the more narrow elements.

Our warfare (that of the Advance itself) has run parallel with that of the Tribune. We are not quite done yet. But the result in our case will be as it has been in Brother Mitchell's."

It is recorded of M. Leon Papin Dupont, of Tours, that at the decease of his daughter, in whom his heart was bound up, the following affecting passage took place, wherein he voiced the instinctive feeling that thrills the human breast the world over, wherever fearful but constant "love kisses the lips of death": "At one moment his courage was on the point of breaking down, on the occasion of her funeral. Tears ran down his cheeks; sobs were choking his utterances; he was just falling to the ground; but, on a sudden, he threw himself on his knees, re-collected his scattered thoughts and prayed. Then rising, his face transfigured, a ray of hope shined through his tears, he said: 'I was going to be conquered; and yet my child is never to me than she was! The walls separated us and prevented our reunion; hers is crushed, mine shall fall, and we shall be forever united!'"

The Voice of Angels remarks as follows in the course of a brief mention of Dr. Edwin D. Babbitt's new work, "Religion" (which Colby & Rich have on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston): "From a hasty glance at the contents of the work, we pronounce it one worthy of a careful perusal by every lover of truth, and one that is destined to open many eyes, and awaken many souls to the glory of our cause—the cause of Spiritual Truth."

As the Banner of Light publishes copious reports of the various Camp-Meetings in different parts of the country at considerable expense, we hope and trust that the managers will reciprocate by calling attention to our paper, to the end that our agents may be assisted to extend its circulation.

Dr. Chas. van Geldern, a veteran Spiritualist of California, passed to spirit-life on the 23d of June last, after an illness of six days. He was well known to the Spiritualists of the country, and an earnest and constant expounder of its teachings. He left his earthly body with the full knowledge that his death meant another birth into a real, tangible life.

Dr. S. B. Brittan writes us, July 18th, that in obedience alike to the direction of his spirit guides and his medical advisers, he has been obliged to cancel his (provisional) engagements with the Massachusetts camp-meetings.

EVERYBODY SHOULD HAVE MR. EPES SARGENT'S LAST AND BEST WORK, THE SCIENTIFIC BASIS OF SPIRITUALISM. IT IS THE GRANDEST BOOK OF THE NINETEENTH CENTURY!

Read the announcement (third page) of the Michigan Camp-Meeting of Spiritualists, to be held Aug. 12th to 22d at Gogneau Lake, near Battle Creek, that State.

Mr. Hale (of the firm of Daniel H. Hale & Co., Brokers, Chicago,) made us a pleasant call a few days ago. He is a firm believer in our philosophy.

Advertisements.

BALTIMORE ADVERTISEMENT. SARAH A. DANSKIN, Physician of the "New School," Pupil of Dr. Benjamin Rush.

DURING fifteen years past Mrs. Danskin has been the pupil of and medium for the spirit of Dr. Benjamin Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

The American Lung Healer, Prepared and Magnetized by Mrs. Danskin. Is an unfailing remedy for all diseases of the Throat and Lungs.

DR. F. L. H. WILLIS. May be Addressed till further notice Glenora, Yates Co., N. Y.

DR. J. R. NEWTON. CURES all Chronic Diseases by magnetized lectures. Testimonials of the cure of many cases.

NORMAN'S ELECTRIC BELTS. AND INSOLTES are an excellent remedy for Nervous Diseases, Debility, Seminal Weakness, Rheumatism, Liver and Kidney Diseases, Indigestion, &c.

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ANNOUNCEMENT. THE VOICE OF ANGELS. A Semi-Monthly Paper, Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.

THE HERALD OF PROGRESS. A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism.

THE SPIRITUALIST NEWSPAPER. A RECORD of the Progress of the Science and Ethics of Spiritualism.

NEW GOSPEL OF HEALTH. CONTAINING seven sections on Vital Magnetism and Electrical Manipulations.

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RUSH'S Nerve and Bilious Remedies. Get your Nerves and your Liver Right, And your Whole Body will be Right.

Mediums in Boston.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

DR. H. B. STORER, Office 29 Indiana Place, Boston. My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility.

DR. J. N. M. CLOUGH, MAGNETIC and Electric Healer, 64 Clarendon Street, near Columbus Avenue, Boston.

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MRS. M. E. RHODES, ELECTRIC and Magnetic Manipulations, for Nervous Diseases, Rheumatism, &c.

MRS. ALDEN, TRANCE MEDIUM, Medical Examinations and Magnetic treatment, 329 Tremont Street, Boston.

A. P. WEBBER, MAGNETIC PHYSICIAN, 107 WEST NEWTON STREET, Hours from 10 A. M. to 4 P. M.

CELIA M. NICKERSON, TRANCE and Writing Medium, 1648 Washington Street, Boston.

MRS. FANNIE A. DODD, MAGNETIC PHYSICIAN, Test Medium, 41 Tremont Street, between Tremont Temple and Montgomery St.

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant, Psychometric Readings by letter, \$2.00; age and sex, 10 Essex Street, May 21.

Mrs. M. J. Folsom, MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M.

AUGUSTIA DWINELS, CLAIRVOYANT, Trance and Prophecy Medium, No. 12, Fremont Street, Room 9 (formerly 23) White Street, Boston.

