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# The Kostrum.

#### INDIVIDUAL IMMORTALITY.

A Lecture delivered through the Mediumship of MR. J. WILLIAM FLETCHER, At Steinway Hall, London, Eng., Dec. 21st, 1879.

[Reported for the Banner of Light.]

There is no question that can interest mankind more, or upon which more may be said to depend, than that which we have chosen for consideration this evening.

Nearly every one has some idea concerning the other life. All persons, or nearly all, have some conception that there is another life, and some idea as to what the condition of that life may be. But there are very few, if any, who have yet understood the destiny of the soul, and the great work that is awaiting the spirit in the world of the hereafter.

There are many who realize the fact of immortality. They look toward the other world as they look upon this one; and it is as real and as clear to them as this. They regard death as only a passage into that other life, and not with fear or trembling, but with perfect trust and faith look forward to the day that shall usher them into the higher life. With them immortality becomes a fact, a certainty; worth more to them than all that earth may contain. There is another class of believers in immortality. They have accepted the old ideas which have held sway in the past; they have not thought very much about the subject, but have acquiesced in the general teaching that there is another life, although they very much prefer this one. They look upon death as a necessary evil which must be avoided as long as possible, but which is to be met, when it comes, with courage | has opened his soul to the spiritual forces of and fortitude. With them there is no realiza- which he is half-conscious, that he is able to tion of what the other life may be. It is "heaven," "where the angels are," far away beyond the stars, unreal, immaterial, spiritual, anything that cannot be measured, weighed, or understood. Another class who have heard that immortality awaits them, go through the world with downcast eyes, looking neither to the right nor to the left, for fear some danger or trouble may be at hand; who, when you ask them what comes after death, will say that they hope there is life, and upon that hope they hang all that they have in the world. And they go ever in fear; and when sickness or the close of earthly life comes to those they love, death appears indeed to them the King of Terrors, and the evil

And yet immortality is everywhere. There is not a single mind, no matter how completely enveloped in scientific dogmas, that has not been pierced by some glimmering conception of another life. And though men of science may say "I am satisfied with this-let the other take care of itself," they will find that there is anoth-

er which is only too capable of doing so. We said that there is no question more important than a right apprehension of what this other life is. As spirits, we feel that we have somewhat to say upon this matter, and invite the investigation of its proofs under every possible condition. In a previous lecture, "Is Reincarnation a Fact?" we endeavored to touch upon the evolution of spirit. Nearly every one believes in the evolution of matter, and realizes that since the world began there has been a power pushing it forward to further stages of development; that every form of life has held some purpose in it, and that these have been so many little machines preparing and refining the elements of the planet upon which you live; improving it always for those which were to follow. And we went a step further, and said that there was also an evolution of spirit in every planet, which is undergoing changes corresponding to the changes of matter. Realizing, then, to a certain extent, this evolution of spirit, there must be different grades of it, and certain ways in which the spirit is developed. And the world has shut its eyes to the manifestations of spirit that are everywhere around it, and has either denied the existence of spirit, or claimed it to be supernatural and outside the realm of its comprehension - which latter is possibly true - and thrusting it, in fact, wholly aside, has never thought it worthy of study.

Now, when the spirit finds itself in the spiritworld its sensations are much the same as when it finds itself in the physical world. It is surrounded by new and strange conditions, as when it enters upon this life. Watch the unfolding of life in a young child. How gradually the spirit adapts itself to the body in which it finds itself, and how slowly it is able a pure and noble life, the spiritual body beto find expression! And as you watch the comes perfected and full of strength and indisteady growth of the child, you perceive the viduality; but if you have had no thought be- plece it has proved to be more than a success.

machine. The spirit gradually gains more and more power. Carry this analogy into the unseen world, and you find the spirit at first surrounded by conditions which it cannot understand; and there is the same slow process of growth and comprehension. There is a belief that all the powers of the universe are revealed to those who enter the spiritual state, and that the mere fact of existence in the spirit-world is synonymous with omnipotence. This is a great mistake. The spirit is surrounded by forces which it cannot control and does not apprehend, but at the same time those are only brought in connection with it which can affect it. The child here cannot comprehend all natural laws—it only gradually grows in understanding. So with the spirit. The process of unfolding, even in the other world, is progressive. In the earth-life you have years of experience; in the spirit-life we have methods and facilities which render advancement much more rapid. The other world, then, in its earlier stages, is very similar to this; and the spirit new-born in that world finds itself surrounded by conditions analogous to those which it has left here. For instance, take the case of a musician coming to the spirit-world. He passes to the sphere of music, enters that sphere, but finds himself surrounded by what he cannot understand or appreciate; the music is far beyond his comprehension—for the music of the spirit-sphere is as dissimilar to the music of earth as harmony to discord. He seeks then to find the real power that attracts him, and he looks toward the earth-life and finds some mortal to whom he may attach his spirit, and through whom he may carry out his work on

earth. The affinity may not be found at first,

but it is certainly waiting, and when found

the development of the spirit begins. But if

this be possible with those in the spirit-world;

if spirits have power to come back and attach

their lives to the life of another, where is the

individuality of genius? Is it lost? And we

answer that inspiration and the inspired both

gain by the amalgamation of forces, but that

neither lose their individuality; and when

death comes to the mortal, each follows out the

laws of its own life, both having been benefited

power of the spirit acting upon the earthly

by the experience. There is no one who has not associated with him one of many spirits, who are outworking f their own development. Whence comes the power of inspiration? Not from this world, for it is an influx of thought; it comes from the world of spirit, from those unseen ones who, having left their earthly work incomplete, return to finish it in this way. And again, you need not seek for the secret of the greatest power of the artist in his earthly surroundings. It is when he has withdrawn from the world and shut himself out from its influences, and produce grander works than lay within his own individual power, or which could ever come

from all his study. But what is identity? How do you know your friends in the earth-life? There are many distinguishing signs by which you recognize them. You know them by the voice, by the movement, by the complexion, the height, the footfall, the handwriting, and by a thousand other signs. Is it not possible, however, that those marks of identity should be changed? A mother leaves her child, and does not see him again for a quarter of a century. She returns. and where is the little child she left? She does not find him; the child has grown into the man. But has that child lost his identity? In the place of the child the man stands forth, the result of growth and development. Yet nothing is changed; but the possibilities of the child's nature have been drawn out and realized. So with those you may know; and if the men of science are right, every human body is completely changed once in seven years. Accidents, events. misfortunes, all serve to obliterate the marks of identity. What then? You are looking for the physical identity, and these marks are destructible, because the body is destructible. But there is something beyond this. There is not only the identity of the body: there is also the identity of the spirit. You cannot distinguish the spirits of your friends; you see only the body in which the spirit lives. The spirit is within; it only looks out through the windows of the soul upon the world. When your spirit-friends return from the other world and you ask them for signs of their identity, you ask always for the identity of the earth-life, not of the spirit. You ask questions concerning their physical life. which is left behind. The things of the world no longer affect them: they are born into the life of the spirit. But there are ways by which the identity of the spirit may be understood. the proofs of which are fully explained in that wonderful work by William Denton, on "The Soul of Things." Things which have been left behind by a departed friend may be impressed with his spirit, and by means of these a "sensitive" is enabled to discover and identify your spirit-friend. Everybody, then, has a spiritual counterpart. Around some you will see a perfectly developed spiritual body; around another only a thin fine tissue. When the spirit leaves the physical body it enters a spiritual body. which becomes to it exactly what your bodies now are to the spirit which lives within them. Impossible! you say. Turn over the pages of your sacred book, and you will find it written that "there is a natural and there is a spiritual body." It does not say there will be one, but that there is one. And this spiritual body now in the present time is gradually developing itself from the conditions of your earthly life. If you live

yond the gratification of the moment, then your spiritual body is weak and undeveloped.

The spirit leaving the earthly body must pass into the spiritual body, and if the spiritual body is strong then the spirit is ready for its new life. But if there is scarcely any spiritual body formed, the spirit is held to the earth; and there are many in this world-wa had almost said the greater portion of men-who forget the commandment "Seek ye first the kingdom of heaven and its righteousness." They have fancied that the physical world was all, and have remembered only that other saying, "Eat, drink, and be merry, for to-morrow thou shalt die." Do you not see such people every day? They have never known the want of another life; and when they see poverty and misery, they shut their eyes to it all and pass it by. There are thousands in this life who have never realized what it is to suffer for the sake of good; and who. surrounded by all that is pleasant, glide down the stream of life without a single care. And these expect that when they arrive in the spiritworld they will be waited on by attendants and live in luxury, and find everything done for them, as in this world. They are of the same mind with that person who said, "I do n't know what the spirit-world will be like, but surely we cannot all be together there; there must be some place for the servants," forgetting that the humblest station is only one method of education, and that all are alike dear to the Great Spirit, in whose sight the soul alone is of any value. The conditions of this life oppose spirituality. To talk about the spirit, about its requirements, is what the world does not care for. These things come home at last, and we have seen many leaving this life and coming to the spirit-world to find only such conditions as they had prepared for themselves, and their own development very small indeed. Every form of mediumship marks one degree of evolution of the spirit. Each gravitates to the sphere which is natural to him, and works ever on toward perfection. There are many who leave earth before their work is finished, and find their first desires in the spirit-world identical with their last in the earth-life. And as they enter that spirit-world perchance some child is born into this life who had none of the elements of the spirit, and the child, as it were, constant ly changes place with the spirit in the other life, the batter to entry out the development of each. There are many who feel in themselves two powers; at times they are influenced by one, at times by another; such as these have been influenced by another life, and this condition is necessary to the development of both. But the individuality of the spirit is never lost. There is one word which stands before each and all, and that is, growth; and realizing this, and with faith in God, the spirit goes forward wherever the voices call it.

If the spirit can be best developed in the earth-world, there it will go; if in yonder plant, it will go there. Each spirit in your miast is working out the great scheme of its life, and preparing for still grander and higher changes

in the far-off future.

known above.

quickly past-

#### Written for the Banner of Light. GOD UNDERSTANDS.

BY MRS. E. M. HICKOK.

I have seen the furrowed brow and the scant and whitened hair. And the sign of sorrow's impress stood clearly written

there: I have marked the lines of anguish time could not ban-

ish hence-Oh, God of all the faithful, where is the recompense?

I have seen how souls in prison struggled through a restless life.

Faithful to their lofty purpose, 'mid the wildest of the I have seen how starving spirits cried in vain for hu-

man love, While their lonely, yearning pleadings were only

I have seen how cruel mandates have stung the spirits proud,

Till they writhed in silent anguish, and beneath the torture bowed:

Yet they bore the awful burden in the flercest heat of

Oh, God of all the martyrs, what recompense have they?

I have seen the weary pilgrims toiling, fainting all the way, Watching through the night of darkness for the dawn

of perfect day: Death in life their bitter portion, all their hopes too

Oh, God of all the heroes, what gift is theirs at last? Gently now the answer cometh, and I catch the sweet

Far adown the length of ages not a life has been in

vain: They are bless'd, ay, bless'd forever, souls who to the end endure."

Oh, God, our God of justice, thy recompense is sure.

ANTIDOTE TO POISON.—If a person swallows any poison whatever, or has fallen into convulsions from having overloaded the stomach, an instantaneous remedy, most efficient and appli-cable in a large number of cases, is a heaping teaspoonful of common salt, and as much ground mustard, stirred rapidly in a teacupful of water, warm or cold, and swallowed instant

of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come
up, bringing with it the remaining contents of
the stomach; and lest there be any remnants
of the poison, however small, let the white of
an egg or a teaspoonful of strong coffee be swallowed as soon as the stomach is quiet, because
these very common articles nullify a large numher of virulent poisons. ber of virulent poisons.

A time-piece three hundred years old is in the possession of a gentleman residing in Elizabeth, N. J., and it is said to keep as good time as any of our modern clocks. The works and dial are of hard brass, and the pendulum ball is a shapeless piece of lead. As a work of art it is a failure; but as a correct and lasting time-

# Free Thought.

THOMAS R. HAZARD'S REPLY TO PROF. S. B. BRITTAN'S LETTER OF JUNE 24th, 1880.

"Oh wad some power the giftle gle us To see oursels as ithers see us. "-Burns. To the Editor of the Banner of Light :

The Banner of the 10th July contains a letter under the caption, "Dr. Brittan's reply to Thomas R. Hazard," the first sentence of which reads thus:

"In the Banner of Light of the date of the 26th ult. I find a letter from Thomas R. Hazard, in which that gentleman refers to the report of my Brooklyn lecture on 'Form Materialization,' and respectfully calls upon me to lay before the readers of the Banner a true statement of the views which I entertain and expent of the views which I entertain and expent. ment of the views which I entertain and ex-pressed—very imperfectly, no doubt—in my lec-ture before the Brooklyn Spiritual Fraternity."

If Dr. Brittan will read my letter a little more carefully than he appears to have done, he will perceive that I do not ask him to state his private views in regard to "Form Materialization," that being a matter which I have no right to interfere with in any way so long as his "views" are not publicly proclaimed. My words are:

"As one of the individuals whom Dr. B., if correctly reported by Mr. Nichols, charges by implication as being either a fool or a knave, and as a friend of the scores of the instruments used by the angels in 'Form Materialization,' whom he stigmatizes in mass as tricksters, I respectfully demand of him, as a right appertaining to all and every Spiritualist whose views Dr. B., by implication, is supposed to represent as 'Editor-at-Large,' which title and the responsibilities attaching thereto he has officially accepted, thereby conferring on his published views and opinions something of an ex-cathedra importance, that he proceed and lay before the readers of the Banner of Light a true statement of the views he did express or meant to express in his late lecture before the 'Brooklyn Spiritual Fraternity,' on the subject of 'Form Materialization.'" "As one of the individuals whom Dr. B., if

It will be seen that the full scope of my call on Dr. Brittan for information is confined to what he expressed or meant to express in his Brooklyn lecture on the subject of "Form Materialization"-neither more nor less; and in what follows I intend to limit my remarks and researches, so far as is practicable, to the object designated, in however alluring form inapproprinte or side issues may present themselves or be presented. About one-third part of Dr. Brittan's letter only is addressed to me, the remainder being mostly devoted to certain unnamed individuals whom he charges with having accused him with divers offences, six of which he epitomizes in as many terse propositions or counts, the last of which, as numbered, is evidently meant to apply to me:

"6. It is presumed that I may have stigmatized—at least by implication—all who do not adopt my views on the materialization question as either knaves or fools."

To this count, so far as Dr. B.'s "views" were said to be expressed in his Brooklyn lecture, I plead guilty, and no further, as before indicated. After applying some remarks to his critics in general, that for the most part might be esteemed highly indecorous by some readers, Dr. Brittan very pertinently says, referring to the report of his lecture:

"The most that any reporter—however qualified for his appropriate work—can be expected to do in such a case is to give the public some intelligible idea of the drift of the speaker's thought, with perhaps an incomplete representation of the method of his argument, the general course of illustration, and the ultimate conclusion. This is what Mr. S. B. Nichols at-tempted to do, with a conscientious regard for

tempted to do, with a conscientious regard for the truth; and he succeeded about as well as those who make reporting a profession.

My inquisitorial censors, intent upon convicting me of some misdemeanor, seized on certain passages in the report with the manifest purpose of making it appear that I do not believe spirits have the power of making their forms visible and tangible to mortals. Yet in that same report I am credited with saying, 'Spirits have come to me in broad daylight, spoken to me, taken me by the hand, and manifested themselves in countless ways; history, sacred and profanc, is full of these examples.' Now, whilst I did not employ the exact terms attributed to me in this case, I certainly did say much to the same purpose. If this passage has any significance whatever it certainly means that I did affirm most positively my faith in the ability of spirits to reveal themselves to both sight and touch."

After stating that his "lecture was written

After stating that his "lecture was written out," and querying with the reader whether his "thoughts were so loosely expressed as to war rant the presumption that I [he] contradicted my [him] self in the same lecture," Dr. Brittan devotes nearly all of the remainder of his letter to a lengthy arraignment of his accusers, accompanied with charges that have little or no application to the question I have in hand, and I am sure, so far as truth is concerned, none whatever to myself personally Before the close Dr. Brittan admits that he may have indulged in "personalities," such as I charge against him in my letter, but alleges that under the "circumstances" they should not be characterized as "unbecoming." That readers may have a full understanding of Mr. S. B. Nichols's report of Dr. Brittan's Brooklyn lecture, I must ask the editor of the Banner of Light to here print it in full, as the document appeared in the Religio-Philosophical Journal of April 17th, 1880:

BROOKLYN SPIRITUAL FRATERNITY.-DR. BRITTAN

ON MATERIALIZATION.

A very intelligent and deeply interested audience listened with rapt attention to the very able and instructive lecture before our Fraternity, by Prof. S. B. Brittan, of New York city, upon a subject of such wide difference of opinion as "Materialization." It has been many years since Bro. Brittan had addressed a conference, and it was with grateful hearts that we welcomed our friend and brother to our platform. Coming as he did in a severe storm of rain to keep his appointment, was to us encouragement to go on in our work, for when such tireless and faithful standard-bearers are willing to come and interest us, it shows that a common bond of sympathy binds us heart to heart and soul to soul. Prof. Brittan is an easy and forcible speaker, commanding the attention of his au-

dience and keeping it to the close. His language al-ways chaste, and thoughts pure and ennobling, give tone and character to any cause, and we are grateful for the cooperation and sympathy of such a represent-ative of Itational Spiritualism, and take fresh courage to do our work as it seems to be laid before us by the angel-world.

ative of Rational Spiritualism, and take fresh courage to do our work as it seems to be laid before us by the angel-world.

In a brief synopsis I can hardly do justice to the lecture. The speaker said:

"Nature works through regular laws that are never spapended or laid aside. We see how grandly and beautifully this is done in the production of the sparkling diamonds from carbon. None can tell the long ages that the primal forces have worked to produce results so wonderful, and it has been demonstrated that it takes three hundred years to produce a fulgrown tree that covers the rugged mountain's slope, and also that it takes God full forty years to produce a human being whom current theology pronounces totally deprayed, and only fit to be dammed for eternity. If it takes God thousands and thousands of years to accomplish this, how absurd it is to accept the theory of some Spiritualists, that a spirit can produce a tangible body of blood, bone and muscle by the mere force of will, and de-materialize it again in the twinkling of an eye. Satisfy me that a single law of nature can be suspended for the hour, and I lose my confidence in Divine government, whose laws are fixed and unchangeable now and forever. From these general observations, I pass to the phenomenon entitled, Materialization." I believe that spirits have power to reveal these forces. Spirits have come to me in broad daylight, spoken to me, taken me by the hand and manifested themselves in countless ways; human history, both sacred and profane, is full of these examples. They were visible in times of great distress and trouble, in scenes of great spiritual exaltation; were with the old prophets. They now come more frequently; they not only walk in the darkness but in the light. They give us voices, and keep their machinery out of sight. We are gravely told of a spirit-form being weighed, the result of such weighing 100 lbs, avoirdupols.

pols.
"It is only in modern times that the paraphernalia

weighed, the result of such weighing 100 lbs, avoirdupols.

"It is only in modern times that the paraphernalia of dark cabinets is deemed necessary. The pages of sacred and profane history are illumined with the presence of spirit-forces; this can not be explained by hallucination. In spite of popular skepticism and scientific research, no solution can be given the overwhelming array of facts. Admitting the phenomena, and assume that they are produced by spirits, do spirits clothe themselves materially? Spiritualists who deny the Jewish and Christian accounts of the presence of spiritual beings, run wild with credulity in reference to a phenomenon incompatible with the law of nature. I cannot touch the points made by some, notably Alian Kardec, of elementary spirits."

The speaker illustrated his position by facts from the Bible, of the woman of Endor and the appearance of the prophet Samuel, and how Saul went in disguise, and that the record does not show that Saul saw this spirit. "In the Book of Kings we have a most remark able illustration of the power of the angelic hosts. The Jews were at war with Syria, and were surrounded by the Syrian army, and the prophet Elisha saw the armies of heaven, and he prayed that the eyes of his servant might be opened, and he saw as well as the prophet did, and this vast host paralyzed the whole Syrian army, and they blinded this army and the Jews escaped. So with the handwriting at Belshazar's feast. The King saw the spirit hand form and write the message: Meno Tekel, Upharsin.' The multitude all saw the writing—the King only saw the hand that wrote it.

"Jesus appeared first to Mary Magdalen, out of whom he had east seven devils; again to the eleven apostles, and Paul later on narrates how howas seen by five hundred people. John on the isle of Paimos saw one of the prophets, who revealed to him beautiful psychological pictures of the supernal world, and he fell down to worship him; but the spirit told him only to worship God.

worship mar, but the spirit appeared to Junius Brutus. God.

"Before Phillipi, a spirit appeared to Junius Brutus. Cromwell was visited by a mysterious woman. The Maid of Orleans was addressed by a spirit in an audible voice. The spirit told her where she could find in an old crypt a sword to lead her armies on to victory. So with the Swedish seer, Swedenborg. You have had your experiences and I have had mine. At Bridgeport, Conn., I was sitting in a gentleman's parlor, and the spirit of a friend appeared. I recognized him as Stephen Dutcher, of Buffalo, whom I supposed was living. Mrs, Anna M. Middlebrook also saw and described him accurately. He spoke to me. If any one says a spirit can come with bone, muscles and nerves, I say that this is impossible. They come as we see a cloud.

Mrs. Anna M. Middlebrook also saw and described him accurately. He spoke to me. If any one says a spirit can come with bone, muscles and nerves, I say that this is impossible. They come as we see a cloud, visible but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit. If it takes God forty years to produce a man, can an Indian malden do this in the twinkling of an eye? I object to this word materialization—that matter materializes spirit; the opposite of this is true. It is the spiritualizing of matter.

"If we look into this in the light of sound philosophy we can classify it into three classes. I do not deny but that a spirit can produce an outline of the spirit-form, but if you place your hand upon it, it would have taken ten thousand pounds of matter to have surrounded the Syrian army. If it is really a spirit-form you see and not a trick, you, will find that there is not matter enough to stop the movement of the most delicate chronometer. It is the image of the spirit produced on the sensorium of the brain. I have made myself visible one hundred miles away, by this will-power. Another class is composed of psychological pictures. I admit the fact, and that I can produce the same by a similar law. But you will say, is not this explanation doing away with this fact of spirit-presence. I say no, and that it sustains and corroborates it, for what I may be able to do in this life, the spirit to whom all the glory and beauty of the spiritual world is revealed, must have far greater power. I do not believe that any human spirit ever loses any power that it ever had.

"The third class is where the spiritual senses are opened; they have two modes of perception, the external and the Internal, and through the internal we see spirits, as spirits see one another, and to those who have the power, whose interior sight is opened, they see the realities of the invisible and spiritual world. When we get into the reality of sudying these occult forces, and distances

An en we get mother ream of some an space and distances are overcome."

In conclusion the speaker urged upon his audience the necessity of studying these occult forces, and urged us to lives of goodness and purity, and that we most carnestly cultivate "spiritual gifts,"

On motion of D. M. Cole, a vote of thanks was given Bro, B. for his kindness in speaking from our platform.

D. M. Cole and Wm. R. Tice followed with short speeches.

speeches.

Our next meeting, and all future meetings, will be held at Fraternity Hall, corner Fulton street and Gallatin Place, every Friday evening instead of Saturday evening. We have seemed a very fine hall, centrally located, formerly occupied by the Young Men's Christian Association, and we cordially welcome all who may be inclined to unite with us in our work.

S. B. NICHOLS.

S. B. Nichols.
467 Waverly Avenue, Brooklyn, N. Y., April 3d, 1880.
As may be seen by reference to the Banner of the 17th July. I made a request of Dr. Brittan that he would send me through the mail the original manuscript copy of his Brooklyn lecture, and also "write out in a condensed form (as I suggested in a previous letter) the names of the materializing mediums through whose instrumentality he has obtained his knowledge of the great and advanced phenomena of form materialization, together with a succinct narrative of some of the manifestations that have occurred in his presence." I regret that up to this time I have heard nothing from Dr. Brittan on either of these points, and must therefore proceed to an examination of his Brooklyn lecture with what light Mr. Nichols has thrown upon it in his report, coupled with that I may obtain from several publications of Dr. Brittan that have since appeared.

To begin, I may say that from the tone of the friendly and even flattering panegyric Mr. Nichols bestows upon Dr. Brittan in the prefface accompanying his report, it will hardly be suspected by any readers of the Banner that that gentleman would designedly do injustice

n his report to his learned friend, and that if perchance through inadvertance he had been ed into such an error he would embrace the first opportunity that presented to correct his mistake without prompting from any source. But so far as I am informed Mr. Nichols has never yet gone back on any statements contained in his report, and this too notwithstanding he must be aware that his friend has been subjected to serious annoyance from several sources on account of certain of its passages. I believe, too, that the proximity of the gifted lecturer and able reporter is such that they may at almost any business hour be brought in speaking rapport. To my mind the significance of such facts is very marked and sugges-

It may be remembered by some readers of the Banner that the passages in Mr. Nichols's report to which I particularly objected in my letter of the 9th of June, printed in the Banner of Light of the 26th of June, read as follows:

1st. "If any one says a spirit can come with bones, muscles and nerves, I say that this is impossible. They come as we see a cloud, visible, but intangible, and your hand will pass through them if they are the yenuine production or emanation of the spirit."

These words convey no uncertain sound. It would seem that their import cannot be misapprehended by the plainest understanding. In the first sentence a materialized spirit-form is indicated in terse and felicitious terms-such as I and thousands of others have seen, handled and conversed with in hundreds of instances at what are called materializing scances. This phase of the spirit manifestations Dr. Brittan is made to say in Mr. N.'s report of his Brooklyn lecture, is "impossible," a word that is thus defined by Webster! "That cannot be. Impracticable; not feasible; that cannot be done. A fearful word that an eminent French savant declared in the first half of the nineteenth century, it required a "bold man" to apply to any alleged phenomena of that enlightened age. How much bolder, then, must be the man who presumes to pronounce the word "impossible," in this latter half of the century, and in connection, too, with the wonderful and continued advancing spirit phenomena of the day. In the latter sentence the appearance of a spirit is equally happily described as they present themselves to the interior vision of thousands of seeing mediums" of our day, and have so done in innumerable well-attested instances almost from the very commencement of the Hydesville rappings. I have myself been present with scores of mediums in whose presence hundreds, nay, thousands of different spirits impalpable to the external senses have thus manifested their presence, but never once thought of confounding such representations (as Dr. Brittan appears to have done,) with what are known among Spiritualists as "form materializations.'

2d. "I do not deny," [says the report,] "but that a spirit can produce an outline of the spiritform, but if you place your hand upon it, it would pass through it as a cloud of steam."

This, again, is an exact description of an im material spirit-form such as I have just instanced, but as little like in elements a materialized spirit-form as a man clothed upon with mortality is like an angel of light. "If," continues the report, "it is really a spirit-form you see, and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer." If Mr. Nichols has truly reported the substance of Mr. Brittan's remarks in the foregoing words, and Mr. Brittan is correct in his conclusions and assertions, then, as I have remarked in my letter, it would seem to follow most conclusively that every materializing medium on either continent in whose presence tangible spirit-forms have been presented must have been a trickster, and every investigator and witness who have given credence to the actuality of the phenomena as genuine, tangible materialized forms, have been either dupes or knaves." It seems almost impossible that any man professing to be a Spiritualist, however gifted by nature with talents or endowed by education with learning, should venture to bring such astounding charges against the scores of materializing mediums and thousands of investigators and believers in that phase of the phenomena, without being prepared to sustain them by facts derived from long-continued investigations and observations of the subject in the presence of materializing mediums; and it was with the object, in part, of learning from whom Dr. Brittan had derived the knowledge that warranted him in making his sweeping denunciations, that I asked him in the letter to which I have before referred to give the names, &c., of the materializing mediums in the presence of whom he had reached his unfavorable conclusions. If it should haply appear in the sequel that Dr. Brittan has never sat with any well-developed materializing medium whatever er, and without any practical knowledge of the subject has presumed to put forth to the world his condemnatory dictum of, the whole fraternity with scarce a particle of practical experience in relation to the momentous subject, it will. I think, disclose a mental element in his nature that I should not wish to attempt to characterize in words. That Dr. Brittan does even more than tacitly admit the substantial correctness of Mr. Nichols's report of his lecture is made pretty apparent by his comments on some criticisms of Gen. Coombs, referred to in my letter of the 9th of June, wherein he

says:

"I must be excused for declining a formal controversy with any man whose object [ever] seems to be an assault upon the individual, and not the elucidation of the truth. I find no fault with brother Nichols, who did his work consciwith brother Nichols, who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for captious critics to totally misrepresent the speaker's views on a controverted topic about which the popular mind is in such a nebulous state."

There are several other points in Mr. Nichols's report of Dr. B.'s Brooklyn lecture that I would here comment upon were it not that Dr. Brittan has contributed to the Banner of Light of July 3d, under the caption of "Our Spirit Guests: How they become Visible and Tangible," some seven columns of matter in small unleaded type. In the same number of the Banner there appears a second communication from Dr. Brittan under the caption of "The Materialization Question," in which he says:

The article entitled 'Our Spiritual Guests contains the text of the lecture which I recently delivered before the Conference in Brooklyn. I have introduced two or three additional illustrative facts and references, and have been a little more explicit in the statement of the points which were liable to be misunderstood. It is also necessary to mention the fact that several research contained in the original manuscripts. passages contained in the original manuscript were omitted in the delivery of the lecture for want of time and for other reasons. Here and there the phraseology has been modified to adapt it to the press; but the essential principles all remain; nor has any specific view, docirine or illustration inculcated from the platform been changed by this revision."

As Dr. Brittan avers that no more than "two or three additional illustrative facts and references" appear in his printed article than were expressed in his Brooklyn lecture, and as, with two or three exceptions, Mr. Nichols's report seems to agree substantially with the main points embodied in "Our Spiritual Guests," I will proceed to an examination of the two documents in connection with each other.

Dr. Brittan's communication in the Banner is couched in fifty-five paragraphs, without counting fifteen poetic quotations from profane and other authors. I know that Doctor B. will forgive me if in my criticism I chance to show that in many other respects his learned production partakes of the proverbial qualities of a genuine poetic effusion, however void it may be of "rhyme or reason."

Dr. Brittan's lecture, or rather essay, opens with a table of contents, followed by a quotation from Milton. Then several paragraphs, numbering from one to five inclusive, are chiefly devoted to a terse and instructive delineation of the methods pursued by the supreme intelligences in the production of all physical forms. I think but few Spiritualists will differ with Dr. Brittan in the line of his remarks on this head-premising that he refers to the laws of nature so far only as they are understood by mortals. In the whole five paragraphs he does not even speak of form-materialization, though it must be pretty evident to acute observers that the tender question is nevertheless uppermost in his mind all the while, giving point to

his expressions and shape to his arguments. Paragraphs 6 to 9 inclusive are mostly devot ed to a consideration of those phenomenal illustrations of spiritual presence and power now commonly designated and known as "the materialization of spirits, or the demonstrative proofs that departed human beings have power to temporarily clothe themselves with material bodies." If Dr. Brittan had omitted the four last words in the above quotation, and used instead, their spirit-bodies with material elements, I think it would have been better. After referring to the "shadowy" aspect of returning spirit "figures" in past times, Dr. B. continues: "But in these days our spiritual visitors assume a more natural appearance, and are disposed to cultivate a closer acquaintance." And just here let me ask Dr. B. a question: Is it that returning spirits are more disposed in our day "to cultivate a closer acquaintance" with their friends on earth than formerly, or is it that the latter have now progressed in knowledge and a better understanding of the undeviating law that seems to govern all things (without a shadow of turning,) that enables mortals to furnish their spiritfriends with the necessary conditions to enable them to return to earth to manifest their presence more visibly than formerly? What Dr. B. says in these four paragraphs, I think will not be objected to by most investigators of the materialization phenomena, excepting a passage where he indulges in one of those characteristic flings that to my mind reveals the real "inwardness" of the gifted essayist in his relation to "form-materialization." Alluding to our spirit-friends, Dr. B. says:

"With strange or familiar faces they meet us in the charmed circle of our home life, or may peer at us from the windows of the cabinet. They give us through many voices the homiletics of another world; they puzzle the professors of art magic by keeping their machinery and confederates all out of sight, while they improvise new fabrics of something like wool, which they pull over our eyes, from bare boards and solid walls. They tax the gratitude of the unbeliever by bringing him fresh flowers, ripe fruits and singing birds. One of the late expounders of the occult sciences was present when a materialized spirit was weighed, and not found wanting in respect to her avoired upols. not found wanting in respect to her avoirdupois Then she danced a hornpipe in a style peculiarly human and altogether earthly. This was a fact in materialization that the Persian priests of Zoroaster never witnessed."

[And where, Doctor, let me ask, is your proof of the truth of that assertion?]

It may be true that such passages in Dr. B.'s essay are but straws-but yet straws may show in what quarter the wind sits better than nuggets of gold; and I will say that in perusing and reflecting upon the foregoing quotation, the caustic line from Byron,

"There was a laughing devil in his sneer," suddenly presented itself to my mind. The doctor goes on to say that "The forms which are presented to the vision and the touch seem at least to possess, in a greater or less degree, all the physical attributes, qualities and functions of forms: size, apparent weight, color, tangibility and locomotion, with the occasional superaddition of oral speech." This seems much to the point at issue, but the sequel may show that the two little words "seem" and 'apparent," viewed from Dr. B.'s standpoint, may exercise a very modifying influence on the quoted text. After reiterating that "the reality and frequency of such phenomena [materialization] are clearly enough established if we may respect human testimony" [let readers mark the "if" for future reference] "and credit authentic history," the learned essayist says in the tenth paragraph: ...

"Having admitted the reality of the phenomena, and the agency of spirits in their produc-tion, which we have never doubted, we are now to institute a philosophical inquiry into the es-sential nature of the facts and the particular modes of manifestation. Do spirits so clothe modes of manifestation. Do spirits so clothe themselves with the elements of matter as to be perceived through the ordinary avenues of sensation? Do they really extemporize bodies possessing all the chemical constituents and organic parts belonging to the corporeal forms which they occupied during their rudimental life on earth? or by what other means and methods do they show themselves to mortals?"

Passing by the eleventh and twelfth paragraphs as containing but little that is vital to the question I have in hand, I come to paragraph thirteenth, in which Dr. B. says: "I will here briefly refer to such illustrative examples as may serve to exhibit the real character and general aspects of the phenomena. The statement and analysis of a few representative examples will be all that the case imperatively de-

mands." Paragraph fourteenth Dr. Brittan devotes to a relation of Saul's interview with the secress of Endor, as it is narrated in the first book of Samuel. chapter 28th.

Paragraph fifteenth is devoted to a relation of a great host of spirits that came to the relief of Dothan and blinded the Syrian army, as the circumstances are detailed in chapter 6th, II.

Paragraph sixteenth contains an account of the remarkable spirit that appeared to Job, as detailed in the book of Job, chapter 4th.

The seventeenth paragraph contains a statement of writing that appeared on Belshazzar's palace walls during a feast with his lords, as de-

how he appeared in another form to two friends who were out in the country, and still again to his eleven disciples, whilst they were at supper, and finally, according to Paul, to more than

five hundred witnesses. The nineteenth paragraph is devoted to an account of the spirit of the "Ancient Prophet" who appeared to John, the Revelator, at the Isle of Patmos.

The twentieth paragraph tells of a spirit which appeared to Marcus Junius Brutus before the battle of Philippi; also mention is made of the "visible spirits" with which Mahomet "was in frequent communion," including one whom the prophets regarded as being the Angel Gabriel. Also how "Cromwell was visited whilst still a youth by a mysterious female," and lastly the "beautiful spirit" who addressed the Maid of Orleans in an audible voice whilst she was walking in the garden.

Paragraph twenty-one contains an account of Swedenborg's being accosted by a spirit whilst dining at an inn in London, who reproved him for eating too fast. (A sensible spirit, whoever it might be.) After this "spirits were his familiar companions."

The twenty-second paragraphy contains a relation of some of the spirit phenomena that occurred in the presence of Frederica Hauffe, the Secress of Prevorst.

In paragraph twenty-four Dr. Brittan relates how at Bridgeport, Conn., he was ordained to preach the gospel anew through spirit-power, on which occasion he says:

on which occasion he says:

"I felt a large hand pressed on the coronal and frontal portions of the head. It rested there for some minutes, with an apparent pressure of several pounds, and was accompanied by a thrilling sensation, which left no part of the body uninfluenced. This was so real that I instinctively attempted to seize the arm, which, it really seemed to me, must be there in connection with that hand. As often as I made the attempt I closed my hand on vacancy. I only clutched the air. That muscular hand remained, and I essayed to grasp it in my own. There was nothing there that could be perceived through the sensatory nerves of my right arm."

Paragraph twenty-fifth: "In 1854," says Dr. B., "whilst present by the invitation of the spirit of Ben Johnson at a scance in New York, of what was known as the 'miracle' circle, the whole company had the positive evidence of one sense, that a huge animal, apparently a dog of the largest size, was present, and was endowed with life and locomotion. He came in sensible contact with the lower limbs of the persons present. At length the animal started from beneath the table, forced himself out between myself and the person at my left, separating our limbs so as to leave a space of a foot or more between us. No form, living or dead, could have been more tangible, yet at the same time the intervening space was vacant to the sense of vision."

In paragraph 26th, Dr. Brittan relates in very graphic and eloquent language how two female spirits came to him many years ago, the one calling herself "the ENCHANTRESS," the other being a most beautiful girl who lived in ancient Athens, and bore the name of Zalphi when on earth.-Dr. Brittan describes the beauty and graces of Zalphi in the most glowing terms, but does not say whether she revealed herself to his interior vision only, or whether she came with her spirit-form permeated with the elements of earth, so that she was seen with his external sight.

In paragraph 27th, Dr. Brittan relates how Stephen Dudley, of Buffalo, appeared to him in person shortly after his death, in the presence of five other parties, one only of whom saw the vision (a seeing medium probably) beside him-

Paragraph 28th: "These examples," remarks Dr. Brittan, "selected from various sources, ancient and modern, are sufficient for my present purpose, since they represent the general phases of the phenomena now denominated 'The materialization of spirits." Dr. Brittan must bear with my infirmities whilst I remark that the last sentence I have quoted, taken in connection with what goes before, stamps him in my mind (if he is serious) as being the very worst informed man on the subject of "form materialization" that I ever knew to speak or write on the subject. Of the whole sixteen or eighteen illustrative examples he has selected from the past and present, to represent par excellence, as he states, "the general phases of the phenomena now denominated 'The Materialization of Spirits,'" there is not, I am bold to say, a single one in the whole category that presents in full the characteristics of that phase of the spirit phenomena, whilst with a very few exceptions they are one and all nothing more nor less than such spirit-forms, scenes and visions as are now daily presented to the interior or second sight of thousands among us who are known as "seeing mediums." Really it does seem, as I have before surmised, that Dr. Brittan could never have had any practical experience in the presence of any materializing mediums whatever; and further, that such has been the contemptuous light in which he has regarded the whole question, that it looks as if he had never even condescended to read much of anything of what has appeared in print regarding it.

"The physical and spiritual conditions [con-"The physical and spiritual conditions [continues Dr. Brittan] under which the facts occurred seem to have been quite as diversified as the wide range of human characters, pursuits and circumstances. In no one instance does there appear to have been any previous arrangement of persons or other objects; no regard was had to the state of the atmosphere, the electrical and magnetic forces and relations gard was had to the state of the atmosphere, the electrical and magnetic forces and relations of human bodies, or the moral qualities of the persons present. It is often objected that the screen of the cabinet affords an opportunity for the practice of deception. But the illustrative examples here furnished do not admit of the objection. No cabinets with curtained windows were required no perspheralis of discovery and the statement of the objection of the objec dows were required; no paraphernalia of din-ner bells, tambourines, tin trumpets and old fiddles; no lights subdued to the exact measure which renders all figures spectre-like; no 'dim religious light' that veils the features to indis-tinctness and obscures the ever-varying ex-pressions of the human face; no motion of the magician's wand; no spells of enchantment; no magicial arts and monotonous incantations were employed in the process of producing visible spirit-forms, either to harmonize the circle or to mystify the spectators, and yet the spirits were able to 'put in an appearance' and to command recognition."

To this covert dies at materialising medium.

To this covert fling at materializing mediums all I have to say at present is, "Out of the abundance of the heart the mouth speaketh." Having freed his bosom of the "perilous stuff" contained in the last paragraph, in the next, the twenty-ninth, Dr. Brittan makes the following just remarks, which I know will be cordially accepted by every candid, sensible reader, provided they are permitted to apply the moral inculcated to such person or persons as they deem it best befits:

talled in the 5th chapter of the book of Daniel.

The eighteenth paragraph relates how the spirits of Moses and Elias appeared on the Mount of Transfiguration, as related in Mathew, chapter 17th. Also how Jesus, after the crucifixion, appeared to Mary Magdalen. Again,

observer, should approach a subject of this nature with all becoming modesty, remembering that while

'Knowledge is proud that he has learned so much, Wisdom is humble that he knows no more.'" There seems but little of import in paragraph thirtieth or thirty-first, save that in the latter Doctor Brittan proposes the query with its rejoinder: "How then do spirits reveal their forms to us and how do we perceive them? apprehend by at least four different methods, which I will endeavor to briefly explain."

In paragraph 32d Dr. Brittan describes quite accurately spirit-forms as they appear to our seeing mediums, as constituting his first method, which he states "does not, to say the least, necessarily depend on any material-ization process." "If such examples [continues the Doctor] are scarcely more numerous than summer flowers in wintry weather, they are not so rare as Christian charity." Without attempting to number the flowers or to estimate the amount of Christian charity, I may say that I have witnessed in the presence of different 'seeing mediums" many thousand instances where spirits of deceased mortals presented themselves to the inner consciousness or interior sight of different mediums.

The "Ordeal of Life" contains short written communications from some fifteen hundred different spirits, each and all of whom were seen and described by that wonderful medium, the late John C. Grinnell, as these forms were presented to his interior vision - sometimes as many as forty at one sitting. I may also say here that I never once thought of confounding this method of spirit presentation with that known as "form materialization," as Dr. Brittan appears to have strangely done.

In paragraph thirty-third Dr. B. describes another method by which spirits may be presented through the process of mind acting on mind, like that which psychologists pursue when experimenting with their sensitive subjects who are brought under their mental control. "Under this psycho-sensorial operation," says Dr. B., 'what really appears to be a solid body may be only a sensation, the impression of tangibility being made through the nerves on the sensorium." This is plausible and probably quite feasible; but when Dr. Brittan asserts, as he does in the same paragraph, that "many cases of the alleged 'materialization of spirits' are obvious ly phenomena of this class," I beg to be permitted to withhold my assent until I have personal demonstration of the fact, or Dr. B. establishes it by some other testimony than his own naked

In the thirty-fourth paragraph Dr. Brittan describes his third method by which spirits make their presence known to their friends on earth through the transfiguring process. Throughout the whole of this paragraph the Doctor's language is terse, clear and to the point, not an objectionable word being used, so far as I can perceive.

"The facts of this class," he says, "have often been the means of exposing honest mediums to unjust suspicion, from which they should be conscientiously defended. When the spirit withconscientiously defended. When the spirit withdraws and the phenomena of transfiguration disappear, leaving the form, features and expression peculiar to the medium, the observer who is mainly watching for some deception is liable to deceive himself and wrong the innocent object of his suspicion. How much the indwelling spirit may change the form is suggested by these lines of the poet:

'For of the soul the body form doth take.

For of the soul the body form doth take, For soul is form, and doth the body make."

In his report of Dr. Brittan's lecture, Mr. S B. Nichols refers to only three classes of methods by which spirits make their visible presence known to mortals, in neither of which transfiguration is touched upon. It may therefore be consistently inferred that Dr. Brittan has in his "Spiritual Guests" condensed the original three classes into two, and added thereto, as the third class, what he designates as the transfiguration method, and also a fourth class, which he describes in paragraph thirty-five as being "another method by which a spirit may become visible, regardless alike of all psychological powers and susceptibilities, and of the opening of the interior avenues of sensation. He may," continues the learned professor, in italics, "attract to himself and condense about the spiritual body certain sublimated elements from the medium, from other human bodies and from the earth's atmosphere, so as to form a visible covering, thus revealing the outlines of the spiritual presence to the natural senses of the observer." It strikes me that a more sensible, graphic description of the modus operandi of form materialization" has never been penned in so few words by any living writer than what is contained in the above italicised sentence. Still, had the words surrounding objects been added after "atmosphere," I think the description would have been more complete.

In paragraph 36, the learned professor, continning the same subject, says: "Now would it be proper to say of an example belonging to this class that the spirit is materialized?" To which I would answer, certainly not; nor do I remember of hearing so preposterous a solution of the question of form-materialization suggested before by any practical investigator of the phenomena, much less asserted! I should as soon think of maintaining the absurdity that a dry sponge, by being renewedly saturated with seawater, its original element, became changed into brine, as that a returning spirit through the process of taking again on itself a likeness of its cast-off elements of earth, should per se be changed into a mass of earth matter. The merest child understands enough of the laws of nature to know how to experiment with the dry sponge in order to cause it to assume an appearance of its original rock-bound condition, but it takes a spirit-artist to perform a somewhat similar operation when returning spirit-forms are to be dealt with.

After setting up some half-dozen propositions of straw on the subject, with apparently no object other than that of having the sport of knocking them all down again, the learned essayist continues:

"This assumption," viz., that the spirit is materialized, "is a significant indication of the tendency of the popular mind. It does not distinctly recognize spirit as the active and controlling agent in this business. It is a virtual affirmation that the potencies of the universe belong in a most essential sense to matter; and that spirit is brought down from its own high estate to the lower level of material things."

They to be allowed to dissent in total from the

I beg to be allowed to dissent in toto from the assumptions of Dr. Brittan indicated above. If there is anything in which the popular mind among Spiritualists is united as one, I think it is on the one great question and fact that the spirit realm is the world of causes and the mundane sphere simply a world of effects: The idea that "the potencies of the universe belong in a most essential cover that "Versie of the universe belong idea that "the potencies of the universe belong in a most essential sense to matter" having been first broached, as it continues to be maintained by a class of scientific men with whom "knowledge is proud that he has learned so much," which pride of learning and of opinion, coupled with an untold amount of self-conceit, seems to disqualify them from acquiring a knowledge of spiritual laws and things.

[To be concluded in our next.]

THE OFFERED EXPLANATION. THE POET CLAIMS HIS LICENSE IN HIS LOGIC.