A. S. HAYWARD, Magnetic Physician, 11 Dwight Street, Boston. Will send two packages of his powerful Magnetized Paper by mail on receipt of \$1.00.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, 1460 Washington Street, Boston, Hours 9 to 5, 13th April 30.

MRS. IDA NEWTON, MAGNETIC HEALER, 155 Court Street, Room 26, Boston. Gives medical and magnetic treatment.

MRS. JENNIE GROSSE, Test, Clairvoyant, Business and Health Medium, 1400 and 1402, 50 cents and stamp. Whole life-reading, \$1.00 and 2 stamps.

J. W. VAN NAMEE, M. D., Magnetic and J. Clairvoyant Physician, 8 Davis Street, Examinations of lock of hair, \$2. Circles Sunday and Wednesday evenings.

JOSEPH L. NEWMAN, Magnetic Healer, No. 84 Montgomery Place, Room 4, Boston, Mass. Office hours, from 1 to 4 P. M.

SAMUEL GROVER, Healing Medium, 162 West Concord Street, Dr. G. will attend furnished requested.

MRS. J. L. PLUMB, M. D., will visit the sick for 10 cents and a lock of hair, or 100 and stamp, 63 Russell Street, Charlestown District, 1st July 21.

I. P. GREENLEAF, TRANCE AND INSPIRATIONAL SPEAKER, Will attend on notice. One day, East Water Street, Mass.

MAGNETIZED PAPER. To Heal the Sick or Develop Mediumship. Special Notice from "Bliss' Chief's" Band.

SOUL READING, Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that she will, on request, give a person, or send their photograph or lock of hair, will give an accurate description of their leading traits of character and peculiarities of marked changes of past and future life.

Consult Prof. A. B. Severance, If you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and address \$1.00. Address 210 Grand Avenue, Milwaukee, Wis.

MRS. S. SNYDER, MEDICAL, Clairvoyant and Test Medium, will give a diagnosis of disease from lock of hair, brief advice on business, and also tests, for \$1.00 and 3c. stamps. Address Mrs. S. SNYDER, 210 North Main St., Dayton, O. July 2 - 23rd

PSYCHOMETRY. POWER has been given me to delineate character, to describe the mental and spiritual condition of persons, and sometimes to indicate their future and their best interests for health, harmony and business. Persons desiring aid of this sort will please send their handwriting, state size and sex, and enclose \$1.00, with stamped and addressed envelope. JOHN M. SHEAR, 2210 Mount Vernon Street, Philadelphia, Pa. May 15 - 20th

JOHN WETHERBEE WOULD like to communicate or correspond confidentially with a few persons who can command from \$50 to \$5,000. 24 Monk's Building, Congress Street, Boston, July 2.

HULL & CHAMBERLAIN'S MAGNETIC AND ELECTRIC POWDERS. Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDICINE PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute Diseases. The ELECTRIC POWDERS cure all Negative or Chronic Diseases. 1 Box.....\$1.00 6 Boxes..... 5.00 Sent by mail. For sale by COLBY & RICH.

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RELIGION AS REVEALED BY THE MATERIAL AND SPIRITUAL UNIVERSE. BY EDWIN D. BABBITT, Author of "Principles of Light and Color," "Health Manual," etc.

This work treats on the following subjects: 1.-Existence and General Character of God. 2.-The Divine Location and Mode of Working. 3.-The Nature of God. 4.-The Divine Attributes and Glory. 5.-Moral and Ethical Perfection. 6.-The Divine Law and Human Interest. 7.-The Divine Attributes and Glory. 8.-The Divine Attributes and Glory. 9.-The Divine Attributes and Glory. 10.-The Divine Attributes and Glory.

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The Night-Side of Nature; or, Ghosts and Ghost-Seers. BY CATHERINE CROWE. Authoress of "Susan Hopley," "Lilly Dawson," "Atis-todenus," etc.

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RUPTURES CURED in 30 days by my Medical Compound and Rubber Elastic Appliances. Send stamp for Circular. Address CAROL A. H. LANSING, Southville, Jefferson Co., N. Y. May 28 - 13th

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Your lectures stir me like trumpets. They are eloquent, logical and poetical. They are as welcome and refreshing as the breeze of morning on the cheek of fever. - R. G. Tupper, Boston, Mass. Address GEORGE CHAYNE, No. 3 UNION PARK, March 29.

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THE most sensitive may be assured that no statement will be made concerning the length of the life of the individual, I will point out such places in the past and the future where flowers may chance to spring. For my own profit and the profit of others, I sold a test of the science of PSYCHIC PHYSICS GOOD-B. Student in Astrology. Address Box 1664, Boston, Mass. Nov. 29. PRICE REDUCED.

THE WRITING PLANCHETTE. SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligible answers to our questions, either aloud or mentally. These unexplained it would be astonished at some of the results that have been attained through its agency, and to demand questions, viz. a day's board, and at once for particulars, enclosing stamp, ALBERT BARNES DORMAN, 25 Maple Street, Worcester, Mass. May 14 - 13th

THE LATE EPES SARGENT'S MASTERPIECE! HARPER'S CYCLOPEDIA OF BRITISH AND AMERICAN POETRY. EDITED BY EPES SARGENT. This elegant volume of nearly 1000 pages is a wonderfully perfect work, combining rare judgment and knowledge of English literature; and is the labor of the last years of Mr. Sargent's life, it is fitly his crowning work. Cloth, illuminated cover. Price \$1.50, postage free. For sale by COLBY & RICH.