To the Editor of the Banner of Light:

In your paper of the date of the 31st ultimo I find a letter from Bro. J. O. Barrett, who entertains the opinion that in my treatment of Our Spiritual Guests the undersigned "contradicts much of his historic data." It appears from the title-line of your correspondent's letter that he wants me to "explain." To do this understandingly it will be necessary to reproduce the following passage from his letter:

"If I understand him, he rejects the generally-conceded theory or philosophy of embodied or materialized spiritual entities; claiming that what so appear as real are only mental pictures, psychlor registries of thought as conceived by ruling spirits, acting on the brains of their subjects. . . Mr. Brittan is too candid and too well posted to allow any such sweeping conclusion, and yet his argument certainly covers it."

It is very evident that Bro. Barrett does not understand me. In the exposition of my philosophy of the facts referred to I made an explicit statement and classification of such facts as are ordinarily embraced under the head of materializations. Let me restate the basis of this classification in the briefest manner possi-

1. The revelation of spirit-forms by the opening of the interior or Spiritual Vision of the observer, in which case we see spirits as they see each other.

2. The Psycho Sensorial Impressions, or cerebro-mental pictures, produced by the direct action of spirits on the human mind agreeably to psychological laws.

3. The Transfigurations, or the cases in which the spirit takes possession of the medium and so changes the facial lines as to represent an image, more or less distinct, of the earthly features and expression of the spirit.

4. The examples which neither depend on the opening of the inward vision, nor on the psychological power and agency of spirits, but on their admitted ability to clothe themselves with Material Vestments, the elements of which are drawn from the medium, from the bodies of other persons and from the atmosphere.

Can anything be clearer than this recognition of four distinct classes of facts? Yet with this explicit statement before him your correspondent gravely informs your readers-in respect to the visible forms of spirits-that I "claim that what so appear as real are only mental pictures, psychic registries of thought as conceived by ruling spirits, acting on the brains of their subjects." Bro. Barrett calls on me for an explanation, while he is heedless of what I have written. My plain statement that the phenomena referred to are neither all of the same kind, modo et forma, nor in respect to the philosophy of their causation; that the essential characteristics of the facts, in each and every case, must, in my judgment, determine their classification in at least four separate divisions, which were clearly enough defined in my lecture-all this is overlooked; and Mr. Barrett utterly disregards all I have said respecting three of the four classes of the facts embraced in my specification. Violating all the principles of logic and rules of language, he insists that "his [my] argument certainly covers" the "sweeping conclusion" that all the facts are "only mental pictures." From this it appears that he is not familiar with the contents of my lecture, while he has carefully studied the adverse criticisms, in which my real position is totally misrepre-

If the absurdity of Bro. Barrett's conclusion s not already sufficiently apparent, an illustration or two will suffice to settle the question in the mind of the reader. Suppose a man, in preparing a schedule of his real and personal estate, should thus make a record of the same:

1. United States Government Bonds.

2. Mining and Petroleum Stocks. 3. First Mortgages on Real Estate.

4. Live Stock, Farming Implements and

Household Furniture. Now, what would be thought of a man who, ifter carefully looking over the foregoing schedile, should gravely decide that the document covered and justified the conclusion that the man's property only consisted of Mining and

Petroleum Interests ?. Again: Suppose Bro. Barrett should write a etter to the Banner of Light concerning the performance of a Quartette, giving a particular description of all the parts-Tenor, Soprano, Alto and Basso-with critical observations on the laws of harmonics. Now what would hethink of me if, after perusing his letter, I should take occasion to solemnly assure your readers that his description of the Quartette warranted the conclusion that there was but one singer present and one part performed, and that was the Bass? Will friend Barrett please take notice that in my classification of the phenomena, comprehended under the general title of the Materialization of Spirits in four senarate divisions, all the parts in the quartette are represented? Now, if J. O. B. can rise from the narrow and incomplete conception he has formed of my philosophy, and so enlarge his view as to embrace the other three parts, he will be all right, and may at last discover the armony of the whole.

More than a third of a century has elapsed since I abandoned the old dogma of the resurrection of the corporeal body—the mortal remains of Jesus included. After the learned treatise of the late Rev. Prof. George Bush, and the luminous contributions of other eminent writers, I did not suppose that any enlightened believer in Spiritualism now really entertained that idea; but I was probably mistaken. Bro. Barrett still seems to hold on, with deathless tenacity, to that same old dogma of the bodily resurrection, at least for one. man; and if for one, why not for all? Our friend is not staggered by the natural and scientific impossibilities in the way of such a resurrection. In my humble opinion it is too late for Spiritual Reformers to waste time in the discussion of such a question.

An apple-tree was planted long ago by the grave of the venerable Roger Williams. It is said to be a fact, established by ocular demonstration, that the tree sent down a tap-root into his coffin, and spreading a fine, fibrous net-work over his mortal remains, literally took up-by the natural process of assimilationevery vestige of his body. His chemical constituents were converted into sweet blossoms and delicious fruits; and whoever was disposed to do so, ate the apples. His very skeleton entered into the living flesh and blood and bones of the community. We will not speculate about his more unsubstantial and volatile elementsgelatine, albumen and ammonia; but in the resurrection how will that righteous old soul ever find his own scattered phosphates and carbonates, since there are so many later proprietors to dispute his claim? S. B. BRITTAN.

Belvidere, N. J., Aug. 1st, 1880.

# The Reviewer.

#### A Remarkable Inspirational Work "The Principles of Nature," by Mrs. Maria M. King.

BY WILLIAM EMMETTE COLEMAN.

"T is the property of all true knowledge, especially spiritual, to enlarge the soul by filling it; to enlarge it without swelling it; to make it more capable and more carnest to know, the more it knows, "—Bishop Sprat.

"One carl nover repeat too often, that reason, as it exists in man, is only our intellectual eye, and that, like the eye, to see, it needs light—to see clearly and far, it needs the light of heaven. "—Anon.

"The heavens bend down to earth in this day of spiritual outpouring; and sacred manna descends to feed the hungering tribes of the Israel famishing in the deserts of materialism, and of a religion that shuts out the influences of the Spirit which brings man nearest his God. The whitspers of the angels—spirits glorified—are in the air; they penetrate to the inner temples where households hold sweet communion around the family hearth.

Spire the preacher in his pulpit; the teacher at his desk; the spire the preacher in his myestigations; the philosopher in his studies; the panter at his case!; the poet in his mushings; and the common mind in the every-day work of life. The 'still small voice' will no more be hushed in the din of materialism; for the age forefold by the prophet has dawned, when men hegh to know for themselves of the things of the spirit."—Jrs. Marka M. King.

To the Feditor of the Banner of Light:

To the Editor of the Banner of Light:

Spiritual literature has recently been enriched by the publication of the second and third volumes of Mrs. King's "Principles of Nature"—a work, in my opinion, meriting more than a passing notice. We often see contemptuous allusions from opponents of Spiritualism to the trashy character of our litera-ture in general, such objectors conveniently ignoring the fact that a literature as voluminous as that of the Spiritual Movement-a movement penetrating into and affecting all grades of society, being thoroughly democratic in its scope and sweep-must necessarily be graded in correspondence with the various elements entering into its formation. Our literature contains many valuable works, we all know, of which so far from feeling ashamed, we can well be proud. Of this the three volumes, and requires intense application standard, among others, are the works given through and study to thoroughly master, partly owing to the the mediumship of Mrs. Maria M. King, particularly condensed style in which the work is written, and her great work, the "Principles of Nature," the first volume of which was issued in 1866, the two remaining ones being just from the press.

After careful study of the whole range of spiritual literature, in my judgment these volumes, as regards the excellence of the subject-matter, profundity in and sublime ideas, unknown to our science, but which breadth and scope, and comprehensiveness of treatment, will compare favorably with any or all the numerous works comprising the literature of Spiritualism. In them we have revealed from the spirit-realm some of the highest and grandest truths of the unlverse; the work is decidedly a "revelation" in the true meaning of the term. Laws, principles, and modes of action of Nature's forces, are herein revealed to man in the flesh for the first time in the history of the planet. Recognizing all the truths of science, it goes far beyond the present status of material science, correcting some of its mistakes (due to the imperfect knowledge of present-day scientists), and supplementing known truths by those higher and grander.

I honestly and conscientiously commend this remarkable work to all Spiritualists and spiritual investigators, feeling convinced it is what it purports to be. To any candid, reasonable mind, carefully examining the work, but one conclusion can arise: that it comes from an exalted spirit-intelligence, who, as he tells us, has qualified himself to be a teacher by years of careful study and investigation, under the guidance of still more advanced sages in spirit-life, of the principles upon which the universe is built and developed, both in material and spiritual realms of being. I have a more or less comprehensive acquaintance with the literature of the world, alike in science, philosophy, and belles lettres, and I have considerable knowledge of the branches of science involved in the principles discussed in these three volumes, astronomy, geology, biology, archeology, physics, etc.; and I have no hes itation in saving that I doubt if a mind can be found on earth capable of their production, particularly volume one, of which I have been a close student for a dozen years. These volumes comprehend the whole scheme of creation, beginning with the material universe and culminating with the spiritual, in the last volume. Although for some years a student of material science, and by some deemed thereby too materialistic in my cast of thought, yet the truth is that the wealth of ideas and store-house of new truths, unknown to the science of the day, gathered from this work, is of more value to me than all the gold and sllver of earth. Material wealth, fleeting and evanescent. is as nothing compared with the wealth of principles, of facts, eternal and glorious, the everlasting possession of the soul, borne with us to the spirit-world at physical death, and our heritage through "the spheres"; and with such wealth, mental and spiritual, does every page of these volumes gleam and sparkle. Nor am I alone in thus highly prizing this mitting that he claimed too much for that principle in the first volume at my suggestion, have, in each instance, echoed my own opinion as to its importance, large portion of which is devoted to the presentation | Feeling assured that the work grandeur, and truth.

If the work is true, it is one of the most important contributions to the world's literature it has seen for many a day; but if false, its fallacies should be exposed and its true character indicated; and for years I have been testing it, so as to determine its real character. I discovered in it many things unknown to the science of our time; in some cases covering points upon which science had no information at the time, and in others contradictory to the received opinions of scientists generally. For a term of years I have been narrowly watching the discoveries of science upon these two branches of thought; and I am pleased to say that, in a variety of instances, facts in science unknown to the scientific world when the first volume was published, and contained in that volume, have since been confirmed by recent scientific discoveries. .This is a very important fact, and lends great confirmation to the general truth of the work, and to the authenticity of its reputed spiritual authorship. In those cases where there was a conflict of ideas between the scientists and the spirit authors, in some cases since its publication, there has been an approximation, in scientific circles, toward the principles expressed in Mrs. King's work: while in others the disagreement still remains clear and distinct. It may be remarked that in most of the cases of such disagreement, other spiritual revelations and psychometric researches tend to confirm the truth of Mrs. King's teachings rather than those of the schoolmen. The fact that in so many instances the author has shown a knowledge of facts and principles unknown to science, but since discovered to be true, encourages the hope-the reasonable hope. I think all will admit-that in those cases where the two now disagree, such disagreement is due to the imperfection of our scientific knowledge, and that in time harmony will be established between them owing to the advances destined to be made in scientific discovery and exploration. There are numerous things in these volumes of which science vet is in ignorance. The discovery of one simple fact sometimes overturns an elaborate scientific theory, apparently based upon an accumulation of facts; science is eternally progressing, is continually expanding its scope and circuit of power and observation, and is also continually reconstructing its theories to meet the new discoveries and deductions ever pouring into its plethoric folds. The volumes of Mrs. King contain a host of new facts and new principles, of which material science has no conception, and without which knowledge scientists continue, in many directions, to grope in the dark, stumbling on truths and half-truths, it may be, being incompetent to attain that full grasp of exact and complete knowledge toward which they ever praiseworthly

In giving due meed of praise to this work, I am not to be considered, as in any manner depreciating the writings or utterances of the many other mediums. Far from it. Thave no desire to exalt the writings of any one medium or author, to the exclusion of all others. Many excellent writings—some inspirationally and some normally produced—are found in our literature, writings full of grand and glorious truths, such as the world needs. Many of these works are better known than those of Mrs. King; and it is desired to place the latter side by side with them, in conjunction forming a library of spiritual knowledge for the "healing of the nations." There are many spiritual works which, from the nature of their contents and their adaptation to the people at large, are calculated to reach a greater number, and do more good, probably,

than the "Principles of Nature," None of these books can be spared; each in its appropriate niche fills a place. The writings of Davis, Tuttle, Peebles, Denton, Crowell, Babbitt, Brittan, Stainton-Moses, Mrs. Britten, Lizzie Doten, Mrs. Horn, Sargent, Owen, Edmonds, Finney, Newton, Stebbins, Putnam, and various others; and the lectures of T. Gales Forster; J. J. Morse, Colville, Mrs. Richmond, Mrs. Hyzer, E. V Wilson, Dr. Buchanan, Mrs. Nettle Pease Fox, and a host of others, are all useful and important, all doing their part in impelling the progress of the Spiritual Dispensation, as manifest in its several phases. I can-not endorse all that any of these writers and speakers give to the world; neither do I accept all found in Mrs. King's works. I follow blindly no leader, no authority, mundane or supramundane. That addressing itself to my individual reason, I receive; that not assimilating therewith, I summarily reject. Infallibility nertains to nothing human. No work was ever pro duced on earth entirely free from error.

Although the three volumes of "Principles of Na-ture" are connected, following each other in regular sequence, still each one may be read independently and understandingly, covering as they do different phases of universal being. Volume one gives the history of the development of the material universe, in the present order of creation, as follows: Chapter one, an outline of the evolution of the Infinite Universe in succeeding periods of rest and action, creation and dissolution, through successive cycles and compound cycles; chapter two, the principles underlying our universe, the finite universe, of which our earth is a part, beginning with the institution of the first form, the great central sun of the universe, and the laws governing the evolution of circles of suns, the offspring of the central body, our earth and solar system being members of the fifth circle of suns, or fifth great formation, the earth being now in process of evolutionin these particulars confirming the teachings of A. J. Davis in "Nature's Divine Revelations," "Harmonia, etc. This second chapter is the "toughest" one in principally owing to the profundity and depth of the principles therein described. Master this chapter, and the way is clear for a full comprehension of the great wealth of principles and laws comprised in the three volumes. Every page of this chapter teems with grand let in a flood of light upon many of the mysteries of nature, explaining many problems in universal causation in a clear, consistent manner, evidencing the spiritauthor to be as familiar with the multitudinous and complex principles of material and spiritual creation (or evolution.) as we are with our A B C's.

Chapter three is devoted to the evolution of the solar system in detail, including the history of the various siages of the sun's development, and its present con-dition, the development of the different planets, including those undiscovered as yet; a detailed account of the origin, etc., of the asteroidal system, the origin of Saturn's rings, and of the retrograde character of the movements of Uranus's satellites, the origin of meteors and the zodlacal light; together with a lengthened explanation of the nature and movements of comets. Along account of the moon, its past history, its present status, and future destiny, forms, also, one of the most interesting portions of this most interesting chapter.

Chapter four consists of the history of the evolution of our earth, from its first formation as a child of the parent sun, all through the various stages of its gaseous and liquid consistency, until the first solid crust began to form. With this closes the first volume.

Volume two takes up the history of the earth from the first institution of its crust in pre-geologic times, and gives a summary of the principles governing in the whole circuit of earth's unfoldment from that time till the historic period, written in the light of spiritual principles, and explanatory of the modes of operation of spiritual forces cooperative with material in earth's development. Geologists and archeologists tell us much of the material side of earth's former history: but here we have the spiritual side coëval with the material, and explaining in a clear and satisfactory manner principles and modes of formative action never before fully sensed by the world.

The paramount question in physical science now is the origin of species. Evolution is now almost universally acknowledged, both among Spiritualists and scientists; but the how of evolution, the modus operandi by which types and species were originated on earth, through evolution, is not yet settled. That higher species were evolved from lower, through law, is now an established fact : but that "natural selection"-unquestionably, one of the factors-was par excellence the means by which evolution was brought about, is not so generally accepted. "Natural selection" alone legacy of heaven to earth; various persons, reading the early editions of his great work. This whole quesof the laws and principles under which evolution went forward, from Azolc times to the advent of the human race.

Among the many subjects of interest explained in the second volume may be mentioned the laws govern ing the evolution of the mineral kingdom from the ele mental (Vol. I. containing the evolution of the elemental from the so-called chaotic), the vegetable from the mineral, the animal from the vegetable (shortly after the first inception of vegetal life), and the human from the animal, including accounts of the "missing link, man's immediate progenitors; the causes and uses of the glacial epoch and of the semi-mythical Noachian deluge; the history of the first races of mankind on earth, and the localities in which they were evolved with their subsequent intermingling and peopling of the earth; the origin of languages, religions, govern ments, civilizations, &c.; the origin of the myth of the fall of man; the history of mankind during the prehistoric and fabulous eras; the use and abuse of the procreative functions, and the ends subserved in nature thereby in addition to the continuance of the race, etc., etc. The law of man's immortality is succinctly portrayed, coupled with a presentation of the nature of Delty and man's relations thereto, the Delfic attributes of mankind, and the ultimate destiny of man in his attainment to complete Delfic proportions in the Perfected Spheres of the Universe.

The keynote of this unique production is found in the sentence, "Mind is the moving power of nature," the offices of spirit in the universe of matter being clearly and cogently set forth; and as a sample of the grand and novel truths to be gained from its nages attention is invited to the following pregnant sentence: "Matter inheres with spirit on every plane of the spiritual universe, as spirit inheres with matter on every plane of the material universe." A rich intellectual and spiritual treat awaits all its readers, and we hope all the Banner readers will avail themselves of the opportunity thus presented to inform themselves concerning the laws and principles regnant in univer

The greatest treat of all, probably, to the Spiritualists generally, will be the third volume, devoted to the spiritual universe, its laws and forces. The science of MEDIUMSHIP, that great mystery in Spiritualism, is ably and lucidly treated in the first hundred pages. These hundred pages I regard as the most valuable part of the entire work. What is urgently demanded is light on the peculiarities and ever-varying phases of mediumship. How little we really know of the philosophy of mediumship after thirty-two years' experimental investigation. This volume, in my opinion. gives us the key unlocking the portals leading to a correct understanding of this mysterious power in nature. A careful study for years of the phenomena of mediumship, carried out in the interest of a fervid desire for truth, brought to my attention many facts and truths connected therewith, which perhaps a more indifferent or less thorough investigator might have overlooked. Of these facts and principles, gathered from my own independent observation and experiences, I had received conclusive proof: I knew their truth. What the views of Mrs. King's spirit teacher were upon these points I-was not aware, save from inference from his published writings; and judging thereby I thought it probable that more or less divergence in views would ensue between us. I was agreeably surprised, however, upon reading volume three, to find an almost perfect coincidence upon these points

between its author and myself. This only strengthens

still more my confidence in the essential truth of these volumes. Had I found in the third volume facts and principles contradictory to what I knew to be true, of course my confidence in the entire work would have been greatly shaken; but instead thereof I have found striking confirmation of facts known by me to be true. though as yet but dimly recognized by the masses.

The philosophy of mediumship in general will be found distinctly outlined in this volume, together with a comprehensive explanation of its several phases. The laws governing the development of mediums; causes of the imperfections and inconsistencies in mediumistic revelations; the distinction between a sensitive and a true medium; the philosophy of trance speaking; the deleterious effects of promisenous circles; the solution of the vexed problem of evil spirits and obsession; philosophy of physical manifestations: explanation of the law of materialization; philosophy of the "double," and apparitions of the dying; a full scientific explanation of the laws governing clairvoyance (more complete than any ever given before); philosophy of clairaudience and psychometry; nature of dreams and visions, and the action of that mighty magician, psychologic force; true prayer and religion; magnetic effect of diet, and influence of the law of heredity; true marriage and the laws governing the evolution of sex in the universe; the permanence or instabilliv of the races of men: nature and offices of terrestrial magnetism, including its relations to sun-spots, the aurora borealis, etc.; explanation of the solar prominences: explanation of statements in volume one concerning present condition of the sun's surface, the satellites of Mars and inter-Mercurial planets; glimpses of the magnetic rivers flowing between the earth and the Summer-Land (described in Dayls's latest work); laws governing the power of spirit over matter, including an analysis, upon scientific principles, of the manner in which matter is made to pass through matter, and also how spirit passes through matter: the first chapter concluding with a summary of the laws governing the evolution of the spiritual spheres and their definite location in space, with the principles underlying the disintegration or decomposition of the lower spirit spheres consequent upon the dissolution of the material universe at the termination of the present cycle of action in physical nature. The beauties and glories of the great Seventh Sphere are outlined, and the position it occupies in nature, and the process of evolution of higher orders of spiritspheres following the Seventh, are also indicated.

The last chapter consists of a description of the second sphere (or first spirit world), embracing the occupations of spirits: the number, nature, and location of the twelve circles of the sphere, and the character of the inhabitants peopling each; vegetal and animal life in the spheres, and the laws governing its exist-ence and propagation; the nature of the ethereal forces man uses in spirit-life, impelling progress in spirit and matter; food, clothing, houses, gardens, cities, etc., in the spheres; description of a spirit landscape and its ethereal coloring, superior far to aught material nature can produce; significance of color, in the spirit-realm, the character of all substances, including the human mind, being revealed by its characteristic tints; nature of the light-illuminating the spirit-world, and its accompaniment, heat; uses of labor in material and in spiritual worlds; laws of spirit-control and enlightened mediumship; laws of spirit-guardianship over the children of earth; rate of progress of spirits through the circles and spheres, and present condition of the first inhabitants of earth, of the early historic races, the sages and prophets of ancient and modern times, the peoples of the Middle Ages, and of recent generations; the time required for the lowest classes of mankind to reach the higher circles of the second sphere; the number of the circle to which different classes of mankind gravitate at death-no one being prepared to ascend, from our earth, beyond the fifth; flight of the spirit from the highest circle of the second sphere to the lowest of the third sphere-and the process of spirit-birth into the higher sphere; concluding with a glimpse of life in the third sphere.

The above indicates, to some extent, the varied character of these three interesting and valued volumes, they forming, it will be seen, a condensed epitome of the principles governing in all realms of being, from the infinitesimal atom of unevolved primeval matter up to the sphere of the GREAT POSITIVE MIND centred in the Spiritual Sensorium of the Universe, and permeative of all matter and all spirit. They constitute, as it were, an encyclopedic summary of the laws dominant in universal nature, as discovered by a wise and lofty spirit. In the upper circles of the second sphere, after many years of patient study, under the tuition of gifted sages from higher circles and spheres. As before remarked, the entire work is indeed a revelation—one worthy of acceptance by the earth; a revelation, compared with which the revelations of antiquity, labeled sacred and infallible by ecclesiastical councils and bands of uncritical followers of the various religious reformers of the East, dwindle

Feeling assured that the work, as a whole, gives, in general, correct and truthful conceptions of the universe, alike in material and in spiritual realms, I unhesitatingly and earnestly recommend it to all search-

Presidio of San Francisco. Cal.

# Banner Correspondence.

Massachusetts. CAMBRIDGEPORT.-Mr. Richard Walker, now in his eighty-fourth year, who has subscribed for the Banner of Light from the appearance of its first number, furnishes the following interesting statement of a personal experience showing the power of spirits to answer the prayers of those in earth-life: "About the year 1831 I was living in a small village in New Hampshire. I had been building a workshop, and a young man of my acquaintance voluntarily offered to loan me a hundred dollars, saying he would rather I would have it than keep it hinself. I told him I could use it to advantage, accepted his offer, and gave him my note for the money. A short time afterward this young man's father' died. All the expenses of the funeral fell upon this son, and he came to me and asked me if possible to let him have the money loaned to enable him to meet his necessities. I deeply felt his situation and appreciated his kindness, but I had not the money, and, nuch to my regret, did not know where to get it. Being at that time a member of the Methodist Episcopal Church, and a firm believer that the Lord would hear prayer, I shut myself in a lone chamber and laid the matter before the Lord, imploring him to open the way for me to get the money for that young man's wants, and I seetmed to get such an assurance my desire would be granted, that for the rest of the day I was perfectly at ease, and felt that I should have that money, although I did not know from what source. About three o'clock that afternoon a gentleman of high standing in town as representative to the General Court, but who knew nothing of my needing money, or anything else, was at the house of a rich widow, about four miles distant from my home, and she remarked to him that she had two or three hundred dollars to spare, and would like to loan it to some worthy young mechanic, asking him if there was such a one in his part, of the town. The next morning this gentleman told me the story, and I went and obtained the money I needed, and returned it at my let sure with ease. All this I then thought to be the wonderful work of the Lord in my behalf; but since I became a Spiritualist I have learned the means used and how ber, furnishes the following interesting statement of a personal experience showing the power of spirits to

ence of departed loved ones."

LEOMINSTER.—Mrs. Fannie Wilder, President of the Spiritualists' Union, of this place, writes: "Allow me once again, through the columns of the dear old Banner of Light, to speak in behalf of one of our noble teachers, Mr. C. M. A. Twitchell, of Somerville, Mass. He spoke before our Society Sunday afternoon and evening to audiences which were quite interested in the grand lectures he gave in such a gentlemanly and spiritual manner. All seemed drawn to him in the spirit of friendship at the close of his last lecture. And we would advise all interested in the laws of health and true Spiritualism to secure the services of this noble worker. We feel we have learned to know him well, and can say in truth that he practices what he preaches. Every lecture he gives is on the platform of true Spiritualism, and no one can listen to him without being edified and instructed. His past experiences have worked upon his spiritual nature as a refining process. He has made them educational to himself, and when he speaks to an audience he knows what he is saying. He had several private sittings with the friends here, all of whom feel extremely grateful for the knowledge he and his spirit-guides gave. We

shall hold no more public meetings until the 8th of Sep-

Ohio.

CINCINNATI.—The state of Spiritualism in this city, and an interesting incident connected with it, is furnished in the following from Maurice H. Strong: "Although I have been but a few weeks a subscriber to the \*Banner of Light, I have become some much attached to it that I am constrained to write you a few words from this place. The arrival of the \*Banner is to us one of the most important events of each week, and every Saturday evening my first question on arriving at my home is, 'Have you received the \*Banner to-day?' Each number seems better than the one previous, and it would be impossible to describe in words the great amount of pleasure and confort I derive from the perusal of its contents. To a superficial observer, the cause of Spiritualism in Cincinnati would seem to be progressing slowly, but in reality the opposite state of affairs exists, and the adherents of this beautiful truth number thousands, and can be found in the best society and in the most fashionable churches. The time has not yet come when all these can openly make known their knowledge of Spiritualism. The day of religious persecution is not yet passed, to which I can amply testify from my own experience, which has been comparatively a short one. The phenomenon of independent slate-writing through the mediumship of Mrs. Laura Mosser, a resident of this city, has been the means of bringing to a knowledge of communion with spirits many hundreds of persons during the past three years. And such is the interest lately manifested in this and other wonderful phenomena given through her took from a drawer her most formidable weapon of defence, a double slate. After holding it a moment, she had been the cause of many in his church leaving the Orthodox faith. Allowing him ample time to fully explain his errand, and to put forth his arguments, she took from a drawer her most formidable weapon of defence, a double slate. After holding it a moment, she asked the reverend gentleman to read. He was dumfounded. Written on the inner surface of the slat

Colorado.

DENVER.—The condition and prospects of Spiritualism in this locality are alluded to in a business letter from Dr. C. C. Peet, as follows: "Spiritualism here is on the advance. Mrs. Vandusen, from Milwaukee, an excellent test medium and clairvoyant, is here, and with her assistance we have organized a developing circle that bids fair to bring out some fine mediums. Dr. H. It. Holman, Mr. Cook, from San Francisco, Cal., and Dr. Williams, three stanch, upright Spiritualists, who live what they profess, are the best representatives of our philosophy.here. Mrs. Simpson, the flower medium, is also here, and I learn is doing much good in convincing skeptics of a life beyond. There are many who are liberal, and some other good mediums that I have heard of, but am not much acquainted with. Prof. Straight, spirit artist, Mrs. Miller, materializing medium, Mrs. McGee, trance, and a young man by the name of Cook, are doing much good in spreading the light."

Canada.

ST. CATHARINE'S, ONT.—A correspondent writes:
"Mrs. Dr. Adelia Hull of Philadelphia, Pa., has just closed a pleasant visit with us. She has been engaged for some time with the First Spiritualistic Association of Toronto for lectures on Sunday evenings, and on Thursday evenings for lectures, psychometric readings and tests, also prescriptions. I am informed that she gave general satisfaction, and is still stopping there. She went there in October last. She is pleasant and agreeable in her manners, and her mediumship is good. She would like to make engagements in the South-west for the coming winter to lecture for spiritualistic societies. Her permanent address is South Second street, Harrisburg, Pa., care of H. Breneman, and her present address, 359 Adelaide street, Toronto, Ont., Can."

New York.

BYRON.—A correspondent writes: "Mrs. Colby and Mrs. Smith, since closing their engagement in Rochester, June 27th, attended a large meeting at Freeville, N. Y., July 4th; at Dresserville, July 1th; the bediestion of Champlain's Opera House, Little Valley, the last Sunday of July; and attended grove meetings in Byron the first and second Sundays of August. They will be at the Cassadaga Lake Camp-Meeting during the remainder of August. Persons wishing their services can address them accordingly. Permanent address Laona, N. Y. They are engaged for October in Rochester, N. Y."

Illinois.

CHICAGO.—William Lumarans writes that, calling on Mrs. Kate Blade, 447 West Madison street, Chicago, he received very good evidence of the truth of Spiritualism and the genuineness of her mediumship. His mother and brother made known their presence, and calling for a slate, wrote messages to him in which his own name and those of his spirit-friends were correctly given. Mrs. B. was an entire stranger to him, and he a stranger in the city, his home being in California.

BURIAL OF MAUD.

BY HENRI H. FENTON.

In the still and solemn midnight came the snowflakes whirling down, Spreading out, a fleecy mantle, over all the sleeping town. On the palaces of grandeur; on the hovels dark and

Like the breath of God, impartial, rolled the ripples of

O'er the halls where Dives feasted; o'er the dens where paupers starved;
O'er the spires to heaven uplifted, with Christ-emblems hewn and carved;
Through the avenues of Fashion; through the alleys

sick with crime; Falling on the polished marble; falling on the fifth and Then, a cry so wild and fearful rang across the atmo-

Then, a cry so wild and tearful rang across the atmosphere.
That the sudden-wakened sleepers hushed their beating hearts to hear.
Now again red-handed Murder, through the stormy depths of night,
Hurled a sinful soul, unshriven, out upon its starless

Thus the rays of morning lingered on a brow so young Thus the rays of morning lingered on a brow so young and fair,
That the pure recording angel wept as he beheld it there;
Who may tell what flerce temptation, who may tell what waves of strife
Surged about the soul departed from the terrors of that life?

When they brought the erring woman to the Christ of Galilee, Flercely clamoring for vengeance, boastful Scribe-and Pharisce, Spake he not in accusation, but in mild, reproving He that hath no sin among you, let him cast the signal

Are they wiser than the Master Are their souls more free from soil.

Prating of their priestly mission, to the hardened sons of toll? Grand in stately peroration, eloquent in sounding phrase, Sleek and fat, yet always craving—shepherds of these

Yet, for sooth, that she was sinful; that her hopeless life went out
In the midst of nameless evil, at whose sight the demons shout;
None might say a prayer above her; none might even stoop to say
To her sisterhood about her: "Cease from sin and

later days

learn to pray." Ah, these Pharisees of Judah ! Ah, those old Judean Scribes!
How we wrap our mantles round us, breathing scorn on all their tribes!
Thanking God that we are Christians; that our charities over creat.

ties are great; That no Lazarus is lying, hungry, at our outer gate; That, although we build our temples quite as high and grand as they, We are not like money-changers, selling doves for

triple pay:
That we pay our tithes contented; print our names to wondrous schemes
For the unconverted heathen, running wild with savage dreams.

New Books.

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# Principles of Nature.

SECOND AND THIRD VOLUMES

BY MRS. MARIA M. KING.

These volumes are a continuation of the exposition of the Laws of Universal Development, Physical and Laws of Universal Development, Physical and Sphitteral, commenced in Vol. 1 of the series.

Vol. 11 continues the history of the development of Earth, commencing, with the evolution of planetary conditions, giving a brief history of the planets' progress. Inrough successive crast to the present, with the Law of Evolution of Flips, Spiecies, and Many, stating principles, of Flips, Spiecies, and Many, stating principles, of the law of Lips and footes to titustrate principles. The law of Lips and Footes is brought prominently to view—what it is, how it operates, the relations of Spirit and Matter, of God and Nature, etc.

Vol. 11 discusses Magnetic Force and Spirittal Matter, treating specially of the practical questions of Modern Spirittal. Manifestations and Medical Matter, treating specially of the practical questions of Modern Spirittal. Manifestations and Medical Shift, Lipe in Spiritt, Spirittal at Spirit, Spirittal and series are sufficiently distinct from each other in the subjects discussed, and manner of treatment, to be each comprehended by itself, and in that sense Independent of the others, and yet there is a connection and dependence as of parts to a whole. These two are more specially related in the principles referring to life and spirit, as was unavoidable in the presentation of the subjects.

The following is the table of contents of the two volumes, showing the main subjects in theliproder:

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conflicting elements of Ignorance and massion- a rock which the surges of Time and Change can never shake-on who Heaven-lighted pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world, -Prof. S. B. Brittan.

#### Money and Service.

Human experience, long continued, has demonstrated that what is currently and commonly called "the art" of getting rich is no art at all, but the process consists of the following out of a persistent and undeviating course of incessant labor and incessant saving-the outcome of all which is anything but a state of human perfection; since as soon as a person begins to get rich, to simplify and expedite his movements toward the end desired he forbids himself to do anything else, to know anything else or to think of anything else. This present age exacts complete servitude for the compensation of riches. The social atmosphere is saturated with the fatal poison of the sentiment that money is the first and last possession that is worth having. The prevalence of that sentiment destroys sympathy and kindness, makes people coarse, external and loud, shames modesty, ridicules courtesy, forbids gentle manners and gives everything over to brazen assurance and leathern lungs. It is not the most pure and innocent, but those who know the most about what is not worthy of being known, that are sought after and held up as models.

Perhaps there is no use in talking about a subject that no one is disposed to listen to the discussion of; but the fact that so few care to listen is the best proof of the progress of this poison in our social and business life. To get ence. The proper care of the body, that the spirit may have the best possible chance, is one thing; to sell existence to the monomania of money-getting, while all else is denied it, is a very different thing. Still, those who have the most money are the most thought of.

The motive that underlies an estimate of this sort ought to excite only contempt; and the one point at least in which the "hard times," financially, with which our nation has so recently been tried-but which state of business depression is now happily passing away-may be said to have benefited the people generally, is that this period of trial has gone far in its effects and lessons to take this stupid and disgusting conceit out of them, and bring them to see that life does not consist altogether in making money.

The true purpose of life, as viewed from the spiritual standard, which is really the abiding. is not to get rich, but to serve others. Heaven manages even human greed so as to make it more or less serviceable to the race, but how much better would it be if people gave themselves heartily to the service, leaving money considerations for the secondary ones. The trouble is, they have not sufficient faith in the powers that overrule and guide. Why does it not frighten men off from the indulgence of this passion for money, when they see how suddenly fortunes are made to disappear, as if they were snatched out of the hands that were supposed to hold them so fast? And there are instances, too, of men who only begin to show genuine qualities of character after they have passed through the experience of a sudden loss of all they have had. That shows how trifling even large wealth is in comparison with an enduring quality of character.

Service in life is the best part of life, and will always be found so. He who sincerely puts his powers to use in making others happy and better, is doing the most he can in his chosen walk in life. And if he spends his life only on himself. when he comes to the end of it he realizes what a waste he has made of it, for even then he sees that all he has done is only for others. There is no use in trying to make material things rule the spiritual, for they never have and never will

A correspondent writes us from Saratoga, N. Y., that Rev. Joseph Cook (before embarking for Liverpool, Eng.) is to lecture in that place Thursday evening, Aug. 19th, and "proposes to prove immortality by charts and maps." The Spiritualists of the vicinage are on the alert, as it is expected that he will attack their cause to please his militant brethren of the clergy; and should he do so, Mrs. Emma Hardinge Britten will lecture in response, so Spiritualists in Chicago [published in our colthe writer says.

We shall print next week the account of the birth-day service held May 6th, in the Banner of Light Public Free Circle Room, in honor of our medium, Miss M. T. Shelhamer. The press of matter on our columns has prevented its appearance at an earlier day.

#### The Prevention of Crime.

If penal institutions were established for the sole purpose of exacting penalties for wrongdoing, then they are a failure because they ought to be. The best of them are exposed to severe criticism on the ground of faultiness in respect to their purpose, whose scope, it must be admitted, is limited more by a determination to punish than a desire to reform. Before the National Board of Charities, at its late meeting, a very thoughtful and able paper, full of information as well, was read by Mr. W. F. Spalding, Secretary of the Massachusetts Board of Prison Commissioners, on "Some Methods of Preventing Crime," to which it is our pleasure to revert at this time for the sake of spreading abroad some of the more valuable ideas and suggestions which it contained.

The writer maintains that while the efforts to improve prisons and systems and methods of prison management should be continued, with view to making them schools of virtue, there is need of increased effort in devising and applying methods which will make it possible to use the prison only as a last resort, when everything else has failed, and mainly for the incorrigible, who will yield to no other influence. He holds that the object of all future changes in criminal law should be to keep out of prison those who can be restrained in any other way, and to keep in prison those who become persistent offenders. The laws against drunkenness are cited as an illustration to the point. A petty fine or a brief term of incarceration does not tend to reform, but rather the contrary; till the confirmed inebriate is always before the courts and in the prisons.

The law concerning drunkenness has been changed in Massachusetts during the past year, and now provides for the issue of a ticket-ofleave to any person receiving a sentence for drunkenness, when his or her reformation is thought, by those having the supervision of the prison, to be complete. This written permit, so to call it, may contain any conditions which the board issuing it chooses to impose, and it may be revoked at any time for a violation of any of the conditions, or for any cause. Good results are anticipated from a trial of this law. As Mr. Spalding observes, "the long sentences give opportunity for the medical and hygienic treatment necessary for putting the nervous and physical system in a condition which shall enable it to resist the temptations from within and those from without. Regular habits of labor, diet, and sleep will do much to restore the inebriate to a sober life." The writer further states that more than nine thousand men prisons last year, and less than \$1400 was expended in assisting them after discharge. This is said in discouragement of the habit of indiscriminate and unreflecting giving of money to discharged prisoners who ask for assistance.

How to reduce the criminal classes and to prevent crime, is a problem requiring the most profound reflection as well as the most minute and comprehensive knowledge of the whole subject. Mr. Spalding summarizes his views of it in the following manner: 1. A system of careful inquiry into the cases of those who may be expected to reform without imprisonment, and their release upon probation, under the care of probation officers. 2. The release, under charge of probation officers, of the minor offenders, after an imprisonment sufficiently long and so well used as to have effected reformation. 3. The binding out of reformed female prisoners during a portion of their terms of sentence. 4. The imposition of long sentences for those addicted to such vices as drunkenness and offences against chastity, with provision for ticket-of-leave-release when reformed. 5. Systematic official aid for discharged convicts, including a temporary home for the women.

These are all considerate suggestions, and well worthy of the enlightened spirit which rich should be far from the chief aim of exist- But there is something to be done at once, which hangs on nothing like a theory. That is, to demand that penal institutions as they now exist shall not be made seed-beds of crime for this and succeeding generations.

In any event, and provided with all the reformatory devices possible to invent, it will be found impossible to initiate thorough and lasting reform for prisoners, or to effect anything in reality for the prevention of crime, until society looks at the matter on its serious side, and takes hold of it in a truly self-sacrificing spirit. Society must act in the matter precisely as an individual must do in relation to one who has wronged or offended him. It must enter upon its duty, stern as it is, in the spirit of forgiveness; freely taking a portion of the weight of all penalties upon itself for its own acknowledged imperfections and mistakes; content to punish with reformation only in view; and making prison-walls but a part of the machinery, and the harder part, by which good and great results are sought to be wrought out for the community and the race.

### Mrs. Cora L. V. Richmond in England.

The enthusiasm that attended the reception of Mrs. Richmond in England in June has suffered no abatement, but manifests itself whenever and wherever she appears in public. This is due in a great measure to the favorable impression made by her on her former visit, but more especially to the intrinsic merit of her indefatigable labors in the cause of spiritual truth and progress. No one who listens to her admirable discourses can fail to perceive the deep, significant truths they set forth, and to be assured that the sublime elevations to which they bear, as on wings of angels, the souls of her hearers, inspire them with the loftiest conceptions of the possibilities of the human mind.

At the meeting in London called to publicly welcome Mrs. Richmond to the scenes of her former spiritual triumphs, Mr. Stainton-Moses presided, remarking in his opening address that as their guest was no stranger among them she required no introduction at his hands. Her eloquent words and valuable spiritual teachings of five years ago would never be forgotten. He thought it but an act of justice for him to state that, much as Mrs. Richmond's work was appreciated in London, and the work of no individual could be more so, it was equally so in all places where her voice had been heard, or reports of her utterances read. He alluded to the great success that had attended her labors in the United States, and read the "Words of Greeting" presented in her behalf to the Spiritualists of England from the First Society of umns June 12th]. He then directed his remarks personally to Mrs. Richmond, and extended to her a most hearty and cordial wel-

come from the meeting.

Mr. Burns of the Medium and Daybreak followed the Chairman and related many interesting reminiscences of Mrs. Richmond's previous visit, her first public appearance, and the re-

markable success that attended her subsequent

efforts. Mrs. Richmond, then under influence, arose and spoke in her usual calm and impressive style, every word being listened to with the utmost attention. Her control thanked those present for the many tokens given of warmhearted friendship, remarking that the meeting was more than a mere recognition of past services and friendships engendered thereby-it was a greeting of spirit unto spirit, a soul-greeting from the audience to the medium's spiritband. Mrs. Richmond had come to England in compliance with the wishes of her spirit-guides with no knowledge of the service designed for her to perform. They of the spirit-world were united in their method of carrying on their work on earth, however divergent the minds of mortals might be concerning it. With men there might be many opinions entertained respecting the manifestations and philosophy of Spiritualism, but in the spirit-world there is unity, one heaven, though the stars differ from

one another in glory. After singing, Mrs. R. was again controlled, this time by George Thompson, who expressed his happiness in being free from infirmities incident to old age on earth, and his ability to again speak to the world on the subject that had inspired his earthly labors-liberty of body and mind for all. Another intermission and more music, and "Ouina" influenced Mrs. R., and gave a characteristic poem suited to the occa-

Mrs. Richmond has since her arrival lectured on several occasions in London; her services have also been actively in demand in many other localities both in and out of the metropolis, which calls she has, as far as possible, promptly answered.

#### Healing by Laying On of Hands-Charles Edwin Taylor, Esq., in a New Role.

We have frequently taken occasion to commend the action and attitude toward Spiritualism and its interests of our friend and correspondent in St. Thomas, D. W. I., whose name we have cited above, and it gives us pleasure to remark that his work for the good cause has recently assumed added characteristics of usefulness, in that his powers as a healer by laving on of hands have been developed into widely recognized value and efficiency.

Mr. Taylor, as our readers are already well aware, is a leading merchant in the island of St. Thomas, of whose energy in business, and probity as a man, all who are acquainted with and women were discharged from our county him will readily bear witness. Becoming interested in the subject of Spiritualism-having, if we mistake not, been aroused to this interest by the mediumship of his own little daughter-Mr. Taylor has worked faithfully and well to spread the glad news of a proven immortality broadcast in St. Thomas, and has never flinched from bearing witness to his convictions on all occasions-through the columns of the press, and the channels of social conversation, and on several instances he has even entered into the lecture-field in the behalf of the new light. His address delivered for the benefit of the St. Kitt's sufferers, and designed to act as an entering wedge whereby the public mind would be made approximately familiar with magnetic healing, as a step toward further knowledge of spiritual matters, called forth a good notice in the St. Thomas Times of Feb. 4th; (we find also, in the same paper for Jan. 28th, the report of a discourse delivered by him before the local Association of Spiritualists, which shows that his efforts are bearing fruit.) That a good understanding of the honest enthusiasm and fearless determination of Mr. Taylor may be arrived at, it is only necessary to quote from the Times of Feb. 4th the last paragraph of a lengthy letter ponent's attempted argument, Mr. Taylor says

in conclusion:

"So convinced am I that Modern Spiritualism furnishes Proof Palpable of Immortality, and that it is not adverse to Christianity, more especially to that first taught in the earlier churches of Christendom, that I am prepared to enter the lists against any one who will coolly, calmly, logically and dispassionately discuss the subject with me in all its bearings, merely observing that no amount of vituperation, quotations from Scripture, slanderous assertions, base insinuations or ridicule, can prove Spiritualism false or unholy, and that only with proofs just as strong as every Spiritualist has to confirm his belief, can any one venture successfully to combat it." in conclusion:

Mr. Taylor has of late appeared in a new rôle before his fellow citizens of St. Thomas—as a demonstrator, as well as a presenter of argumentative proof. His gift of magnetic healing, we are informed, has called even wider attention than ever to the subject of spirit-power generally, and the cures he has been privileged to consummate have been wonderful in the extreme. We have recently been allowed the perusal of quite a number of testimonial affidavits made by dwellers on the island, as to the good they have experienced literally "at his hands." Several prominent merchants and residents, ladies and gentlemen, have been restored to health in a manner and in a period of time which must have to them appeared what the churchmen are wont to call "miraculous." One widow lady testifies that after seeking aid from four of the best physicians in Curacao, several at St. Croix. and three in St. Thomas, and having obtained no appreciable relief, she was restored to health by Mr. Taylor after a very few treatments. She, in the course of a certificate issued under the U.S. Consular seal, gives grateful thanks to Mr. Taylor for what he has done, and states that "It is a matter of regret that the laws of this country will not allow you to openly practice without a diploma, as by so doing ou would confer a boon on humanity.'

We are glad to see that so powerful an agent in the cause of spiritual enlightenment as the development of Mr. Taylor as a magnetic healer, has been introduced into the Danish West Indies. The rippling circle of influence thus exerted will, we feel sure, outbroaden and stretch to results now undreamed of, as time proceeds. Meanwhile we wish our insular friend and colaborer every success in his battle with ecclesiastically and socially entrenched error, and in his efforts to win victory for that dawning truth which is in coming years to be the hope and blessing of the whole world.

Giles B. Stebbins made us a call on Monday. He is at Lake Pleasant this week, where he is to address the thousands gathered there. Thence he goes West to attend spiritual outdoor meetings. He reports a lively interest in the spiritual movement all over the country.