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Banner of Light.

BOSTON, SATURDAY, JULY 23, 1881.

Onset Bay Notes.

BY H. H. S.

Everything seems working together for good at Onset. The cold, wet weather of the early summer has given way to brilliant days and cool, restful nights.

Last week the Young Men's Christian Association of New Bedford chartered the steamboat "Monohansett," and came over to Onset on a basket-plate.

The stopping of all Cape trains from Boston at Onset Station this year, is a great convenience; the express trains making the distance in one hour forty-five minutes.

By the new arrangement, excursion tickets from Providence to Onset and return are sold for \$2.15; and no waits on the line. This will please the Providence Spiritualists, who can now come on by hundreds.

One feature of camp-life that constitutes a pleasing source of entertainment and instruction, is the impromptu gatherings at such convenient places as the piazza of our office building, or on the seats of the auditorium, or on chairs tilted against the tree trunks, where social converse ranges "from grave to gay, from lively to severe."

Mr. Cushman, the veteran musical medium, and her husband, are paying a short visit to Onset, and have given some excellent sittings, the guitar playing any time called for as touched by invisible fingers.

Dr. Fred. Crockett, the excellent psychometer and healing medium, is at the Mediums' Home, and has already found plenty of business to employ his spiritual gifts.

On Saturday afternoon, a portrait of Dr. H. F. Gardner was presented to the Association by several residents of Onset, and hung in the speakers' stand.

The New Bedford Yacht Squadron, out on a cruise, arrived at Onset Bay on Saturday. Their evening exhibition of rockets and colored fireworks was very fine, and much enjoyed by the residents.

The splendid Onset Bay Boat appears again on this year, and will be published each week of the month.

The rain of Saturday night preceded a magnificent day on Sunday, and the "Monohansett" steamed up to the wharf with a large company from New Bedford, at 11 o'clock.

Col. W. D. Crockett, the ever-gentle and able President of the Association, then delivered the following address, which we take pleasure in reporting verbatim.

Friends, and members of the Onset Bay Grove Association: We are gathered for the fifth season in this beautiful grove—one of Nature's glorious temples, where the blessings of life, light and beauty are free to all.

This charming spot has been dedicated to the cause of Spiritualism and the highest interests of progressive humanity. For natural advantages and salutary influences, no other place could have been selected; and Spiritualists, into whose hands it has fallen, should be mindful that no unworthy motive or selfish aim be allowed to creep in, to disturb the harmony of our meetings and deprive us of those results which depend upon unity of purpose and earnest co-operation.

Each should have the good of all and of the place at heart. The Directors can do but little unless they have the approval of all the Stockholders. It is easier to tear down than to build up; and from domestic fault-finding persons can retard the work of the many. The Association can only be sustained by mutual goodwill and the combined efforts of all; hence the necessity of every one being willing to contribute all that is possible to its success.

We have expended over twenty thousand dollars in improvements, thereby making it an attractive place as a seaside resort; and those, therefore, who reap the benefit of this expenditure in their business relations should not consider it an unjust demand when required to pay for the privilege, but do so willingly, as thereby still greater improvements can be made.

Our cause needs brave hearts and willing hands—hands to beat as one hand, and to work for the material as well as the spiritual advancement of the Association. When this is done, there will be no such word as "fail" in our vocabulary.

Every effort that our means would allow has been made to procure the ablest exponents of the Spiritual Philosophy to address you from the platform. You will have the pleasure of listening to a few of the many representatives of the two spheres during our present camp-meeting season, and we trust that what with light and inspiration from above, united to harmony and mutual goodwill below, we shall have the most profitable and satisfactory convocation we have yet known.

As an Association we have something to do, not only for our own benefit and advancement, but also for the good of others. Spiritualism does not belong exclusively to those who are named by its name. It is a world-wide possession. Wherever there is a heart that is sorrowing for the loved ones who have been taken from their earthly homes, or a soul seeking earnestly after the evidences of immortality, there Spiritualism has a work to do. If it is true that there is a supply for every demand, then I believe that not only the great revelation is the only supply that can answer to such a need, and who have united together under its name should always be ready "to give a reason for the faith that is within us." By the power of this great truth we have been enabled to see the light of creeds and dogmas that God is continually writing his gospel of life on Nature and the hearts of men, and that what we have ignorantly called death in the past is only one of the changes in our immortal existence.

Let us, Spiritualists, endeavor to keep this revelation pure and sweet and clean, free from petty meanness and selfish strife, so that those who have lost their faith in the old creeds and religious dogmas of the past and are seeking for a higher expression of

truth, may come to us in perfect confidence, knowing that they will never be disappointed nor deceived. As Jacob raised up an altar in the place where the glorious vision of the angels was granted unto him, so we have laid a broad foundation for an altar to Spiritualism in this place, where we would freely invite all weary and "heavy laden souls" to come. We will not say to them, "There is rest for the weary on the other side of Jordan," but there is rest for both soul and body right here at Onset Bay, and there is no need to wait for the "sweet by-and-by," for we can meet our loved ones now, and here is the "Beautiful Shore."

Out of small beginnings unappreciated results have often arisen, and in the work which we have undertaken we may be building far better and wiser than we know. Thus far the Association has every reason to rejoice in the success of its enterprise, and with earnest faith, united to willing hearts and hands, we need fear nothing for the future.

The President's remarks were felt to be the sentiment of the Association, and were heartily cheered. Dr. H. H. Storer was the speaker of the morning, and as the present seclusion is closely identified with him personally, it is not becoming perhaps in him to repeat the many kind expressions that came to his ear in regard to the occasion. Suffice it to say, the large audience gave undivided attention, while the speaker set forth and illustrated "The Human Element of Modern Spiritualism."

Mrs. Emma Paul, of Vermont, a new speaker in this vicinity, but well-known and respected in her own State, gave the afternoon address upon the text, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

The second anniversary of the marriage of Mr. and Mrs. Simeon Butterfield was taken advantage of by their numerous friends at Onset to make them a social call, which filled their pretty cottage with a joyous company, who spent an evening of genuine pleasure, with short congratulatory addresses, trance remarks, capital character personations by Charley Sullivan, and a tremendously choral rendering of the old, old tunes of our forefathers, under Charley's magnetic leadership. Such social meetings are a great feature of enjoyment at our summer home.

Neshaminy Falls (Pa.) Camp-Meeting.

Spiritualism teaches the doctrine of the democratic basis of spiritual influx. All it asks is a hearing. No cold and formal conventionalities stifle its activities. It adapts itself to ever-recurring exigencies, and displays a versatility which confuses some of the friends, as well as avowed opponents of the movement. Today, all sects, as such, languish. The brethren are exhorted to rally round the flag, but they fail to respond with the old enthusiasm. Strange to say, in the midst of this death, Spiritualism—which the sects have declared was dead—comes to the front as a vital power. Colossal gatherings attend Spiritualist grove and camp-meetings all over the country. Herein seems to be a great sign of the power of the movement; it makes a tremendous plea to the masses. Ignoring cant and ecclesiastical flummery, it appeals to the people. Whenever it is presented with anything like common sense, Spiritualism wins a victory.

Prominent among the unique successes of the movement, in the line of immense public gatherings, are the NESHAMINY FALLS meetings, which are held under the auspices of the First Association of Philadelphia. The location of the meeting is eighteen miles from Philadelphia on the famous Broad Brook route. This is the third season. Neshaminy is in Bucks County, one of the most intelligent and wealthy in the great State of Pennsylvania. The large audiences illustrate in a marked degree the culture and sobriety of the surrounding country. The utmost attention is paid to the speakers.

The grounds are nicely fitted up, having all of the accessories, such as swings, boats, etc., usually to be found at such places.

THE SPEAKERS. The list of speakers was selected by the Directors of the First Association of Philadelphia with great care. Here it is: J. W. Fletcher will speak July 17th, 20th, Aug. 4th and 7th; Mrs. R. Shepard-Lillie, July 17th, 19th, 22d and 24th; W. J. Colville, July 21st and 27th; J. F. Baxter, July 24th, 26th, 28th and 31st; Mrs. A. Colby, July 29th, 31st, and Aug. 5th; E. S. Wheeler, Aug. 2d and 14th; Mrs. Cora L. V. Richmond, Aug. 3d, 7th and 9th; Mrs. Clara A. Field, Aug. 10th, 12th and 14th.

MUSICAL. Special arrangements have been made with first-class professional singers. Miss Lena Withkorn will lead the congregational singing throughout the meeting. The dancing pavilion will be utilized on week-day evenings, and Wednesday and Saturday afternoons.

THE OPENING DAY—SUNDAY, JULY 17TH. The day was charmingly beautiful. The excursion trains on the Broad Brook railroad were crowded, and by 11 A. M. several thousand people were gathered on the grounds at Neshaminy Falls. A survey of the locality disclosed the fact that many improvements have been made since last year. Forty tents are now up, and the indications are that the meeting this year will be very large. A new hall has been built, 28x40 feet. The sanitary condition of the grounds has been improved. There are ample accommodations for all who come.

J. W. Fletcher delivered the morning address on the following topic: "What have We Gained? and What have We Lost?" Mr. Fletcher is a graceful and fluent speaker, and commanded the closest attention of the large audience. He specified the points of difference between the old theology and rational Spiritualism. His argument was coherent and unanswerable. Concluding, the lecturer spoke with thrilling pathos relative to death and the spirit-world.

Mrs. Shepard-Lillie delivered the address in the afternoon on the question, "Why do We Suffer?" The lecturer spoke at great length and made many practical observations. The outline of the discourse was the elaboration of the theory that there is no such thing in the world as evil, in the absolute sense. Mrs. Shepard-Lillie has spoken many times at Neshaminy Falls, and is held in high esteem by the people.

THE DISCOURSES.

MR. FLETCHER'S LECTURE.