Read the announcements of the Cape Cod, (Mass.,) and Lake George, (N. Y.,) Camp-Meetings-5th page.

#### Singing Sectarianism into People.

It is a somewhat surprising fact that among musical people and in families where an hour of singing is one of the happiest of the twentyfour, so little regard is had for the sentiment of the songs and hymns employed. We have known thoroughly radical, progressive and spiritualistic families to raise their voices in the praise and glorification of the most absurd conceptions of deity, and the dissemination of the most senseless and cruel beliefs that have disgraced the world under the name of "religion." Mr. Felix Adler, at the annual meeting of the Free Religious Association in this city last May, spoke of "singing sectarianism into people." This touched just the right chord, and brought to the front a matter that is seldom considered. That able, cultured and refined advocate of everything that is for the advancement of the true and the good, Miss Mary F. Eastman, shortly after addressed the assemblage, and alluding to Mr. Adler's remark, said she was reminded, when he spoke, of being in Oberlin a couple of years or more since, and going into the President's class of theological students, when one of them asked President Fairchild in regard to some familiar line of a hymn commonly sung in the churches, "Is not that false?" "Yes, undoubtedly," he replied; "false as theology, but accurate enough for singing." Miss Eastman said it appeared to her to be "a fatal lack in morals when a man holding such a position could say that it was well enough for us to sing a lie."

And yet about one-half of the singing is of that kind. The people "sing a lie," and, what is worse, not ignorantly, but knowing it to be such. Many who sing are so carried away with the charm of the melody that they are perfectly oblivious to the ideas embodied in the words, scarcely sensing that there are any words, much less ideas, involved in the exercise. But notwithstanding this, an impression is left, though they may be unconscious of it at the time, that will rest on their minds like mildew on a rose; while those who listen, being more receptive to the sentiments conveyed by the words, will have sectarianism and erroneous views of this life and the life to come sung into them, that like weeds in a beautiful garden will disfigure their minds and require severe and persistent efforts to eradicate.

The truth of the old adage, "Let me make the songs of a people and I care not who make their laws," suggests itself to us at this point with more than usual force. Whatever ideas may be conveyed to the mind by the words of a song or hymn are photographed thereon, and frequent repetition causes them to become almost ineffaceble. How important it is, therefore, that the sentiments thus presented, especially to youthful minds, should be true and pure and spiritually elevating.

#### The English Law that affects Mediums.

The London Spiritualist thinks an effort to change the law under which mediums have been prosecuted would be of little use, as many years would pass before a successful result could be achieved. This seems to imply that the "circumlocution office" of Dickens is yet in existence. The Spiritualist believes that "the administration of the law is chiefly in fault, and the Home Office should instruct its uninformed subordinates that it is no part of their duty to persecute people who conscientiously deal with occult subjects, or who are recognized as possessing abnormal spiritual and physiological powers by those who understand psychology, consequently who are alone competent to express an opinion."

It is quite evident that something should be done, else the ignorance of some and the bigot ry of others will age certain classes to avail themselves of a law that was never designed to that journal in reply to a correspondent who | for the latter half of the nineteenth century, had taken occasion to criticise his position as an | to attempt to put a stop to what they look upon rules in the affairs of Massachusetts as a State. advocate of the Spiritual Philosophy and phe- as heresy against the established church. A nomena. After thoroughly demolishing his op- | short time since a gentleman, formerly of New York, seventy-three years of age, who practices 'medical galvanism" and gives some study to astrology, was arrested, charged with describing to a woman her past life and giving some indication of what it might be in the future; but as there was no evidence that he had defrauded anybody he was discharged, with a caution not to do so any more, "for if he was again brought up he might be sent to prison."

Another case of the officiousness of the police is mentioned by the Spiritualist, in which they sent two women to an alleged trancespeaker in Leicester, and then caused her to be fined at a police court, although it was announced in court that two doctors in the town knew her to possess the power of second sight. The same paper, after repeating its idea (cited above) as to the duty of the Home Office, holds that the grievance should be at once and emphatically pointed out by Spiritualists themselves to the Home Secretary; since "so long as the authorities are not made aware of the nature of the case, they cannot well be blamed for the persecution set on foot by ignorant people."

Mr. Alex. Phillips, the well-known medium, is meeting with great success at his rooms, 133 West Thirty-sixth street, New York. Up. wards of a column of details of what took place through his mediumship was given last week in Truth (an enterprising daily newspaper), of that city, all of which was intensely interesting and satisfactory to the reporter and his friend. Names and messages were correctly written upon slates that were bought on their way to Mr. Phillips's room, thoroughly cleansed, wrapped in a paper, and placed in a drawer that could not be opened without their knowledge.

The New York State Free-thinkers' Convention meets this year at Hornellsville, N. Y. Sept 1st and closes the 5th. All necessary information relating to the speakers, reduction of fare and board, can be had by enclosing a few stamps and addressing the Secretary, H. L. Green, Esq., Salamanca, N. Y. The Convention promises to be one of uncommon interest. A large corps of the best speakers in the country has been engaged, including Col. R. G. Ingersoll.

Capt. Payne, the determined and desperate raider into the Indian Territory, has, at last, with five associates, fallen into the hands of the United States army. Now let the law, which he has twice so daringly set at haught, be put in full execution. There is no excuse for half-way measures in this case.

No. 2 (with supplement) of Bro. Charles R. Miller's new paper, the Psychometric Circular, has come to hand, and is full of important matter in the line of what might be expected from its title. Send to C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y., for a copy, reader.

Complimentary Soirce and Presentation to Mr. and Mrs. Fletcher, at Steinway Hall, London, July 27th.

Mr. and Mrs. J. W. Fletcher, on the eve of their leaving London for this country, were tendered a complimentary soirée at Steinway Hall, in that city, on the evening of July 27th. The first part of the evening was devoted to a musical entertainment, select pieces, vocal and instrumental, of the best composers, being ably performed. After this a testimonial was presented to Mr. Fletcher, consisting of a handsome silver cup, bearing the inscription: "J. W. FLETCHER. FROM STEINWAY HALL FRIENDS, JULY 27th, 1880."

Mr. Desmond FitzGerald, after regretting the inability of the Chairman of the meeting, Mr. Stainton-Moses, to present the testimonial, he being unavoidably absent, proceeded to remark that Mr. Fletcher had done honor to Spiritualism as a movement, although in one sense Spiritualism was such a blessing to the world, that it could not be honored by individuals. Mr. Fletcher's mediumship was of such a conclusive and sledge-hammer character, that it had made many intelligent converts to the movement. He had much pleasure in handing Mr. Fletcher the testimonial, as a mark of the esteem of those present.

Mr. Fletcher accepted the presentation in a few feeling remarks.

Mr. FitzGerald then asked for a show of hands in recognition of the work done by Mrs. Fletcher. Mrs. Fletcher replied that in honoring her husband they had honored her. She hoped that on their return to London much earnest work

would be done, in the way of establishing progressive schools and otherwise. A number of beautiful bouquets were sent to the platform for Mrs. Fletcher. The musical programme was then resumed. The occasion was one of great pleasure to those who participated in it, and especially so to Mr. and Mrs. Fletcher, who deeply appreciated the kindly

feelings and good wishes extended to them by their many friends. . Mr. Colville's Appointments.

W. J. Colville will deliver two inspirational lectures in Everett Hall, 398 Fulton street, Brooklyn, Sunday, Aug. 15th, at 3 and 8 P. M. In the afternoon the subjects are to be chosen by the audience. In the evening he speaks on "Psychometry."

On Sunday, Aug. 22d, he will lecture in Republican Hall, 55 West 33d street, New York, at 11 A. M. and 7:45 P. M.

On Sunday, Aug. 29th, he speaks in the Union Church, South Carver, Mass., at 10:30 A. M. and

We regret to see that Zion's Herald of this city, one of the leading Methodist papers of the country, has been seriously misled of late by a peripatetic person who styles himself an "evangelist," and who is doing business in that line on a sensational plan. This individual had the audacity to state, as reported in the Herald, that "Spiritualism is a fraud made up of sleight-of-hand tricks, mechanical contrivances, and a good deal of cheek." He further stated that he formerly traveled with the Eddys and Davenports, and that he knows every Spiritualist to be either a trickster or deceived. "The whole thing," he says, "is founded on the optical fact that motion is quicker than sight." He then by way of an "exposure" performed a few amateur tricks of legerdemain, about the cheapest style of thing of that class known; all of which statements and performances we should not condescend to allude to, were it not that among the "Editorial Items" of a paper of the reputation of Zion's Herald we find remarks to the effect that this "evangelist" "made a very thorough exposure of Spiritualism in a lecture at - in connection with the Sunday-school Convention." . . . "He explained the wonderful slate trick, and other tricks that astonished Joseph Cook." All which statements are ridiculously wide of We have so recently remarked upon this form of "exposure" to which Spiritualism is subjected, that, though tempted in this case to 'hold the mirror up to nature," we forbear doing so, concluding that our readers will readily make their own comments upon the effort of the "evangelist" and draw their own inferences respecting the statements of our able, but in this instance sadly deluded, contemporary.

We received last week a pleasant call from Dr. Mack (the celebrated healer by laying on of hands), and Signor Enrico Rondi, both of whom had just arrived in America from England, purposing to spend a period of time, more or less extended. in this country before returning to London. Signor Rondi is a correspondent of the Spiritualist, also of the Annali dello Spiritismo, of Turin. The Spiritualist of a late date says of Signor Rondi:

"He has been known in England and in Italy for sixteen years as a warm advocate of Spiritualism, and one always ready to testify publicly ualism, and one always ready to testify publicly to the phenomena he has witnessed; but it may not be generally known that in former years he fought under Garibaldi for the freedom of Italy, and was often under fire in some of the hottest battles. He thereby earned the personal friendship of General Garibaldi, whose portraithe took from life and her now in his possession." from life and has now in his possession."

Signor Rondi, alluding to his remarkable experiences with Garibaldi, says:

"In those days I was not a Spiritualist, but when I think of all I passed through I firmly believe that some good spirits were guarding me, as I could recount many facts tending to convince me that during all the dangers I escaped, an invisible power guarded my movements." an invisible power guarded my movements.

"Among the Pines."-No. 1 Vol. I. of a fourpage paper bearing the above title is received. It is to be issued weekly at (and during the continuance of) the Lake Pleasant Camp-Meeting (Montague, Mass.), by F. L. Stetson-Jay Chaapel, being editor. It is neatly gotten up as to its typographic appearance, and its contents savor of a painstaking and careful hand at the editorial helm. We wish the enterprise the success which it clearly merits.

With its issue for July 31st, Bro. Warren Chase's paper, the Santa Barbara (Cal.) Independent, enters its third volume and its third year, and with a new head-dress. The Independent is everything which its name implies, and deserves success, since in matters religious or governmental discussion is really the life-blood of truth.

Mrs. Ella J. Kendall, the widely-known and reliable test medium, having concluded her summer vacation, will resume her professional duties the second week in September next. She can be found on and after that time, by all desiring her services, at 19 Berwick Park (off Columbus Avenue), Boston.

Orthodoxically-religious bigotry has been at work again in Texas—Spiritualism being the objective point. We shall give some details of the matter next week.

#### BRIEF PARAGRAPHS.

When we take into consideration that one-half or two-thirds of the readers of our daily papers are either firm believers in Spiritualism or favorably disposed thereto, it seems somewhat strange that the managers of those papers do not refrain from publishing articles casting ridicule upon the subject or items sneeringly alluding to it. A mere worldly policy would seem to dictate such a course. To be just, however, we must give the press credit for great improvement in this regard of late years over what it was a dozen or twenty years ago, which leads us to hope there may be some truth in the statement that "while the lamp holds out to burn." &c.

The Italians have a proverb which runs: "Let us have floring and we shall have cousins."

A certain liberal-minded, even though religious journal, remarks that "it is very easy to mistake ignorant plety for profound plety; just as the stream often appears to be deep because the water is so muddy that one cannot see the bottom."

IN THE LONG RUN.

NO. 1. In the long run fame finds deserving man;
The lucky wight may prosper for a day,
But in good time true merit leads the van,
And vain pretense, unnoticed, goes its way.
There is no Chance, no Destiny, no Fate,
But Fortune smiles on those who work and wait,
In the long run.

Bergh says "The cats must go"-or words to that

A correspondent of an exchange (on vacation evidently,) is of opinion that "the crab is a very sociable fish. If one shakes hands with the toe of a bather, it always wants to come out of the water with him and scrape further acquaintance."

People have learned that in religion, as in other fields of thought, not only is intellectual freedom essential to intellectual growth, but that individuality is the best part of a man who has any fibre in him and is not mere punk.—The Golden Rule.

A boy in England was recently sentenced to three months' imprisonment for stealing a rosebud.

The boat Little Western, the smallest craft that ever attempted to cross the Atlantic, has reached England in safety. She sailed from Gloucester, Mass., on June 12th, carrying a crew of two.

Two disastrous earthquakes recently visited the Island of Manilla. Every public edifice was destroy-

It was Louis XIV. who said: "Whenever I confer a favor I make one ingrate and a hundred malcontents.

THE COMING MORN.

The morning chants of Liberty and Law!
The dawn pours in to wash out Error's blot;
Fairer than aught the bright sun ever saw
Rises a nation new without a spot.
The men and women mated for that time
Tread not the soothing mosses of the plain:
Their hands are joined in sacrifice sublime,
Their feet firm set in upward paths of pain.

It is but a short space of time (about ten days) over forty years ago, that the first Cunard steamer to cross the Atlantic arrived in Boston.

To remove old paint: Slake three pounds of stone quicklime in water, and add one pound of American pearlash, making the whole into the consistence of paint. Lay over the old work with a brush, and let it remain for from twelve to fourteen hours, when the paint is easily scraped off.

There are said to be over one thousand clergymen of various denominations wandering about Europe in search of recreation, pleasure and health. The heatexasperated Graphic, alluding to this clerical exodus, laments that when the Gosnel is most needed there are the fewest ministers on hand to dispense it.

The first American bank was instituted in 1781.

Our readers who suffer from Deafness should read the advertisement of "HOPE FOR THE DEAF," which appears in another column.

A child of one of our Evangelical neighbors being told by her mother that if she was good God would make her a little Christian, clapped her hands with joy and exclaimed, "Oh, mother, and won't that be nice? I can draw it about in my little wagon!"

"Well, Father Brown, how did you like the sermon yesterday?" asked a young preacher. "Ye see, parson," was the reply, "I have n't a fair chance at them sarmons of yours. There's old Miss Smithle, Widow Taff, 'n Rylan's darters 'n Nabby Birt 'n all the rest sitting in front of me with their mouths wide open a swallerin' down the best of the sarmon, 'n what gets down to me is purty poor stuff, parson; purty poor

In common with all our city contemporaries, we were in error as to our announcement of the decease of Fred W. Stinson.

Breathes there a man with soul so dead He loves not new-baked gingerbread? Who, stepping through the kitchen-door On baking day, sees goodly store Of fragrant, umber-shadowed cake, And—half unconscious—does not break A ragged chunk?—[San Francisco Argonaut.

The value of the urt ... ou property in the city of New Vork is one hundred and eighty-five million, eight hundred and sixty-one thousand, three hundred and thirty-seven dollars.

"Sanctity Shoes" is the latest invention in England for the promotion of Sabbath comfort, and are warranted not to squeak. So says the Herald. Now if they will contrive something to close "gabble traps," and hold people to their seats until the end of a performance, the inventor will be entitled to the thanks of all well-behaved persons who attend the theatre, lecture room and concert hall.

The Boston Post gives the following serio-comic advice on a much mooted subject:

vice on a much mooted subject:

"When you meet a young man who is smoking a cigar, it is your duty to stop him and say: 'Young man, that cigar contains acetic, formic, butyric, valeric and proprionic acids, prussic acid, cressole, carbolic acid, ammonia, sulphuretted hydrogen, pyridine, virodyne, picolene and rubidene, to say nothing of cabbagine and burdockic acid.' He may stick to the cigar, but you have done your duty in the premises."

#### No Interruption to the Everett Hall Conference Meetings-Mr. W. J. Colville in Brooklyn.

To the Editor of the Banner of Light:

There has been no interruption to the Conference Meetings of the Brooklyn Spiritualist Society, but they have been regularly held every Saturday evening, at Everett Hall, 398 Fulton street, at 8 o'clock. The Conference Meetings of the Brooklyn Society are now in the fourth year of their useful existence, and this year is no exception to previous ones, when the interest in and attendance upon our midsummer meetings have

been fully up to the average.

Next Sunday—15th—Mr. W. J. Colville will lecture, afternoon, 3 o'clock; evening, 8. Seats free, and public cordially invited to attend.

Mr. Colville has accepted the invitation of the Everett Hall Conference to lecture Saturday evening, Aug.

On Wednesday evening last I enjoyed the pleasure of attending Jesse Sheppard's séance, held at the resi-dence of Mr. Henry Kiddle, 789 Lexington avenue, New York City. The musical and other manifesta-tions were varied and of exceeding importance. Rev. Samuel Watson, Dr. Eugene Crowell, Dr. J. R. Buchanan, Gen. Bullard, Mrs. Decker, Mr. Henry Kiddle. Mr. O'Sullivan, and a number of other ladies and gentlemen whose names I do not recall, constituted the circle. There was spirit-writing on a folded slate held by Dr. Watson, and writing in different languages on paper, which had been placed on the table for the use of our spirit-guests.

The closing manifestation—a most impressive benediction-was the appearance of a brilliant cross, which came out of the darkness and stood a few seconds in the presence of us all; it was of exceeding brightness. of the color of burnished gold, and about six inches in CHAS. R. MILLER. Brooklyn, Aug. 9th, 17 Willoughby street.

### A TRIP TO ONSET.

BY JOHN WETHERBEE.

To the Editor of the Banner of Light : This is not my first visit to Onset, yet I can truly say I never saw it before. Either it has amazingly improved, or my first look at it was under unfavorable circumstances; well, both propositions are true. I visited this camp ground two years ago; it happened to be on my arrivalsa damp, cold, and finally rainy Sunday. Happening to know some people, I remained in and around their house, and to use up the time, went under an umbrella to the building or hall to hear the preaching; that was good enough, as spiritual preaching is apt to be—but it hardly paid for a journey of fifty miles on a cloudy day to experience. At a distance I saw improvements, but hardly was inclined to interview them through a pedestrian tour. I took peo-ple's word for it, and so left without an experience of the true inwardness of the place, and, as to that, without any experience, either, of its true outward ness. In reference to now seeing it thoroughly, I feel, in justice to it and in duty bound, to say it is a surpassingly lovely place, admirably adapted to its purpose as a pleasant camping-ground of large extent, beautifully laid out and quite extensively built upon.

Arriving early on Saturday afternoon, on a most lovely day, I was not long in finding out that I had known little of the place geographically, and still less as to its improvements. The latter run to buildings rather than tents; in fact, there are no tents that I saw, but houses, neat and convenient summer residences, built with a great deal of taste and in many cases with considerable expense, though the most of them were of the moderate cost of \$300 to \$600. And walking around the border of the Bay and looking at the houses, and then looking from them toward the water that surrounds, almost, the domain-it being on an irregularly-scalloped peninsular, with bluffs and lowlands-the whole landscape and waterscape was superbly picturesque. I don't know how much was due to its being one of the pleasantest days of the season. I have no doubt that added to it, just as weather detracted from it when on the spot, without fully see-ing it, two years ago. We all know there are more days in summer that are warm and bright than the reverse, therefore this encampment should have the benefit of them in any fair description.

I pronounce this Association a success. I felt it on my arrival. I intended to go back the next day, but I was never in a place where I wanted so to linger a week or two; and when my time is my own I certainly will. As it was, I concluded to run the risk of worrying that good soul, Mrs. W., who will have a light in the window for me and watch my coming, to be the brighter when I come, and yet be disappointed

while I tarry over into Monday.

It will hardly be expected of me to write this enterprise up in detail—speak of the clam-bake facilities, the aquatic amusements, the safe and pretty bay, almost a miniature Naples, full of boats, its yacht-sail which I took and which everybody can take. I enjoyed all these, and saw the steamer come into port with six hundred souls from New Bedford. But I must leave the matter to the reader's imagination to fill out the

It would hardly be expected of me either to report the platform feature. Our well-known Dr. Storer delivered an eloquent and able discourse on "The Substance of the Soul," making me feel almost that I had a soul. In the afternoon an able discourse was delivered by Mrs. Townsend-Wood, on "Love, and God, and Freedom." These will be spoken of by the usual correspondent of the Banner, and it is proper that I leave something for him to say. Hence I have written rather in the way of my own experience, so that "the saints," as I like to call my constituency of Spiritualists, will understand that I endorse Onset as a real good place for quiet, rational enjoyment, and if I am any prophet, it will continue to grow and not decrease.

At the close of Mrs. Wood's address, the Chairman, without the good sense for which he is celebrated, asked the writer to say a few words, which he never can successfully do to a tired audience, but as he owes all his celebrity to that faithful old sheet the Banner of Light, and the compliment was more to that paper than to him, he came forward with his usual modesty and spoke his piece and sat down, and to his surprise applause followed the effort; but in a moment he remembered it was more for that popular and well conducted sheet than for him, at the moment its medium; and I cannot help saying, as a close to this day's experience, Hail! Banner of Light! I owe thee much! Boston, Aug. 9th.

### Movements of Lecturers and Mediums.

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

Dr. J. K. Bailey is still laboring in the State of New York. Address him until further notice, Sterlingville, Jenerson Co., N. Y.

Annie Lord Chamberlain has returned from Old Orchard Beach, Me., and we are glad to be able to report that she has experienced benefit from the trip. Her address at present is 52 Rush street, East Somer-

Mrs. James A. Bliss is at present the guest of Mr. and Mrs. B. B. Hill, of Springfield, Mass., where she is rest-

ing for the summer. Charles H. Foster was at last accounts in Middle Granville, N. Y., and the Sentinel of that town speaks of "wonderful manifestations" occurring in his pres-

ence. Dr. John H. Currier has returned from Shawsheen Grove, and can now be found by his patrons and the public at his office, No. 71 Leverett street, Boston.

C. Fannie Allyn spoke in Hauson, Mass., last Sabbath. She goes next to the Cassadaga (N. Y.) Camp-Meeting.

Mrs. H. Morse will be missed from the Spiritualist camp-meetings this season; but the friends in Alliance. O., are to be the gainers, as they have secured the services of this excellent speaker at the new church just established in that place.

We find it recorded in the Gowanda (N. Y.) Enterprise that Miss Jennie Rhind has been quite successful in that locality—the use of the Methodist Episcopal Church having been granted on one occasion for a type or test meeting held by her.

Mrs. Hope Whipple; President of the Woman's Social Science Association, New York, is at Lake Pleas ant, and will remain during the month.

### New Publications.

EMERSON'S BOOK OF ANTHEMS. Embracing a great variety of New Music, for Opening and Closing Re-ligious Service. By L. O. Emerson. Boston: Pub-lished by Oliver Ditson & Co., 451 Washington street.

Mr. Emerson's long experience in preparing works of this kind ably qualifies him for successfully meeting the public want in this direction. This last collection contains about ninety pieces, comprising anthems, motets and sentences, together with eighteen chants and

WHY DON'T GOD KILL THE DEVIL?-This is a book of fifty-two pages, in which the author, M. Babcock, advocates his belief that the doctrines which the Bible teaches should not be forced upon the publis of the public schools by the employment of that volume as a class-book or otherwise, and enforces his arguments with a radical exhibition of its most objectiona ble features. Published by D. M. Bennett, 141 Eighth street, New York.