Mr. Fletcher said, in substance: In this, the inaugural address of this great Camp-Meeting, I deem it expedient to point out some of the fundamental differences which exist between the old faith and Modern Spiritualism. We have met, not to denounce other systems, but to intelligently analyze them. We have been taught very crude ideas about God. The story of creation is very familiar to us: it seems childish in view of the light of the present day. What pictures of disappointment, woe and vengeance have been drawn as depicting, in detail, the Divine One! We have lost the old idea of God, but we have gained a new idea of Deity. God, now, is instinct in matter and human consciousness. Take the old idea of the Trinity—how crude and mystical it appears! The modern thought is the action of universal and inexorable law. God is our loving Father and Mother. We begin to understand what constitutes natural worship. We have lost the old superstition but we have gained a common-sense method of devotion.

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The power of evil in the world has been overestimated; it has been attributed to the malign influence of a personal demon who was antagonizing God. According to theology, absolute evil exists, and Satan is the representative of it. Now we reject this great scarecrow of antiquity. More people have been frightened into religion than we realize. The doctrine of total depravity is an insult to God. All are not good; nor are all bad. Each individual differs in the degree of his development. There are none so low but that there are depths below them; there are none so high but that there are heights above them.

We have new views of heaven and hell. There are grades of life on the other side. The old view was that the creed came first; morality was incidental—it was not enough to save a man. Punishment, according to theology, was for vengeance on the part of God—not as a remedial agency. Each man carries his heaven and hell within him.

The lecturer's closing thought was on death. He elaborated the Spiritualist's view of that phenomenon of life in a forcible and eloquent manner.

MRS. LILLIE'S LECTURE.

Mrs. Lillie said, substantially: Why do we suffer? Many minds, in view of the sorrow incident to this life, question the love of God. Is there an ultimate purpose for good in life? We all have our cares and trials, some in one direction, some in another. When one has reached a high spiritual standpoint the light shining through the clouds is seen.

Evil has no part in the realities of life. Man has pictured a demon as Deity. Many who have wealth and, seemingly, all of the emoluments of life, are unhappy. Out of sorrows, as we know, spiritual strength often comes. Our enemies are often our saviors; their false woe awakens in us resolutions to higher and nobler living; we can afford to thank those who attempt to crush us. It is said that we live too much in the ideal. No; the ideal is creative; it is a grand incentive to progress. Our mistakes are often blessings in disguise. Even the mistakes of the world in religious matters have been stepping-stones to better things. Infinite wisdom overrules all things, so let us take courage and press on in all good work.

This day is pivotal; great changes are impending. Spiritualism is like the electric light; it illuminates the whole world. The old, old story is being supplanted by the new, bright, fresh religion of Spiritualism.

Messrs. Jones and Clayton presided over the Sunday services—the former in the forenoon, the latter in the afternoon.

There was a brief conference at the Grand Stand at 5 P. M.

Following are a few of the mediums in attendance at the Camp-Meeting: Mrs. Beste of Florida, the new materializing medium, Mrs. George, Mrs. Patterson, Dr. Spear and Mr. Fletcher. Other distinguished mediums are expected.

The Banner of Light itinerant was most cordially welcomed by the officials of the First Association of Philadelphia of Philadelphia. These gentlemen have charge of the Camp-Meeting.

The great audiences on Sunday were quiet and attentive. There was a fine influence present which all sensitives recognized as a baptism from the spirit-world. The Camp-Meeting will be highly successful.

Shawheen Grove-Meeting.

On Sunday, July 17th, Dr. A. H. Richardson held his second meeting for the present season at Shawheen River Grove. It was a lovely day, and the gathering was very large. The services commenced with some opening remarks by Dr. Richardson. He then introduced Dr. J. H. Currier as the chairman of the day, who, after a short speech, brought forward Miss Bond as a representative of the Children's Progressive Lyceum No. 1. She gave a recitation, and then Miss Burroughs, from the Shawmut Lyceum, gave another, and was followed by a song and recitation by Mr. Leroy. Next followed speeches by John Wetherbee, Mrs. Fletcher of Westford, and Prof. Caldwell. A gentleman from Lowell by the name of Whitney closed the morning exercises with an interesting speech: we were told that at home, and in his normal state, he is an active Orthodox man, but one would hardly suppose so in listening to his wise words at this gathering; such paradoxes show what influences can do. A divinity can shape our ends, and we are not always what we seem.

The afternoon was devoted to Mr. J. Frank Baxter, the advertised speaker. The noon trains packed the auditorium and the surrounding ground, and for two hours Mr. B. interested the audience by singing, preaching, and giving platform-tests; all the latter seemed to be recognized, and were listened to with manifest attention.

At these gatherings I am often quite interested in what might be called the "side shows" of the day, little incidents; what an interesting article a string of them would make; I will mention one. A sensible-looking, middle-aged man coming up to me, said, "Mr. Shadows, I would like to tell you some of my experiences, and see what you think of them." I will notice only one, as they are all of the same species. "I am," said he, "of Quaker genesis; I had an Aunt Sarah, a pious lady, and in a religious conversation I said to her, 'How long after Christ died did he rise from the dead?' 'Three days,' said she. 'The Bible does not say so,' I replied. Aunt Sarah said, 'Nathaniel, see must look at the Bible as a mystery.' The conversation was continued, but that is the point I wish to make. In the course of time this Aunt Sarah died. A short time ago, after she had been dead nearly ten years—his informant lay awake in the morning in bed—his wife having just gone out of the chamber and closed the door—the door opened and she returned, as he thought, for something, when looking, to his great surprise, he saw it was his Aunt Sarah, just as she used to look. The appearance was real, and he was awake; he had no particle of fear, and said, 'Why, Aunt Sarah, what do you want?' The apparition replied in the most distinct manner, 'Nathaniel, I asked me once how long Christ was in the grave before he rose from the dead? and I did not answer thee satisfactorily, as I did not know; so I have come to tell thee now: he did not rise from the grave at all—he rose from the dead the moment his spirit left the body on the cross.'

I have no doubt that experience was a fact, I have had personal knowledge of so many similar ones. It may seem like taking great pains for a small matter; but she probably had not far to come; and then, was it a small matter? It showed that Aunt Sarah had learned something she did not know when in the form, but it was only what every Spiritualist knows without being told of it.

SHADOWS.

Shawmut Lyceum Picnic.

Bright and clear rose the sun on Friday, the 15th, the day appointed for this picnic at Highland Lake. It was one of those beautiful mornings that we are sometimes favored with; no clouds, the wind southwest and breezy, forecasting just the kind of a day for a perfect picnic. The groves of beauty that so abound within a radius of fifty miles of Boston tempt tired citizens to their fringed and frescoed lakes and shady nooks with their life-lengthening influences. How naturally on these right kind of summer days, when thus located, do we spontaneously endorse the wit who said "God made the country, and man made the town." It always seems to me as though these rural retreats and Spiritualism were pleasantly connected as natural affinities—that the magnetism of nature invited inspiration.

As our party of several hundred reached the lake and began to spread themselves around its nooks and corners, or promenade over the neat bridges so tastefully connecting point with point—some individuals cozily sitting on the benches, or swinging on the swings, or sailing in the boats—I thought if one could have looked with clairvoyant eyes upon the scene, it would have been such a looker far more populous than our physical eyes testified to.

As is usual on occasions of this kind, there were extended circles sprung suddenly upon us at different times, and each corroborated, without any suggestion from me, the environment of spirit-friends and Indian intelligences that I have hinted at.

About two o'clock the auditorium began to fill with those who expected the usual flow of speech-making, which never seems to be omitted at a gathering of Spiritualists. Mr. Rand, Assistant Conductor of the Shawmut, acting as chairman, stated that Mr. J. B. Hatch, Conductor, was unfortunately prevented by business from being present. The acting chairman seemed to be well provided with people with tongues, and he began by introducing Mrs. Mattie Wilson, who made an interesting speech, with a supplement. She was followed by Mrs. Maggie J. Folsom; John Wetherbee then Eben Cobb, who presides at the Eagle Hall meetings, made an eloquent address. He was followed by Robert Anderson; Miss Shelhamer, the medium of the Banner of Light Circle, made, under influence, a short and very interesting speech, uttering just the words the listeners wished to hear. After she sat down Prof. Dutton had a word to say on physical education. He was very interesting, and commanded close attention. Thus closed the picnic, which was in every sense a pleasant success.

Sunapee Lake Camp-Meeting.

This Camp-Meeting to be held on the eastern shore of Lake Sunapee, in the town of Newbury, N. H., is to commence on the 18th of August. The location is one of the most beautiful in New England. Some of the best speakers in the ranks of Spiritualism, and a number of well-known mediums, embracing several phases of control, are to attend and add their services to the attractions of the occasion. The lake is nearly one thousand feet above tide-water, and has been called

"The Loch Katrine of America," though, in point of fact, more beautiful than the famous Scottish lake. Among the attractions of the place will be fishing, bathing, boating and trips among the islands on the steamer "Lady Woodsum." As this Camp-Meeting commences after the close of Onset Bay, after you have visited that meeting down by the sea you can bring the season of 1881 to a profitable close by attending this grand spiritual feast among the mountains. Circulars giving full particulars can be had by addressing Dr. S. N. Gould, West Randolph, Vt.

Camp-Meeting at Niantic, Conn.

To the Editor of the Banner of Light: We are able, through the generosity of the friends, to announce that it has been decided to hold a camp-meeting at Niantic, Conn., this season, probably to commence Aug. 17th and continue to Sept. 13th. The farm has been purchased and paid for, at an expense of four thousand dollars. Lots 25x50, at forty dollars each, have already been sold to the amount of nearly five thousand dollars.

Purchasers of lots will assemble at the grove on Monday, 23rd inst., to make selections of locations. Persons can occupy the premises immediately after that time, by cottages or tents. Streets will be cut and laid out, and lots designated. Small Lithograph Plans will be issued, showing the lay-out of a portion of the premises.

Those wishing to erect tents on leased lots can be accommodated with beautiful sites probably for two dollars. Plenty of choice lots yet to be sold. There are no unpleasant lots on the ground.

Speakers have not yet been engaged, but will be announced in due time. We invite all to come and see us. As in other progress, the public will have the benefit of all interesting items.