THE KANSAS STATE BOARD OF AGRICULTURE has issued its Report for the quarter ending June 30th. Its principal and most important feature is an article on growing Sorghum Cane in Kansas, occupying 30 pages. These quarterly reports of the Board are very complete in detail, and furnish much information of practical value. Copies may be obtained free, by addressing J. K. Hudson, Topeka, Kansas.

Mrs. L. E. Bailey gives us a word as to Henry Slade's work at Battle Creek, etc. We vill print the account next week.

For close confinement, want of air, sedentary habits and brain and nerve-tire, trust in Hop

Kidney-Wort will cure Kidney and Liver diseases, and worst cases of Piles.

### The Editor-at-Large Project.

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

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

rejected.
The amount of Funds previously acknowledged and placed to the credit of Dr. Bryttan, ending May 15th, 1880, is as follows.

E. Samson, Ypsilanti, Mich.
Edward S. Varney, Lowell, Mass.
Laura M. De Lano, St. Peter, Minn.

C. D. New Britain, Conn.
Emil, Cincinnati, O.
Emil, Cincinnati, O.
E. J. Durant, Lebanon, N. II.
II. A. Grosby, Newton, Mass.
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Mrs. Jennie Lord Webb.
E. S. Calkins, E. Portland, Oregon.
E. Whelpiey, Hampshire, Ill.
T. P. Benjamin, Bath, Me.
Mrs. M. A. Bateman, Morgan City, La.
Mrs. Daniel,

Amount Pledged. Amount Pledged. Amount Pledged.

H. Brady, Benson, Minn.
Peter McAusian, Yuba City, Cal.
Religio-Philosophical Journal, Chicago, Ill.
Henry J. Newton, 128 Wost 43d street, N. Y.
Charles Partridge, 20 Broad
C. W. Cotton, Portsmouth, Ohio.
Hon. M. C. Smith (personal), New York
H. Van Glider,
E. V. B. Newark, N. J.
B. Tanner, Baltimore, Md.
J. A. Cazino, New York.

#### Spiritualist Meetings in Boston.

Eagle Hall.—Spiritual Meetings are held at this hall, is Washington street, corner of Essex, every Sunday, at 0½ A. M. and 2½ and 7½ P. M. Excellent quartette singing roylded.

provided.

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

PYTHIAN HALL.—The audiences last Sunday were somewhat increased in numbers from the few Sundays preceding, and the interest fully up to the standard. Mrs. Bray, of Charlestown District, occupied the platform for a short time in the morning, and gave some very clear tests, which were nearly all recognized. Dr. Scott spoke briefly upon "Prayer" and gave a few tests, also acknowledged as correct.

In the afternoon Prof. Toohey presented another able and instructive lecture on "Marriage in its Relations to Progress and Civilization." It was a successful effort, and highly appreciated by an intelligent, thinking audience, frequently elleking applause.

Next Sunday afternoon, 15th inst., the Professor will lecture in this hall, as usual. Dr. F. Webster, of Portland, Me., is expected to speak in the morning conference and healing circle. He is a very pleasant inspirational and trance speaker, giving good thoughts and sound teachings.

F. W. JONES.

#### Brooklyn Spiritual Society Conference Meetings

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

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

J. DAVID, Chairman.

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

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

S. B. Nichols, Pres.

## Camp-Meeting at Lake George.

Camp-Necting at Lake George.

The Lake George Camp-Meeting Association will commence Sept. 3d, 1880, and continuo through the month. The Association have purchased fifty-nine acres of land, most of which is a beautiful grove, including old historic "Fort George," upon whose summit the Camp-Ground is located. Eminent speakers have been engaged, and everything will be done that can be to make this a pleasant and popular resort as a permanent Camp-Ground in the faince. The usual reduction of fare has been promised over steambout, raffrond and stage lines generally accorded to those visiting such places.

raffrond and stage lines generally accorded to those visiting such places.

Officers of Association.—President, Henry J. Newton, New York; General Superlitendent and Secretary, A. A. Wheelock, Baliston Spa, N. Y.; Treasurer, R. C., Vandenburg, Rallston Spa, N. Y.; Committee of Organization—Daniel Ferguson, Lake George, N. Y.; S. H. Smith, Lake George, N. Y.; A. Wheelock, Baliston Spa, N. Y.; R. C. Vandenburg, Baliston Spa, N. Y.; C. F. Taylor, Schroon Lake, N. Y.; Capt, J. D. Cheney, Schroon Lake, N. Y.; Capt, J. D. Cheney, Schroon Lake, N. Y.; P. S.—Further information will be given in the spirit-mal papers and local press next week, as well as full details regarding the Camp-Meeting at Lake George will be sent to any one by applying to the Secretary.

A. A. Wheelock, Gen'l Supt and Sec.,

Ballston Spa, N. Y.

# A Quarterly Convention

Of the Spiritualists of Western New York will be held in connection with the Spiritual Camp-Meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y., on Saturday, Aug. 21st, 1889. All friends Interested in these Quarterlies are cordially invited to attend this combined meeting, which we doubt not will be a season of unusual interest. The brillant array of speaking talent advertised to attend the Camp-Meeting—among the number being Lyman C. Howe, Mrs. H. T. Stearns, Judge McCornick, Mrs. C. Fannie Allyn and Prof. Wm. Denton—is sufficient guarantee of a grand success.

J. W. SEAVER, Committee.

Mus. WM. ROE, Committee.

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ington, D. C. WILLIAM ELLIS, 130 Wisconsin street, Milwaukee,

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W. F. MAI BUULD, 162 MBM SC., SBU LAKE City, Utah. (Other parties who keep the Banner of Light regularly on sale at their places of Jusiness can, if they so desire, have their names and addresses permanently inserted in the above list, without charge, by notifying Colby & Rich (publishers, No. 8 Montgomery Place, Boston) of the fact.

# Subscriptions Received at this Office

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MISD AND MATTER. Published weekly in Primaceiona, Pa. 2, 15 per annum, The Spiritteal Record, Published weekly in Chicago, -11—2,00 per year. A Weekly Journal of Psychological Science, London, Eng. Price \$1,00 per year, postage \$1,00. The Medium AND DAYBIEAK: A Weekly Journal devoted to Spiritualism. Price \$2,00 per year, postage 50 cents. Spiriteal and Psychological Societies. Bublished in London, Eng. Per year, 75 cents.

The Theosophist. A Monthly Epitome of the Transactions of Spiritual and Psychological Societies. Bublished in London, Eng. Per year, 75 cents.

The Theosophist. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5,00 per annum.

#### For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, 1ll. Price 5

THE RELIGIO-PHILOSOPHICAL JOURNAL: Devoted to Spiritualism. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2,59 per year.

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

MIND AND MATTER. Published weekly in Philadelphia, Pa. Price 6 cents per copy. Per year, \$2,15.

THE SPIRITLAL RECORD. Published in Chicago, 111; \$2,00 per year; single copies 5 cents.

MILLERS PSYCHOMETRIG CHECLAR: A monthly journal devoted to the young science of Psychometry. Published by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 5 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York, Price 10 cents.

cents.

THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y., 60 cents per animm. Single copies to cents,

THE OLIVE BRANCH, A monthly. Price to cents,

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

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#### THE IOWA STATE SPIRITUALISTS' Camp-Meeting Association

VILL hold a Camp-Meeting at Cedar Rapids, and coding on the 5th.

Linn Co., Iowa, commencing Thursday, Sept. 2d, and coding on the 5th.
Emitnent local Speakers have been engaged, and reliable Meditums for various phases will be present. The Rev. Samele Watson, of Memphis, Tenn., and the Rev. J. M. Peebles, of New Jersey, have been written to and are expected. Come one and all and bring your tents and provisions. All Peebles, of New Jersey, have been written to and are expected. Come one and all and bring your tents and provisions. The distinguishal will be under the supervision of Bro. Rohr, Young, of Marlon. A dancing floor for all who wish to dance during the evenings from 8 to 10.

BR. HAMLETON WARREN, Secretary.

Aug. 7.—2w

# Cape Cod Camp-Meeting. THE annual Spiritualists Camp-Meeting will be Sudday Aug. 23d, and closing Sunday, Aug. 23d, 1890, Speakers engaged:

Speakers engaged:
Sunday, Aug. 22d, Dr. J. M. Peebles, Jennie B. Hagan,
Dr. H. B. Storer,
Tuesday, 24th, Geo. A. Fuller,
Thursday, 24th, Mrs. M. S. Townsend-Wood,
Friday, 27th, Mr. Geo. H. Geer, of Minnesota,
Saturiay, 28th, Dr. L. P. Greenleaf,
Sunday, 28th, Dr. L. P. Greenleaf,
Sunday, 18th, Rev. Lemnel R. Washburn, Cephas
B. Lynn,
These speakers and others will also make the Conferences
interesting.

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# Message Bepartment.

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

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

not reason. At express a much no more.

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

(Miss Shelmaner wishes it distinctly understood that she gives no private test scances at any time; neither does she receive visitors on Tuesdays.)

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

LEWIS B, WILSON, Chairman.

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

Scance May 25th, 1880.

Invocation.

Invocation.

On thou Wonderful and Beautiful Life, thou Divine Existence who doth give form and expression to all being, who quickeneth the vital spark in all things; thou central source of light which doth permeate with radiance, warmth and power this mighty universe; thou who callest forth the flowers from beneath the sod, and who doth time the birdlings with thy divine melody, we come to thee, at this hour, with reverence and homage of spirit laving before thee, as linease, the gratitude, the love and devotion of every sout; and oh, we ask that we may stud be able to give forth some little word of love, some token of divine sympathy from the souls who have passed beyond the pearly gates, and have entered thy eternal life. Oh, ye angelic hosts, who have trod the shining pathway of progressive life, shower down upon those present the benedictions of your love and affectionate sympathy from the heights ye have already gained; some new tokens of love, some diviner knowledge of life, that human souls may be converted and drawn toward ye who travel ever onward in light and glory. Return-here, at this hour, ye angel ones, and sent forth to be reaved souls that comfort and peace that shall draw them upward toward a new life, and call forth their best aspirations for purity, truth and goodness, until every soul, embodied and disembodied, shall rejoice in the full, free glory of everlasting truth and knowledge.

#### Henry Lanning.

(To the Chairman;) I understand, sir, that this is a spiritual post-office, and that by mailing myletters here I may reach my friends. I am glad to avail myself of the privilege offered. am grad to avait myself of the privilege offered. You may report me as Henry Lanning. I desire to reach friends in Cincinnati. I have never operated upon any organism in this way before, and may be somewhat at a loss to express myself, but I wish to call the attention of my friends to this fact: I desire them to give me, and to give another friend, John Lawrence, operating the page 1. me, and to give another friend, John Lawrence, opportunities—more than one—many opportunities, to return and speak to them. It is very important that we should do so. For six years I have been striving to return and hear my voice again through mortal lips. I have been repeatedly disappointed; and now that I have accomplished so much as this, I do hope my-friends will not turn aside, but they will second my efforts, and receive me personally and in private. I speak particularly of my friend who is with me, because we were connected in certain transactions, in a business point of view, transactions which were never safe rriend who is with me, because we were connected in certain transactions, in a business point of view, transactions which were never satisfactorily settled, and which have annoyed both of us considerably. My friend has been with me now about three years, and I wish to say, if it is possible for us to find an instrument suited to our purpose, we shall be enabled to straighten out our affairs so there will be no further trouble; they have been long involved, and our friends out of town are kept in trouble continually. I do n't know anything concerning the mediums in Cincinnati; I am persuaded there must be one or more in that place suited to our purpose. I desire my friends to visit each one of them until they hear something from me. I would say a few words more to my friend, A. Johnson. The paper he has so long searched for is destroyed; consumed by fire some few years since. It is impossible for him to find it, but it is possible for him to manage without it, if he will only visit the old lawyer, not the son, but the old man who is in retirement. He will understand.

[To the Chairman:] I thank you, sir.

# [To the Chairman:] I thank you, sir.

Willard Robinson.

[To the Chairman:] Do you like to have old people come? I am eighty-one years old, and I think I have got about enough of this life; but still I feel to come back and speak to my friends, if they care to listen. It was cold weather when I slipped out of the body—Christmas time—when everything is glad and all beings rejoice; and it was a good time to go, for it was a cause of rejoicing to me when I found myself freed from the form. Now it is summer; the birds are singing, the flowers blooming, and I come back to say to my friends that, like the flowers and birds, my spirit is singing and blooming in gladness because I have found a new home with my dear ones. We all send love back. And tell each one that though the mortal way is rough and thorny, Willard Robinson. though the mortal way is rough and thorny, and, as I found it sometimes, hard to travel, yet it is an onward road that leads to a better land, where the roads are easy and lined with flowers—that is, provided we have made a good use of this life, and have no bad deeds to lament. We all have shadows, we all feel as though we had n't performed our best duties; this we will hadn't performed our best duties; this we will have to outgrow sometime; but we can make our ways straight and plain if we will try to learn the "golden rule." And this is what I want to say to my friends: Do unto others as you would have them do to you, and you need not fear but what your duties will be performed. My name is Willard Robinson. I belonged in Attleboro'. I think I will feel better now. I thank you very much, Mr. Chairman, and if ever I can repay you I will do it.

### Martha D. Arnold.

I come from Waltham. It is, I believe, two years and a little more since I died. In common with many others, when I find beyond the shalow of a doubt that I can come back to my friends and speak to them, I am anxious to do so, and so I take the liberty of coming to this place. I was quite an old lady. I lived as long in the mortal form as was good for my spirit: I perceive that now, and I rejoice that I am freed from earthly things, and can get away into the light of eternal things. I have friends on earth whom I would like to have know that friends and speak to them. I am anxious to de I remember them; that I love them even more tenderly than when in the body; that I am tenderly than when in the body; that I am striving to guide them, to influence them (as you call it) to do right, and to live in the thought of the immortal life which lies before them; and it seems to me that if they can realize that, in company with other dear friends who are in the spirit, I return to them ofttimes, they will feel pleased to know it; they will feel glad to realize that those whom they mourn as dead are living, are earnest, active beings, working for their own good and the good of others, and I think it cannot fail to do them good. I was sixty-eight years and a half on earth. My name is Martha D. Arnold.

# Jennie Clapp.

Oh, the pretty, pretty flowers! [alluding to flowers on the table:] Is this another part of

On, the pictry, pretry howers! [alluding to flowers on the table!] Is this another part of heaven? Everywhere I go, there's so many flowers and birds, and everything beautiful, I say, "What place is this?" And they say, "It is heaven." And I guess this is some more of it. I didn't feel good when I went away. I felt awfully; my head and all round here, [putting her hand over her chest,] and all over. I feel good now, or I did a minute ago.

[To the Chairman:] Do you want to know my name, mister? It is Jennie Clapp. I want to send my love home. I want to tell them all I live in such a pretty place—it is just as sweet as can be. I have all the flowers I want. It is n't cold, neither; it is splendid! I pick the flowers every day, and I bring them to my mamma. I want her to see them. I want to tell her I come home and I hug her real tight every night. I want her to think I am with her, and that I bring her the flowers. I bring 'em all love. I send 'em all a kiss, too. I am six years old, and more, now, but not much. Do you want to know my mamma of new? It May I. Clapo

know where this is. [This is Boston.] Then it

know where this is. [This is Boston.] Then it is n't heaven!
Tell my mamma I am all well. I am never going to be sick any more. I am going to grow up a great big girl. I want her to think so, too. And oh, I wish I could see her. Could n't I see her somewhere? Could n't I take this woman [the medium.] out there now? [No: but you can ask your mamma to go to some medium.] Please tell her that Jennic wants her to go to a medium in Boston and let her come and talk.

[To the Chairman:] I'll love you, forever, now, for letting me come.

#### John S. Gilman.

[To the Chairman:] It seems a singular thing, my friend, to be speaking in this place, but it is a joyful experience to me. Many years have passed since I entered the spirit-world, but I passed since I entered the spirit-world, but I am glad to say I was prepared to go, to a certain extent, and I was prepared to accept spirit-life as I found it, having a knowledge of these things while in the body; and if people could only realize what an advantage it is to the spirit, when it passes out from mortal scenes, to have a knowledge and a comprehension, even though it be a faint one, of spirit-life and spirit-powers, every one would seek earnestly to gain such knowledge and to seek for tidings from the other shore.

other shore.

Twenty-five years ago I lived in Newbury-port, Mass. I was pretty well known there as a Spiritualist, and I believe I can say, as a friend of humanity. Many changes have taken place since my departure to another life. I have well-would friends and neighbors to the spirit-world. since my departure to another life. I have welcomed friends and neighbors to the spirit-world.
I have seen material affairs assume different
aspects from what they held when I was here,
and yet; at this time, I feel an earnest desire to
return and send out my little word to those
who remain; to tell them I have not forgotten
one of them. A spirit never-forgets those with
whom it is friendly; though years of time and
many miles of space may separate them externally, yet the spirit who is advanced in spiritual
things remembers every friend with growing nally, yet the spirit who is advanced in spiritual things remembers every friend with growing affection and esteem. And it cannot be otherwise; a spirit who is progressive, who desires to reach forward for higher knowledge, is not trammeled by the body, by worldly cares which generally will crowd round those in the mortal form, is not confined to selfish desires to attain wealth and honor, is not held down by personal considerations; but, in order to expand and develop its capacities, it must go forward; it must enter largely into the sphere of love and sympathy; it must extend its good will and fraternal feeling, not only to friends and kindred but to all humanity; it must extend the helping hand to those in need and in affliction; thus as its love flows outward it increases in depth and volume, ever flowing backward to the source from whence it springs, the human tender spirit. ume, ever flowing backward to the source from whence it springs, the human tender spriit. Therefore those whom we left on earth in friendly relationship, no matter whether bound to us by ties of kinship or not, are ever remembered with kindly interest and affection; and I feel at this time that I would like to send out my word of greeting, my little token of remembrance to those who remain on earth, and also the affection of those who are with me. My friends will believe that it would be impossible for me to be idle; that I am active now as when on earth; that, with all my years of spiritual experience and knowledge, I have only realized the more fully that the spirit, in order to grow, must work; must strive to develop all its gamust work; must strive to develop all its ca-pacities and to put forth its utmost powers for some good end. My name, sir, is John S. Gil-

#### Philip Harrington.

My name is Philip Harrington. I was sixteen years old when I died, which was, I believe, about four years since. I have a friend. I hardly think he will be offended if I call his name; it is Henry Manning. This young friend of mine (I believe he is in Syracuse) is the chap I desire to reach. We were very intimate when I was here, and it was a source of considerable grief to him that I should be called away to another life. I died through an accident which is unnecessary to explain here—he knows all about it. I want to say to him that, as he frequently visits New York—or he did, the last I knew of him—I desire him to search out some such person as this, and give me an opportunity knew of him—I desire him to search out some such person as this, and give me an opportunity to speak to him. I know that he understands very little of so-called Spiritualism: we talked it over sometimes when the talk should have been about our studies; we thought it very strange and wonderful, but could hardly believe the state New You on one certain of the such talks and the state of the sta strange and wonderful, but could hardly believe it was true. Now, on one certain occasion when we were supposed to be deep in the
mysteries of Latin grammar, we were very busy
perusing a spiritual book, if I may so call it,
which contained accounts of very startling
manifestations; we put our heads together and
talked it over, and we determined if ever the
time came that we could do so, away from our
personal friends and relatives, we would investigated to my satisfaction on the other side of life gated to my satisfaction on the other side of life. Now, I desire Henry to begin his investigations on the material side, and I propose to be with him, as I should have done had I remained on earth, and will endeavor in my way to assist him. I feel sure that he will be pleased to hear from me thus, because we were more like broth-ers than friends, and he has never, that I know of, found an associate with whom he has become so intimate since my departure. I feel certain he will receive what I have said. I desire to return my thanks to you, Mr.

MESSAGES TO BE PUBLISHED.

June 1.—Dr. D. S. Webster; George A. Fisher; Freder-ck Mayne; Milly E. Jameson; Clara E. Simpson. June 15.—Black Hawk; Annie Pickering; James F. Ho-can; Harriet Dodge; John G. Wyman; Emily C. Jones; Document Todge; John G. Wyman; Emily C. Jones; Rev. Samuel Tupper.

June 22. - Lyman Beecher; David Handy; George Rathbur; Lytla Raymond; Emma J. Wattace; Ebenezer Bassett.

June 29. - Chauncey A. Barnes; Sarah Snow; Rev. Chas.
B. Storrs; John Waterhouse; Guide of the Medium.

#### REPLIES TO QUESTIONS, GIVEN THROUGH THE MEDICMENIP OF MRS. CORA L. V. RICHMOND.

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

### Invocation.

Oh thou Light Divine, thou giver of all gifts, thou source of all truth, we turn to thee, the centre of light and life, knowing that thou art the kindly power, the beneficent soul, the well-spring of being. To thee we turn for guidance, knowing that knowledge and truth and wisdom are found in thee; to thee we turn for love, knowing thou art the source of love, and that thy ministrations are everywhere abundant and full of loving kindness. Oh may those who set apart this hour consecrate it to the fulfillment of truth. Let our spirits be drawn toward thee; let our life and light be filled with thy power and with the presence unspeakable of thy matchless and divine life, whose ministrations fill the human world with joy and light up the avenues to the immortal state. Amen.

### Questions and Answers.

Ques.—What kind of baptism was used in the lays of Jesus Christ? days of Jesus Christ?

ANS.—John came crying in the wilderness, baptizing with water; but among the Jews the christenings or baptisms were offerings and sacrifices, and whenever a religious experience was to be commemorated, as you are doubtless aware, the commemoration was by some offering—a burnt offering in ancient days, an offering of some choice aring a ladge a lamb or other see. burnt offering in ancient days, an offering of some choice animal, a dove, a lamb, or other sacrifice brought to the altar—but Christ brought the baptism of the spirit, which was in distinction to any external ceremonial, or any baptism of water. John distinctly foretold of baptism as the form that should be a spiritual baptism, cleansing the entire nature and disenthralling the mind from material dross and selfishness. This was the baptism that Christ brought.

Q.—Is baptism, either by immersion, pouring or sprinkling of water, necessary or advisable?

O.—Is baptism, either by immersion pouring or sprinkling of water, necessary or advisable?
A.—So far as the office expresses a religious conviction, it is advisable and useful to those having the conviction. If its efficacy is anywhere demonstrated, it is demonstrated in the fact that Christ permitted John to baptize him, showing that he recognized the office as an expression of spiritual fraternity and obedience, a recognition of the spiritual power possessing John, but for any other purpose than a symbol or expression, baptism is valueless; if it is not accompanied with the spirit, it has no value; more, now, but not much. Do you want to accompanied with the spirit, it has no value; know my mamma's name? It is Mary L. Clapp. if it is accompanied with the spirit, it is only Will you write to her and send her what I say, and all about the flowers? She lives in Framing-ham. Do you know where that is? I do n't in the other baptism of the spirit.