GEO. W. BURNHAM.

Foreign Correspondence.

LONDON LETTER.

To the Editor of the Banner of Light: My I venture once more to beg the hospitality of your columns, crowded as they always are with interesting and valuable matter?

First allow me to condescend with you. A heavy blow has fallen upon you. The editor of the Spiritualist has given notice that he no longer sells your paper. You can give him notice that he will not much longer continue to sell his own. This conductor of "Dr. Mack," champion of Mrs. Hart-Davies, and persistent persecutor of Mrs. Fletcher, and thereby of all English Spiritualists and mediums, has not nearly so much power for mischief as he has disposition.

I speak advisedly. The man who strikes at a helpless woman in prison commits an outrage against every Spiritualist. Her cause is our cause. Every medium and every elder and abettor of a medium can be imprisoned by English law as well as Mrs. Fletcher. It seems to me mean and cowardly in the last and lowest degree to attack a woman in prison in any case, though almost the entire English press did so the day after Mrs. Fletcher was sentenced. But it is not their custom. They would not have done to a murderer what they did to a Spiritualist.

The fact of Mrs. Fletcher being a Spiritualist was the only proof of her guilt; and that, in English law, is sufficient. It made Slade a rogue and vagabond; it convicted Mrs. Fletcher of false pretences. The only false pretence alleged was that Mrs. Fletcher pretended to receive messages from the spirit of Mrs. Hearley—not a shadow of proof was offered that she did not receive such messages. It was assumed by judge and jury that she could not have received them. The verdict was based solely upon this assumption. If it had been admitted by the court, or by English law, that the spirit of Mrs. Hearley existed, and had power to communicate with persons in this stage of being, it would have been probable that she had spoken to her daughter through Mrs. Fletcher, and not in the least improbable that she had advised her to avail herself of the protection and friendship of the Fletchers.

There was no testimony on the trial to show that there was no such spirit, or that she had not given such advice. It was preconceived opinion and the assumption of English law, upon which Mrs. Fletcher was made a martyr for Spiritualism. It has been the same in every religious persecution. When Roman Christians were brought before Nero, there was no proof of guilt. It was not shown that Christianity was a pestilent imposture. That was assumed: "My religion—the religion of the State—is true. Your religion contradicts that; ergo, it is false. Take these Christians to the Flavian amphitheatre, and throw them to the lions. It will amuse the populace." Spanish inquisitors, Calvin at Geneva, Henry VIII., who with perfect impartiality burned Catholics who denied his supremacy, and Protestants who denied the Real Presence, had the same convenient method of procedure. In the same fashion, Elizabeth filled the prisons of England with non-conformists, and Charles and James II. imprisoned Quakers and other dissenters; and women were whipped from town to town, tied to the cart's tail, in old Massachusetts, while the parsons of the period, like some Spiritualist editors now, stood by and encouraged the hangman to lay on harder, and make their lashes cut deeper into the naked flesh of their victims.

Surely, so near the opening of the Twentieth Christian Century, it is time that we put an end to convictions without proof, and punishments for opinion or belief. England is proud of her freedom and justice—but when a Spiritualist is brought into court rises the old persecuting spirit rampant as ever.

In the case of Mrs. Fletcher it was not proven that Spiritualism is a false pretence; nor that Mrs. Fletcher falsely pretended to be a medium; nor that one word she ever said or wrote to Mrs. Hart-Davies was untrue. It was not shown that one article freely given to the Fletchers, or placed in their hands for safe keeping, had been converted into cash. The Fletchers took Mrs. Davies with them to America. They gave up the property when it was demanded. Mrs. Fletcher voluntarily, foolishly, as some say, but I say nobly, heroically, and in a true martyr-spirit, came here to meet the accusation of dishonesty. Rogues and impostors do not do such things. Who ever saw a swindler—an obtainer of money by false pretences—rush across the ocean and into prejudiced and hostile courts to clear his character? Had the Fletchers been impostors and thieves they would have converted diamonds, lace and dresses into cash, and gone as far and stayed away as long as possible.

Even when lure-catchers in the toils, and assured that she would be condemned without a hearing, or the least chance of justice, with no escape but by the possible disagreement of the jury, Mrs. Fletcher was at liberty on bail. Any day she could have found perfect safety in France, or return to America. She chose to take her trial, and she is now bearing her martyrdom.

Seriously, what we are to have is an arraignment of English law before the English people. Next Sunday Mr. Matthews at Ludbrook Hall will celebrate the first anniversary of his freedom from a long imprisonment in Lincolnshire for receiving half a crown from a police spy for a spirit message. Mr. Matthews is one of our most energetic and devoted workers, and the testimony of the genuineness of his manifestations could not be better. Mr. J. Morse, one of the best trance mediums I have ever heard, will take the chair, and he has invited me to make a speech upon the lines laid down in this letter, which you may take as a report in advance of a portion of what I intend to say on that occasion, and of what I think ought to be better said in every town in England.

When Mrs. Fletcher is at liberty, I think she will show that her martyrdom has not been in vain. Some of the best work in this world has been done or prepared for in prisons. St. Paul was "in prisons often," and the repetitions he got of "forty stripes save one" were far more cutting than Mrs. Fletcher is likely to get from her cowardly and insignificant calumniators.

T. L. NICHOLS, M. D.

32 Popstone Road, London, S. W., June 27th, 1881.

Cleveland (O.) Notes.

To the Editor of the Banner of Light: As foreshadowed in my last, the Children's Progressive Lyceum held its final session Sunday, June 26th, and then adjourned for its regular two months' vacation. The exercises were of an interesting and spiritual character. All parted in good feeling, and with an expressed desire to rally in good earnest in September.

As a fitting termination to the day, spiritual exercises were held on the lawn, through the kind invitation of Mr. and Mrs. Saxton, 1621 Euclid avenue, Bishop A. Beale, the well-known inspirational poet, singer and singer, officiating. Under the protecting branches of a huge oak tree, the services seemed particularly spiritual and appropriate, the audience manifesting no less a high spiritual and characteristic remark. Miss G. is a recently developed trance medium, and with a few invitations from the friends along the line to develop into a very fine speaker. She is at present sojourning in this city as the guest of Mr. and Mrs. Lathrop, and will speak for the present at Knight Templar's Hall, West Cleveland, morning and evening.

PRINCE—On Monday, June 27th, the regular Annual Picnic (15th) took place at Geauga Lake. Notwithstanding the heavy shower of the early morning, three cars full of happy Spiritualists visited this romantic spot, and enjoyed themselves in good old-fashioned style—boating, swinging, foot-racing, dancing, roller-skating, croquet, being the physical exercises indulged in. The spiritual exercises were presided over by Bishop A. Beale and Miss Gleason.

Anticipation is now ripe as to the forthcoming basket grove-meeting at Porter's Grove, Euclid Creek, on July 31st, the last Sunday of the month. Moses and Mattie E. Hill, and other probably other speakers will be announced next week. Between the morning and afternoon services, an intermission of two hours for a picnic dinner in the grove, when Mr. A. Porter, the host, will do all in his power to make the friends comfortable.

Knowing that very many of the friends in this section have never seen nor heard Moses and Mattie E. Hill, attention is called to the fact of their proposed presence at this grove-meeting. They may not be able to say the things for the present at Knight Templar's Hall, but they are equally at home in music, speaking, or the improvisation of poems.

Come, friends, and judge for yourselves at Porter's Grove, on Sunday, July 31st, morning and afternoon. Yours for the cause, THOS. LEES.

W. J. Colville in New York.

On Sunday, July 17th, Mr. Colville commenced his public work in New York City by delivering two lectures in Republican Hall, 55 West 33d street. In the morning the attendance was very good for this season of the year; decidedly representative and highly intelligent, the musical exercises were pleasing, and Mr. Colville's inspired utterances met with hearty appreciation. His lecture on "The Reasonable Worship of God" was a forcible appeal to all humanitarians to ignore sectarian divisions and unite in practical efforts to induce a higher moral status in society. After concluding the lecture, Mr. Colville was surrounded by a host of admirers, working for human good and caring little for creeds or dogmas, the speaker added that an exalted conception of God was highly beneficial, because man required an ideal, and the more ideal the more he aspired to, the more he advanced. The ministry of the beautiful in nature and in art was also alluded to as a means of quickening the moral perceptions. Following the discourse a poem was improvised, which very happily closed the services.

In the evening the Rev. Mr. Colville's inspired lecture on "The New Bible" was an analytical review of Bible history and of the importance of the changes in the revised version of the New Testament. The lecture was very interesting, and the abundance of inspiration seemed to carry the lecturer far away from a mere human and imperfect record to God's great Bible of Spirit.

On Sunday next, July 24th, in the same hall, at 10:45 A. M., he will deliver a lecture on "MY IDEAS ON 'PRAYER; WHAT USE IS IT, AND WHO ANSWERS IT?'" and at 7:45 P. M. on "The Great Pyramid." The evening lecture will be illustrated with a fine chart or diagram prepared under the direction of well posted Egyptologists.

On Saturday, July 23d, at 8 P. M., Mr. Colville will speak in Everett Hall, 308 Fulton street, Brooklyn. All communications for him should be sent to 47 West 37th street, New York, his present place of residence.

There will be trouble in the Indian Territory if the whites will not respect the law passed by the Choctaw and Chickasaw legislatures, in 1876, requiring the payment of a tax by all whites carrying on business in their territory.—The Great West.

Grove Meeting in Kansas.

The Spiritualists of the State of Valley will hold their Annual State Grove Meeting at Idlewild Grove, near Cawker City, Mitchell Co., Kan., on Aug. 5th to 15th inclusive. Able speakers from all over the State will be invited. Mediums from Chicago will be in attendance during the meeting. Good music, vocal, instrumental and martial, and perfect arrangements for dancing.

Three days, from 10 A. M. to 10 P. M., at 25 cents per meal. Supplies of all kinds furnished on the ground at reasonable rates. Carriages run from the ground to connect with all trains. Reduced rates over the Missouri Pacific and connecting lines.

For further particulars, address the Committee on Arrangements, J. W. Colville, care of the Banner of Light, 9 Montgomery Place, New York, N. Y.; Geo. Skimmer, Cawker City, Mitchell Co., Kan.

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