Q.—Did Jesus raise Lazarus from the dead, or was it sleep?
A.—So far as the record shows, it is quite evident that Lazarus was supposed to be dead, and that from the length of time he had remained in the southern advantagement to a supposed to dent that Lazarus was supposed to be dead, and that from the length of time he had remained in the sepulchre decomposition was supposed to have set in. Doubtless disintegration and physical decay had not already transpired before the awakening presence of Christ restored the spirit to the earthly tenement. There are many cases of trance, many cases of catalepsy, where the unconsciousness remains for as long a period of time as Lazarus was in his tomb. That the spirit had taken its departure, and would not have returned but for the voice and presence of Christ, is undoubtedly true in the case of Lazarus; nevertheless a restoration of the spirit to the body after that length of time is proof of the power of the spirit over matter, even when there is a temporary or supposed suspension of life. To all intents and purposes, other than the voice of Christ, Lazarus was dead.

Q.—Can a spirit control the arm only of a medium to write, leaving the brain and vocal organs free, so that the medium can hold conversation with friends while the arm is writing?

A.—Certainly: nothing is more frequently

A.—Certainly; nothing is more frequently attested among the earliest phases of Modern Spiritualism than automatic or mechanical writing. The arm would be seized quite independently of the mental faculties or vocal or any Modern among the pendently of the mental faculties or vocal or any modern and property of the mental faculties or vocal or any modern and property of the mental faculties or vocal or any modern and property or write. pendently of the mental faculties of vocal organs. Many persons have been known to write by the hour under such circumstances, leaving the voice and mind entirely at liberty to converse with friends. This is what is known as automatic control; and while a certain nerveforce or nerve-aura is used to carry on this writing, while there is a certain action connected with the nerves, body and brain, the volition of the individual or medium is not in the least degree controlled.

Q.—Can a spirit control the vocal organs only of a medium to speak, leaving the brain free, so that the medium can answer questions by writing, while the vocal organs are thus controlled?

writing, while the vocal organs are thus controlled?

A.—We do not know that this phase of experiment has ever been tried. Many persons have been compelled to speak without their own volition, but the sense of hearing of the medium being constantly alive, the voice would interfere with any concentrated action of the mind, in the form of writing, because the ears would not be closed to the sound of their own voice. Not so with writing. There is no compulsion that the eye shall follow the writing; there is, therefore, no one of the medium's senses that can interfere to read the writing or discover what is said, while the voice is being used. If the medium is conscious there is consciousness of what is said, therefore they could not write consecutively, although they might converse, giving questions and answers, for the medium would be on the alert to hear the next sound of his or her own voice. There are many instances, however, where the vocal organs are used mechanically, where the medium does not know what the next word will be, although perfectly conscious of what the last one has been trolled perfectly conscious of what the last one has been.

Q.—[By V. C. T.] Has the disembodied spirit a form corresponding to the material form, which is inseparable from its intellectual being, and indestructible to its powers of volition?

ing, and indestructible to its powers of volition?

A.—Every spirit has a spiritual form, which spiritual form is expressed in a grosser degree in the material form. People reverse the law of the spiritual nature—they make the spiritual form resemble the physical. The opposite is true; the physical form resembles the spiritual in some degree, and is based upon it, as the spiritual growth is first. The spiritual form remains after the physical form is deceased, and is possessed of such attributes and qualities as the spirit requires in its spiritual existence. This form, however, is of finer substance, but is more volatile and changing according to changing conditions of mind; while no spirit form can be disorganized any more than the identity can, it can present much more rapid changes than any human or material form possibly could present. For instance, if the spirit has recently passed away, and expresses fear, doubt, joy, happiness, all in the same minute, the form will become transfigured by these various changes of mind, and illustrate shadowy, less shadowy, and finally clear emanations, proving that the substance of the spirit-form

other spirits. It a spirit is above or more spiritual than another, the lower one cannot perceive the spirit-form excepting by the action of the higher spirit upon his mind by psychological impression; but spirits of similar degrees of unfoldment perceive one another both spiritually and in the spiritual expression of form.

Q.—Is the spirit-world composed of entities—manutains from the material result— which

emanations from the material world — which maintain their respective conformations, as mountains, valleys, forests, trees, flowers, and even animals?

A.—The spirit-world is not composed of enti-

even animals?

A.—The spirit-world is not composed of entities emanating from the material world, such as mountains, valleys, streams, &c. The spirit-world does contain mountains, valleys, streams, &c., not emanations from earth, but precedent to the earth, belonging to a spiritual state that is not at all dependent upon the earth for its existence. Thus mountains, valleys, streams and other scenery belong to the substance of spirit-life, and are no more dependent upon the earth for their existence than spirit itself is dependent upon the earth for their existence than spirit itself. pendent upon the earth for its existence. These forms, however, may resemble forms that are upon earth, because the spiritual precede ste natural. You have streams, mountains, riv-ers, valleys, corresponding to those in spirit-life, but being composed of different substance, the transmutation of this substance never, by any possible change, can create an emanation that will fill the spirit-world. On the other hand, the spirit-world was born before the earthly world; every mountain and valley produced here is a partial reproduction of what existed in the spirit-world before.

Q.—Is that world simply and only subjective, being allowed as investigations.

Q.—Is that world simply and only subjective, being elaborated or improvised by the power of thought—thought taking the form and dimensions of the thing conceived of?

A.—That world is simply subjective, if you use the word subjective to refer to things created by intelligence, spontaneously. It is subjective if you use the word subjective to mean things that are not the result of organic processes of existence, but rather of creative processes. The spirit-world, in all its forms and objects, is amenable to the mind of the spiritobjects, is amenable to the mind of the spirit objects, is amenable to the mind of the spirit-world, and a mountain or valley or stream is a production or reflection of the thought of some intelligence in the spirit-world, and is not created independently of the thought and intelligence there, as you will find the earth to be; when you understand nature better you will find that organic processes upon earth are subjective. If they were not there could be no disintegration, no materialization, no changing of forms by spirit-power; but because they are subjective and may be changed by volition, it proves that, in spirit-life, where the substance is still more amenable to spirit control, all forms are the result of the thoughts conceiving those forms: and there would be no forms but forms are the result of the thoughts conceiving those forms: and there would be no forms but for conceptions that take place in the atmosphere, or in the surroundings of the spirit, according to the thought which is conceived; therefore an artist who wishes to paint a picture is not dependent upon canvas, brush or easel, &c., but he may depict his thought in the landscape surrounding him, entertaining his friends with the images of his mind, saying. "This is my home; these are my art treasures." The hills, the valleys, the scenery, the landscape, the mountains, the grottos, the temples, the arcades, the statuary, may be the result, the production of his mind, the illumination from his mind upon the surrounding substances of spirit life.

Q.—[By J. N. B.] Will you explain the mean-

Q.—[By J. N. B.] Will you explain the meaning of the declaration in the Book of Revelation (chap. 19, ver. 10), viz: "The testimony of Jesus is the spirit of prophecy"?

A.—This is quite sufficient to explain itself.

Jesus was the impersonation, the epitome of a cycle of truth; was the Messiah or ultimate expression of that cycle. His testimony was with reference to the future as the past, and therefore was the spirit of prophecy, since all the spiritual gifts known to the cycle of Christian revelation were concentrated in him and his power of expression of the spirit of prophecy which gave to the world the promise of a new spirit. A spirit of truth, a comforter that was to come, is here again emphasized by John, who, in an exalted state, under the inspiration of truly divine minds, was able to perceive the line of prophecy alted state, under the inspiration of truly divine minds, was able to perceive the line of prophecy that Christ gave, and that Jesus represented that spirit of prophecy, as he did also the spirit of the gift of healing or of tongues, or any other of the spiritual gifts known under the name of distinct gifts of the spirit. That spirit of prophecy is now being fulfilled. Jesus gave promise, not of personal but of spiritual fulfillment in the coming time.

O.—Are mediums sometimes placed in posi-

Q.—Are mediums sometimes placed in positions, or caused to do things that have the appearance of fraud, and subjected to what is called an "exposure" for the purpose of directing public attention to Spiritualism, and creating public attention to Spiritualism, and creating public attention to Spiritualism.

called an exposure for the purpose of directing public attention to Spiritualism, and creating discussion upon the subject?

A.—Every manifestation from the spiritworld, and every supposed lack of manifestation or fraudulent demonstration, is equally under the supervision of spiritual intelligences; in other words, that which is called fraud could be prevented; but it is often the case that mediums, like others, must be sacrificed individually and transiently for the larger benefit of the world. It is true that apparent frauds are permitted, supposing the persons to be mediums, and are for the purpose of attracting attention. It is true that apparent frauds are permitted for the purpose of showing you that you do not understand, from the human standpoint, the methods of spirit-manifestations. They are endeavoring to attract your attention to realities, instead of to your own standards of what those manifestations should be. Besides, these demonstrations called frauds are frequently the best evidences of spirit-power, and are broken in upon by some extravagant sides, these demonstrations called frauds are frequently the best evidences of spirit-power, and are broken in upon by some extravagant or enthusiastic bigot or by some skeptic, when in reality there is no proof of fraud, only the manifestation, the demonstration, was not complete. The photographer does not allow you, under any circumstances, to interrupt the process of making a picture, nor take it out of the chemical bath, nor bring it in contact with the light, until the picture is fixed upon the plate, the negative. If you were to seize it and bring it to the light to show it, you would, in a few moments, find no picture there. It would be quite as reasonable for you to do so as that many so-called exposers, in the midst of the manifestations, without knowing what the spirits intended ultimately to do, should seize a medium when circumstances seem to point to an act of deception that is not really performed. When the manifestation is perfectly complete, if it shall not be satisfactory, then you might have a right to complain, excepting you might have yourselves to blame for it. The truth is that every form of manifestation is you might have yourselves to blame for it. The truth is that every form of manifestation is liable to be imperfect, under the conditions in human life, not in spirit-life, and that, for the purpose of attracting attention to this subject in its wider and more varied stages, these exposures take place; not to disgrace the mediums or Spiritualism, but to point in the right direction as to the causes of failure.

Q.—It has several times been stated that the time was near at hand when spirit-forms would

spiritual form is expressed in a grosser degree in the material form. People reverse the law of the spiritual nature—they make the spiritual form resemble the physical. The opposite is true; the physical form resembles the spiritual in some degree, and is based upon it, as the spiritual growth is first. The spiritual form remains after the physical form is deceased, and is possessed of such attributes and qualities as the spirit requires in its spiritual existence. This form, however, is of finer substance, but is more volatile and changing according to changing conditions of mind; while no spirit-form multiple and present in the dentity can, it can present much more rapid changes than any human or material form possibly could present. For instance, if the spirit has recently passed away, and expresses fear, doubt, joy, happiness, all in the same minute, the form will become transfigured by these various changes of mind, and illustrate shadowy, less shadowy, and finally clear emanations, proving that the substance of the spirit-form can be changed and altered by volition, to any shape or to any condition requisite for the expression of the spirit; but spirits cannot by volition annihilate the expression of the spirit; but spirits form?

A.—We have covered that question in a previous naswer. The spirit has a form cognizable to other spirits, except that which comes from memory ous answer. The spirit is above or more spiritual limes, it is more agreeable to him to world materialize, not for themselves, consequently they can only annihilate the expression of the spirit; form?

A.—We have covered that question in a previous naswer. The spirit has a form cognizable to other spirits, except that which comes from memory one and spirit is above or more spiritual limes, the conviction takes possession of the public mind, there will doubtless be sufficient to other spirits, according to the perception of other spirits, except that which comes from memory and the spirit proposed to convincing you to perceive that they are time was near at hand when spirit-forms would be seen walking our streets in broad daylight;

A.—Different diet may be required by different persons, without reference to the kind of mediumship; and the only standard is, to observe that diet which leaves the mind and body the clearest and freest from obstruction to spirit-control. No standard can possibly be given for any phases of mediumship in which the mediums, being of different temperament and constitution, require different kinds of food. Fasting was recommended in ancient time, because people are always prone to eat too much, and certain kinds of food were refrained from for the same reason, that when the mind or spirit is to be employed in spiritual forces, there must be a lesser material draft upon the constitution. When there is real dere on the part of the spirit-world to manifest through any medium, they will regulate the diet themselves. Such is found to be the case with all mediums; their spirit-controls tell them in some manner what they are to eat.

[Subject given by the Audience.] "OUR CHILDREN GONE BEFORE-OH, FOR A GLIMPSE OF THEIR HOME!" With the new light and the new dawn of morning,
Do they forget us in the mortal state?
With heaven's glories all their minds adorning,
Do they turn from us, though we bend still late

Above the lowly mound and snowy pillow, To ask if some voice may not reach us here? Downward still floating is the whispered messa A breath that, like a summer morn, is clear,

And do you see the spring time daisy blooming Above the little mound that you had made? What white hand threw it gently out of heaven, You may not in your mortal thought have said.

But 't was your darling: Did you see the rosebud Gleaming and beaming just beside the stone? Whose lips made it so fragrant with new perfume If she's in heaven, dear and lowly one?

Oh, that you would uplift your eyes from earthward,
Nor trace their names in fast and falling tears,
You'd see their presence in each wing of wildbird,
And in the blossoms of the coming years. And more than this, the glimpses of that garden Where your bright buds unfold to fairer bloom; Where beam upon you verdant slopes and meadows, And lllies, all with wealth of sweet perfume.

You'd see a waveless shore, washed by the waters Of sweetest memory and purest love, Where, in the light of heaven, your sons and daughters Responsive to an angel guardian move.

You'd see a garden, fashioned for your keeping, Of lovely thoughts that blossom in the flowers; Of folded buds that, in their silent sleeping, Await the dawning near of higher hours.

You would see forests, where, by purest streamlets,
They wander with their guardian angels there,
Drinking the lessons of pure inspiration
From fountains that o'erflow with wealth of prayer.

You'd see that pearls there strung by angel fingers 'Are formed of tears that you on earth have shed, And glory still, that o'er their presence lingers, And you would never weep for them as dead. You would behold them growing with new graces, Unfolding day by day in knowledge, power, And higher light upon their infant faces—A truth that evermore shall here endure.

You would behold them active in well-doing:
If they but found a spirit in despair,
From out the gardens where their souls are growing,
There flitting, with a gleam of hope most fair,

You would behold them ministering earthward And wafting messages to those in pain, Until the smile came o'er the pailld features, And hope and health blessed mortal life again.

You would behold them clasping hands with dear ones Their guardian spirits, now in heaven above.

And angel mothers, from the heavens appointed
To teach your children in the ways of love.

You would behold them on your feet attending. Seeking each twilight hour to come more near, And blessing you when prayers from earth ascending, Rise to their heavenly home and atmosphere.

Oh, think of them to manhood surely growing, And womanhood in spirit-life and love; Oh, think of them instinct with goodness glowing, That all their thought may earthly action move.

Oh. think of them as ever, ever tasting
The founts of purity and truth and love;
Oh, think of them as fashioning your home there,
And wreathing bowers to greet you far above.

And then, when love shall call you to their dwelling, You'll see what progress and what wisdom, too, They have attained; they'll clasp you to their bosoms, And say, "Belov'd ones, we have ne'er left you;

We've guided through the years of pain and sorrow,
'Till this day dawnell, and now the morning's come.
The light has risen; welcome to the presence,
Where all your children now will greet you home!"

#### BENEDICTION.

May the loving ones of your household, the guardian spirits, the gentle children, the loving parents, the ministering friends, all abide with you, making their presence knewn in each hour and day of mortal life; and may the Infinite Father abide with you always. Amen.

#### Another Proof that we Live after the Death of the Body.

Another Proof that we Live after the Death of the Body.

To the Editor of the Banner of Light:

Passed to a higher life, from Evart, Mich., June 20th, Hattle A. wife of Frank A. True, and only daughter of Hon. J. C. Dexter, aged 28 years.

It is with feelings of the deepest sadness that I announce the departure to spirit-life of my dear friend, Mrs. True, and were it not for my faith, or rather knowledge, in Spiritualism, the blow would fail much more heavily upon me. I cannot pay a better tribute to her memory than to make a brief extract from the oblituary notice which appeared in the Evart paper:

"No death in the history of this place has created such profound grief and such intense regrets. The deceased came here some nine years ago, when what is now a pleasant and thriving village was simply an unbroken forest, and all through these years has been closely identified with and an active agent in forwarding all its social and literary interests. Pleasing in her address, amiable in disposition, affable in all her intercourse with her acquaintances, she won to her many friends, who while they deeply and sincerely mourn her unexpected death, will ever cherish her many friends, who while they deeply and sincerely mourn her unexpected death, will ever cherish her many friends, who while they deeply and sincerely mourn her unexpected death, will ever cherish her many friends, who while they deeply and sincerely mourn her unexpected death, will ever cherish her many friends, who while they deeply and sincerely mourn her unexpected death, will ever cherish her many friends, who while they deeply and sincerely mourn her unexpected death, will ever cherish her many friends, who while they deeply and sincerely mourn her intercourse with her hashal and father have the sympathy of the entire community. The funeral services were conducted by Mrs. It. Shepard of Minneapolis."

A faithful friend, an affectionate daughter and loving wife has gone home. The day previous to my receiving the letter stating that my friend had le

ANNIE LORD CHAMBERLAIN.

#### PUBLIC MEETINGS, ETC.

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

The Fourth Annual Camp-Meeting at Lilly Dale, Cassadaga Lake, Chautauqua Co., N. Y., will commence Friday, August 31th, and close Sunday, August 22d. The speakers engaged are Prof. Wm. Denton, Mrs. E. J. Watson, C. Famile Allyn, Judge McCormick and Lyman C. Howe, bestide others not definitely engaged. Music by James G. Clark, the popular vesualist of America. Some of the best mediums for test and other phases are expected. The Dunkirk and Alleghany Valley Railroad runs past the grounds, and trains stop within quarter of a mile of the hall and grove. This popular resort is about twelve miles south from Dunkirk, N. Y., and about seventy miles north from Titusville, Pa. Passengers on the Atlantic and Great Western Railroad change to the D. & A. V. R. R. at the junction four miles east of Jamestown, N. Y. The A. and G. W. Crossing is about twenty miles from the camp-grounds.

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

#### The Camp-Meeting

Of the Spiritualists of Western New York will be held on the grounds of the Cassadaga Lake Free Association, commencing on the 7th of August, 1880, and continuing till the 30th. The speakers eligaged are: 0. F. Kellogg, of Ohlo, Mrs. Pearsali, of Mich. Judgo McCormick, of Pa., during the meeting; Mrs. Watson. of Titusville, Pa., for the third and fourth Sundays of the meeting, and J. Frank Baxter, the noted test medium, for the last week of the meeting. Mossrs. Colville, Stebbins, H. H. Brown and others are expected. Materializing and other test mediums will be with us during the meeting.

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

Per order of the Trustees.

O. G. Chase.

State Camp-Heeting.

The Michigan State Association of Spiritualists and Liberalists have completed arrangements, and will hold their Semi-Annual Meeting at Lansing, on the Central Fair Grounds, and make it a ten-days' Camp-Meeting, comnencing on Friday, Aug. 20th, and closing on Monday, Aug. 30th. Speakers eminent for talent, the best in the lecture-field, will be engaged. The world-renowned medium, Henry Siade, will be present, also his niece, Miss Agnes L. Siade, will be present, also his niece, Miss Agnes L. Siade, who will take part in the exercises as an independent singer. Other singers will also be present, and all speakers and mediums who may wish to attend the meeting will be heartly welcomed.

Miss J. R., Lank, Secretary.

# Yearly Meeting of Spiritualists and Progressive Friends.

The Yearly Meeting of Spiritualists and Progressive Friends will be held in Porter's Grove, Euclid, U., ten miles east of Cleveland, on the last Sablath of August—the 20th—commencing at 11 o'clock A. M. Thie Grove is near to and between the Cleveland, Painesville and Ashtabula, and Lake Shore Railroad, Trains every hour. Superior-street cars connect with Railroad. Come. Per Order Com.

The Twenty-Fifth Annual Meeting

Of the Friends of Human Progress will be held at North Collins Station, Eric Co., N. Y., twenty miles south of Buffalo, on the B. & S. W. Ry., on the 3d, 4th and 5th of September, 1890, commencing at 10 o'clock A. N., Good speakers and music will be in attendance. There will be a fee of 5 cents for all persons over 12 years of age taken at the gate to defray expenses.

Per order of Com.

### Annual Grove Meeting.

The Spiritualists of Northwestern Ohio will hold their Seventh Annual Grove Meeting in D. Wentworth's Grove, four and a half miles Northwest of Antwerp, O., commencing Aug. 27th and closing Aug. 29th, 1839. A. B. French, of Civde, Ohio, and other good speakers, will be present and address the people.

A. J. CHAMPION, Secretary.

Spiritual Meeting.

The Spiritualists of Horseheads and vicinity, Chemung Co., N. Y., hold their Annual Meeting Sunday, Aug. 29th, 1880, commencing at 10½ o'clock A. M. and 2½ o'clock P. M. Lyman C. Howe, of Fredonia, and Hon. O. H. P. Kinney, of Waverly, N. Y., will be the speakers for that occasion. B. A. TALLMADGE.

### Passed to Spirit-Life:

From La Grange, Ga., July 3d, 1880, Dr. B. B. Alford, nged 61 years.

aged 61 years.

Dr. Alford was the pioneer, so to speak, of Spiritualism in this section, and a more worthy or creditable representative no cause ever claimed. His whole life was a bright example to those left behind. Honest, not as some are for policy's sake, but from a lofty, Godlike, innate principle; charitable, without estentation, but after the manner of Christ himself; if eyer the course of man's life was marked out by the Golden Rule, to do unto others as you would have others do unto you, Dr. Alford's was a happy illustration of the maxim. He passed away firm in the latit in which he lived, happy in anticipation of a bright reward, loved and esteemed by all who knew him. His memory survives him in the bright example he has left us,

[Mind and Matter please copy.]

From Benton City, Mo., July 17th, 1880, after a painful illness, Erma V., infant daughter of G. W. and Lizzle Wylde, aged 15 months.

Wylde, aged 15 months.

Our beloved darling, so bright, so beautiful, when she was becoming in every way-interesting and lovable, and was just learning to lisp "1 and "Mamma," passes from her earthly home to meet in a brighter sphere a dear grand-mother, who passed on before. Yet we feel that the happy spirit of our dear little one will oftentimes hover around us, and that we shall one day meet her a shining angel on yonder shore.

G. W. W.

From North Adams, Mass., July 19th, 1880, Olive Sum-

ner, aged 81 years 9 months and 3 days.

She was one of the early converts to Spiritualism, and romained so up to the last. She has passed on to join her husband and other friends who were waiting for her.

N. D. SHERMAN. From Haverhill, Mass., May 8th, 1880, Asenath, wife of

Jonathan Stevens, aged 69 years and 8 months.

She was a firm believer in Spiritualism for twenty years, and a constant reader of the Banner of Light. We know she still lives.

[Oblivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. A line of aguletype averages ten words. Poury inadmissible in this department.)

# Adbertisements.

BALTIMORE ADVERTISEMENT.

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The MODERN BETHESDA for sale by Dr. Newton, Sent post-paid on receipt of the price, \$2,00.

July 3.

# Dr. F. L. H. Willis

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July 3.

14-STOP ORCANS, SUBBASS & Oct. Coupler, 4 Net SUBBASS & Cot. Sob Planos 8125 and upwards sent on trial. Catalogue free. Address DAN-IEL F. BEATTY, WASHINGTON, N. J. 1y-Oct. 25.

# Licht, Mehr Licht!

Psychologisches Sonntagsblatt.

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# Banner of Bight.

BOSTON, SATURDAY, AUGUST 14, 1880.

#### Lake Pleasant Camp-Meeting.

Successful Inauguration of the Seventh Annual Meeting-Growth of the Camp-Gathering of Representative Spir-Itualists - Concerts by the Fitchburg Band-The Speeches on Sunday, Aug. 8th - Programme for the Balance of the Meeting - Miscellancous Notes.

To the Editor of the Banner of Light:

Victory seems to be the watchword of the hour with Spiritualism. All over the country vast crowds attend the service of the ont-door meetings which are held under the management of prominent Spiritualists. The people give to Spiritualism a fair and respectful hear ing-can we ask for more?

For the last six years, during August, a Spiritualist Camp-Meeting at Lake Pleasant, Montague, Mass., has been held. On Sunday, Aug. 8th, the seventh annual meeting convened. Progress is seen on all sides. Slowly but surely the meeting has grown. From a few tents the Camp has developed into colossal proportions. The last two years have witnessed most rapid strides. No one dreamed that the meeting would assume such magnitude. A large hotel was built this spring. Some forty new cottages have been erected. The meeting commenced with three hundred tents and cottages occupied, and the hotel well filled. The number present at the opening-campers and visitors-is unprecedented. The greatest Camp Meeting of Spiritualists ever held in the world has undoubtedly just commenced.

President Beals is greeted with congratulations on all sides, by prominent visiting Spiritualists and campers, over the success which has marked the undertak-

On Sunday, excursion trains came in heavily loaded The great audience listened for an hour with evident to a superb concert by the famous Fitchburg Band, President Beats made an interesting speech of welcome, which was well received, Capt. H. H. Brown delivered a speech of great value. In steady and well measured tones he analyzed the two phases (as he alleged) of the law of evolution-progress on one hand; decay on the other. He dwelt with emphasis on the deterioriation which ensued where the accumulation of wealth was made an end, not a means. His statis ties were unpoetical, but significant. The speaker was roused into genuine eloquence when he came to make the unique application of Spiritualism to his topic. This was the first time this lecture was ever delivered; and the writer ventures the prophecy that it will rank as one of the best. In Capt. Brown's by no means meagre list of discourses.

Mr. Wheelock confessed that days of continuous trayel had, comparatively speaking, unfitted him for the ardnous duty of filling the bill for the afternoon session; he was before the audience without formal preparation, and would speak under the inspiration of the hour. The address was discursive, and touched upon various topics, political, social, and religious, Mr. Wheelock Is an earnest speaker, very enthusias tle, and has labored for years in the cause of Spiritu

THE SPEECHES.

WHAT PRESIDENT BEALS SAID.

Ladies and Gentlemen-Friends: For the seventh fime. I have the pleasure and the honor-owing to your kindness-of welcoming you to this beautiful grove-God's own temple, where we can worship the Infinite and listen to the inspired words of our speakers, and also commune with our dear friends who have passed on to the higher life. All Nature smiles upon us on this, our opening day; the charming music of the Fitchburg Band, under the skillful direction of our esteemed friend, Capt. Russell, inspires us; there is a feeling of great harmony here-in fine, the outlook is most encouraging. Let each one endeavor to exercise consideration for the comfort and happiness of others; by so doing harmony will increase.

Marvelous has been the growth of the camp. We have great cause for rejoicing. The growing interest in Spiritualism is one of the auspicious signs of the Times.

I most cordially welcome you, dear friends, to this meeting.

CAPT. H. H. BROWN chose for his theme, "Angels our Saylours, or Spiritualism versus Race Deterioration." He said substantially: Proud are we of the attainments of this age; our advance has been rapid. Progress is a fixed fact in the nature of things. But are we progressive? Do we interpret the term progress aright? Progress is not universal with the individual. Deterioration is the negative side of evolution; progress is the positive side. Many fall to look at the negative side of the question. Look at the facts manifested in the law of adaptation-the eye, ear, nose-organs adapted for specific purposes. Are we degenerating? Is the reason of to-day a sign of progress? What is the present condition of society? Think of the great nations-India, Greece, Home - which have passed into decay. What were the causes which produced that result? Will not the same causes produce similar results here

and now?

What is the secret of the development of these nations? Nature's cruelty, I answer. The struggle for life against adverse circumstances has developed the powers of man and has called civilization into being. Look at the bright side of the picture of life. The masses are on an equality more than ever; observe progress in science, art, etc. Look at the dark side. See the cylls of politics; the easte of wealth, the rich growing richer, the poor more indigent. Crime and pauperismare on the increase. We have reached a crisis! We must move either to greater progress or deterioration. Morally and physically the masses are deteriorating. The average of life is three years less than it was fifty years ago; the percentage of increase of population is less than it was fifty years ago; the increase of disease over that of fifty years ago is marked. Crimes increased five hundred per cent. in Great Britain from 1809 to 1850; popula tion increased seventy-nine per cent. C. D. Wright says Massachusetts is at once the type of the highest culture and the most flagrant deterioration. The in crease of crime is not referable to immigration, nor from ignorance—the percentage remaining about the same in these respects. In France the liberal professions furnish double the number of criminals drawn from the farmers. Are we deteriorating intellectually? Think of the sale of sensational literature! The masses do not think. Editors, politicians, platform orators do the thinking for the people, and from the table which they spread we can judge of the intellectual decay of man. Davis, Whitman and other eminent minds speak to few listeners; Talmage draws crowds to ap plaud his buffoonery, and Robert G. Ingersoll, who has no deeper philosophy than a schoolboy, harangues colossal audiences. The noted western lecturer wins by his wit and eloquence and the novelty of his attacks

We have a few greater men than our fathers, but we have developed them at the expense of the many. The quality of the average man is not so fine as formerly, What is the cause? The inordinate selfishness of our civilization. The animal in man has been unduly developed; it has encroached upon, in fact, almost crushed out, the spiritual. Look at the issue. In 1620 the spiritual idea dominated: in 1839-10 the material interests were greatly advanced by important discoveries. A powerful reaction in technical material in terests took place. What was the result? Answer Deterioration, morally and spiritually, among the masses. What is needed to utilize the glory of mate rial advancement, which of itself is absolutely essen tial to mankind? I answer-Manhood! character spiritual unfoldment, so as to use wealth not for selfish purposes, but for the benefit of man. We want more Peter Coopers in the world! Improve the character of those who control wealth-that is the modern

Mark this: Power is an element of progress and good only to the good; prosperity is a blessing only to the good. Our civilization is to-day safe only so far

as goodness is developed. Now you will observe the application of my theme. Angels are our saviours, as they come with a counteracting influence to the selfish materialistic tendencies of our time. Whence cometh our help? As ever, from above. Two thousand years ago the angels sounded the glad tidings of peace on earth. All honor to the

church-in spite of its bigotry-for preserving the spiritual idea through all the rolling centuries. Theological interpretations have dimmed the glory of the angelic song. To-day we can hear the melody, in Spiritualism, in its normal purity and grace. The angels bless us with their holy ministrations; their work is to spiritualize us and arrest the deterioration occurring from selfish materialistic development.

REV. A.A. WHEELOCK spoke on the "Political, Social and Religious Outlook." He affirmed that political duties were high moral obligations, which ought to be honored with earnest and prayerful devotion. Referring to the history of this country, he spoke in detail relative to the principles involved in the struggle for independence. He said that liberty was a glorious term, which we should strive to understand. Where power in the State was wielded for selfish purposes, deterioration would ensue, but the march of progress could not be checked, "I am not inclined," said Mr. Wheelock," to take a dismal view of the present condition of things. The individual will become aroused by opposition or chicanery, and the good battle of liberty and progress will be fought successfully. I do not believe in his Satanic Majesty! No power for evil can dominate in the universe." The speaker eulogized the home circle, and in conclusion adverted at length to Spiritualism, arguing for a progressive and rational interpretation of the great movement of the century.

A TRIBUTE TO PRESIDENT BEALS.

Capt. H. H. Brown, in his introductory remarks, spoke as follows relative to the Chairman, Dr. Joseph Reals, of Greenfield, Mass.: "Sir-We meet to-day to rededicate this beautiful grove and re-consecrate ourselves to the noble cause of Spiritualism. Permit me to congratulate you, sir, for your efficient and selfsacrificing work! The work you have here accomplished is an inspiration to all of us. The meeting over which you preside is a beacon-light! Spiritualists in different sections of the country are emulating your efforts here. Camp-Meetings are springing up in different sections of the country. Soon, let us hope, a line of meetings like this will extend North, South, East and West. Mr. Chairman, again I congratulate you on your unselfish labors for Spiritualism."

MEMORANDA.

NOTES. Hand-shaking all round and words of cheer at Lake

Pleasant. Where is the philosopher and wit, John Wetherbee? In answer to this question the writer replies: Watch the trains from Boston, and you will soon see him.

Mediums are in attendance in large numbers. Among the prominent ones are C. E. Watkins, Dr. A. Hodges, Mrs. Cushman, the Eddy brothers, Mrs. Ball, N. Nélson and Messrs. Rothermel and Keeler. Others will be mentioned hereafter.

Editor Jones, of the Olive Branch, and family enjoy he meetings.

Mrs. Hope Whipple spoke well at the Conference the other day.

Dr. H. P. Fairfield spoke at the Lake Aug. 1st. President Beals was in the chair.

Dr. H. B. Storer is inquired after by many friends. Jennie Hagan improvised a uniquely-beautiful poem prior to Mr. Wheelock's lecture on Sunday. She is a great favorite with the people, and merits the affectionate esteem in which she is held.

Col. Bundy, of the Religio-Philosophical Journal was an attentive listener on Sunday. He is enjoying his sojourn in New England, as a matter of course.

Dr. Drake, of Athol, died suddenly of heart disease at the Lake. In July. Dr. Jack, of Haverhill, has built a cottage ("Ivy

Dell"), in which he greets his many friends. Dr. A. Hodges has many callers. His scances are popular.

C. E. Watkins, the famous slate-writing medium, ha a constant run of sitters.

Carrie Twing, of New York, arrived August 7th she is domesticated with Henry Budington's house hold, and is ready for visitors who want to investigate Spiritualism.

Amanda Harthan, M. D., well and favorably known disposes of her choice perfumes and gives vapor baths to invalids. Give her a call. She is worthy of patron

The Troy delegation are ensconced on the "bluff." "The Highlands" is the name of the new territory recently cleared.

Lake Pleasant never saw such an "opening." Fly hundred tents and cottages will be the record before the meeting closes.

Among the Pines is the name of the daily pape issued in camp. The Fitchburg Band plays with grace and vivacity. Capt. Russell is popular among campers and visitors. Deputy Marshal Fred. Galloupe and family, of Bos-

Messrs. Stedman and son are doing a fine business at their dining-room near the depot. Table board \$4

Dr. Fred. H. Lyons, of Philadelphia, is expected about August 20th

The Neshaminy Falls delegation will be cordially received by President Beals. President Champion John Lanning, Reese Beele, Messrs. Thurston, Jones Wood, Keffer and other members of the "Board" ought to come to the Lake. Ed. S. Wheeler is request ed to take the above-named gentlemen as his body guard on his way to camp.

Emma Hardinge Britten will be heartly welcomed to Lake Pleasant.

E. V. Wilson is missed. His name is often men tloned by his many friends. Absent brother, the writer is deputized to send you affectionate greetings. We feel that you are with us in spirit. Peace be with you, and happiness.

The veteran, Harvey Lyman, is busy. He and his wife, both well-known Spiritualists, are happy when the Camp-Meeting is in full working trim. Geo. A. Bacon is inquired after. His acquaintances

want to see him at camp; the same may be said of J. Frank Baxter and Chas. Sullivan. Lizzie Doten's voice ought to be heard at Lake

Pleasant. For detailed report of the meetings see the Banne

of Light. Miss L. J. Thompson, the reader, is at the Lake.

She has given several public recitals already. Mr. Barnard can congratulate himself on the amount of business he has done in the Lake Pleasant Hotel. Order must be preserved. The hotel is not a loung

ing place for outsiders. The "bridge" across the railroad track is a great accommodation. Another year a bridge ought to be built across the ravine to the new grounds.

The Fitchburg Railway employes are courteous ger

Although the Camp-Meeting has opened with an as semblage one-third larger than ever before, still there is plenty of room for all who come. Ample accommo dations—in hotel, cottages or tents—can be secured. The annual meeting of the New England Associa tion of Spiritualists to choose directors, committees,

etc., will be held on Monday, Aug. 16th. The camp will be illuminated on Saturday night Aug. 14th.

A. T. Pierce, of Providence, R. I., a prominent man ufacturer, has built an elegant cottage at Lake Pleas-

President Beals always speaks a good word for the Banner of Light and other spiritual publications. A great responsibility rests upon the directors of the Association relative to the order maintained in the

There are calls for Joseph Knox, of the Boston police forcy. Fred. Galloupe, of Gen. Banks's staff, should also be utilized as a guardian of the camp. A. B. French and Geo. II. Geer will be most heartly

greeted at Lake Pleasant. The Banner of Light premium engravings are great ly admired.

Following are the speakers for the balance of the

Thursday, Aug. 12th, J. William Fletcher; Friday, 13th, Mr. E. A. Stanley; Saturday, 14th, Bishop A. Beals; Sanaday, 15th, Professor Henry Kiddle and C. B. Lynn; Tuesday, 17th, Louis-Ransom; Wednesday, 18th, Rev. J. H. Hawer and Elder Kvans; Thursday, 19th, Mrs. N. J. T. Brigham and Prof. Henry Kiddle; Friday, 20th, Dr. Anna M. Middlebrook; Saturday, 21st, Mrs. Emma Hardinge Britten; Sunday, 22d, Ed. S. Wheeler and Emma Hardinge Britten; Tuesday, 24th, C. Fanny Allyn; Wednesday, 25th, Ed. S. Wheeler and Mrs. R. Shepard; Thursday, 26th, W. J. Colville and Rev. Samuel Watson; Friday, 27th, Mrs. Sarah Byrnes; Saturday, 28th, Prof.

William Denton; Sunday, 29th, Dr. J. M. Peebles and Prof. William Denton.

Neshaminy Falls (Pa.) Camp-Meeting.

On Monday, (Aug. 2d.) quiet reigned in the Camp. Conversation relative to the successful meeting of the preceding day was the order of the hour. The services of that occasion created a profound interest throughout the entire region.

On Tuesday and Wednesday, ralu interfered with the attendance. Capt. Brown and Mrs. Shepard delivered able addresses to appreciative audiences.

On Thursday (5th), Mrs. Emma Hardinge Britten made her first appearance on the grounds. She was greeted by a large audience, and delivered an elaborate, scholarly and eloquent oration on the "Signs of the Times." Mrs. Britten's fame had preceded her, and a discourse displaying ripe culture and lofty inspiration was expected; and no one was disappointed, for her speech was a grand presentation of the Issues of the hour in the religious world. Listening to her polished sentences and pungent and coherent statements, one could but admire the noble and brave woman who has so ably advocated the cause of Spiritualism in so many parts of the world. The learned speaker's reference to Spiritualism as the movement demanded by the condition of the world at the present time was emphatic, and the argument which she adduced to support her proposition was unanswerable.

#### Notes from Onset Bay Camp.

[By our Special Reporter.]

The pleasant days are gliding swiftly by, as the cotingers are regretfully aware. Already the shadow of parting from friends made during these restful hours of social intercourse, beneath the trees or in the even ing circles frequently convened at the cottages, rests upon the camp. Mementoes of Onset, from shells and marsh-flowers to photographic views of its varied scenery, are being gathered to take home.

On Friday a selected group of old friends and ploneer workers gathered upon the platform of the auditorium, and a perfect photograph was taken, which is in great demand. The company comprised the aged veteran Robert T. Barrett and Geo. W. Vaughn, and their wives, of Malden, who were the financial backers of the First Spiritual Camp-Meeting ever convened, viz., that held at Pierpont Grove, Malden, in 1866; Dr. H. B. Storer, the presiding officer of the second meet ing held at the same place, and of the meeting this vear at Onset: Miss Lizzie Doten, Mrs. M. S. Town send-Wood and her husband, Col. W. D. Crockett and wife, W. W. Currier, wife and daughter Mary (now Mrs. Wallingford), Dr. I. P. Greenleaf, Fred. Thayer of Easton, and Charlle Sullivan holding Mrs. E. G. Brown's baby on the steps.

This third week of the camp has been notable for the receptions given to prominent workers, and the fraternal and appreciative spirit that has character ized these social relinions. The reception of Mr. Geo A. Fuller, on Tuesday evening, and of Mrs. M.S. Townsend-Wood, on Thursday evening, brought together more than could be seated in the capacious and hospitable cottage of Mr. Vaughn. The remarks and readings of Mr. Fuller were in his best yeln, and much enjoyed Mr. Colville followed with answers to questions, and poems upon subjects presented. "Mr. Colville," says the" Dot." "has added to his host of friends during his stay at Onset. His facility in replying to impromptu questions is unsurpassed for thoroughness of elucidation, comprehensiveness and terseness of explanation. He is very free of his time and his talents, and we are sure his reward will be in finding in the future that he has sowed seeds of thought in the minds of many, which will lead to a deeper inquiry into principles and causes."

His own reception occurred on Wednesday evening on which occasion the pavilion was filled, and the exercises-as usual, conducted by himself-were truly astonishing as to the mental power displayed.

Miss Lizzie Doten, after her grand lecture upon 'Human Nature," on Sunday, and the poem, which it is hoped will be reproduced for publication in the Bannor of Light, has been taking in the restful influences o Onset at every pore. She expresses her most cordial appreciation of the welcome which has been extended to her here, and the resuperative effect of her brief sojourn upon her health. At Mrs. Wood's reception she made the opening remarks, which, expressing the tenderest sympathy for all the true and faithful ones who give their lives to the advancement of their kind led up the minds and hearts of all present to a realiza tion of the nobility and grandeur of the work entrusted to them, and the abundant blessings involved in fidelity to it. Mrs. Dr. Cutter responded, urging the importance of studying the laws of the body, and our relations to the present physical life, that better spiritual conditions may be obtained. Dr. Storer responded to a call, emphasizing the privilege of receiving ito our hearts, with profound respect and sincere ad miration, the brave souls who, like our sister, Mrs. Wood, become leaders in the advocacy of unpopular reforms. Such reception honors ourselves, even more than the object of it. Mrs. Wood, taking this senti ment as the key-note of her remarks, grandly respond ed-feeling that now and here at last she could speak freely to sympathetic souls. The elevation of men and women, by greater purity of life, was the theme of her eloquent remarks. A successful psychometric delineation by Mr. Crockett, and a visit from "Aunt Tablathy," from down-east, in ancient costume, in whose quaint costume and cracked voice no one could have recognized Mrs. Wood, closed with fun what had

proved a most interesting occasion. On Saturday a reception was given at the Auditorium o the ploneers of Spiritualist Camp-Meetings, Mr. Vaughn, Mr. Barrett, and their wives. The platform was tastefully decorated with vines and branches of oak by the deft hands of Mrs. N.S. Boardman, to whom the arrangement of this delightful meeting is due. Reminiscences of the early Camp-Meetings were indulged in, and the memory of some of those who took part in public labor, as well as the quiet workers, since passed to the spirit-land, were so feelingly alluded to that their spirit presence seemed indeed real to all convened. Mrs. Wood, Dr. Storer, I. P. and N. S. Greenleaf, were the speakers.

Ical, were the speakers.

[The collective number of individuals at Onset Bay Grove was increased Monday night by the addition of one who came neither on foot nor by carriage, boat or train. We have all had a similar experience, and probably have as slight a remembrance of it as this five-days-old youngster now has. The happy mother is Mrs. Capt. James Hammond. His father is now on a whaling voyage, and it is presumable that if he grows to manhood, as we hope he may, that he may take part in one while a boy, unless he behaves himself. Mother and child are as well as could be expected.—The Dot.]

Charlle Sullivan gave a parlor entertainment Friday

Charlle Sullivan gave a parlor entertainment Friday evening at Dr. Greenleaf's cottage, which was well at tended, and Mr. Sullivan's efforts as usual were fully appreciated. He was assisted by Mr. Lewis E. Bullock Mr. George Hosmer added greatly to the interest of the occasion by furnishing violin music during the inerludes. Mr. Sullivan gave an entertainment the following evening at the pleasant cottage of Mrs. Capt. Alfred Nash, which was as successful as the first. He was there assisted by part of the Easton quartette and Mr. Bullock. The receipts of both evenings were satisfactory, and evidenced the many friends which Mr. Sullivan has at Onset Bay.

The entertainments given by Mr. Charlie Sullivan

have been a welcome relaxation from the routine of regular meetings and circles. As usual he was in his genial and happy mood, spreading sunshine wherever he went. We trust that he may again be with us. There is a demand for amusement, and it can be answered in no better way than that of giving appreciated testimonials to the friends of Spiritualism.

Mrs. Mary A. Gould, an excellent trance medium has been stopping here for a few days. Greatly refreshed, she now leaves for Lake Pleasant, contemplating also a journey through Europe during the com-

Mr. Crockett, of Rockland, Me., has proved to be a superior psychometer, as well as healing medium. At the Camp he literally goes about doing good, from morning to night, and all speak well of him. Mrs. Jenny Reed Warren gave a remarkable spirit-

ual experience from the public platform, on Friday, ranging through nearly every phase of the phenomena from accurate prophecy of coming events, such as the great Chicago fire, to successful sittings for materialization. She is enjoying the comforts of the "Mediums Rest."

Sunday, Aug. 8th, was a brilliant day, as the two previous Sundays were. Indeed, with the exception H. B. Storer, of Boston, was introduced, and spoke

of two or three days of rain, the weather during the whole season has been simply perfect. Steele & Whitcomb, the veteran caterers, had made provision for a great company, and there was abundance of the best food, with plenty of fruit. These caterers cannot be excelled; all praise their excellent home cooking, and the variety from sea and land. Nearly 600 people came on the steamer Monohanseit, from New Bedford, some 150 more than last Sunday. Mr. Allen, the enterprising Spiritualist of New Bedford, who chartered her for these two Sundays, deserves the pecuniary reward which he has obtained, for the noble purpose which actuated him, which was to give the New Bedford people a chance to hear the gospel of Spiritualism for themselves, as presented by some of its recognized expounders; and incidentally to enjoy a splendid excursion amidst the most beautiful scenery of the Bay, all along the shore until it culminates at Onset.

Robinson's Orchestra performed some fine selections, and by the magic of Mr. Sullivan's presence a fine choir was improvised at very short notice, who sang during the day with splendid effect the good old tunes of our ancestors, "Lenox," "Antioch," "Dundee," together with the "Sweet By-and-By," "Nearer, my God, to Thee," &c. The camp was greatly indebted to our volunteer singers, and hope that next year they will be organized for reliable service at all the larger meetings.

The morning address was by Dr. H. B. Storer, upon 'The Substance of the Soul, or the Substantial Man." The speaker was profoundly interested in his theme and its development, and the very gratifying attention of the large audience gave assurance that they shared his interest in it.

Mrs. M. S. Townsend-Wood delivered the afternoon discourse, upon "Love—what is it, and what are its Manifestations?" It was a grand effort—philosophical, practeal, pure and ennobling-and received, as it deserved, delighted appreciation,

The Sunday services are enthusiastically spoken of by our visiting friends, being particularly appreciated by a large number of ladies and gentlemen from New Bedford of Unitarian sympathies, who were present for the first time. After the great boat had steamed away from the wharf, making her large crowd of passengers very conspicuous by their absence, the yachts were all engaged by parties who sought relaxation of nental strain and refreshing breezes down the bay.

Mr. Fish, now of Missouri-but thirty years ago a member of the circle in which Dr. Storer's mediatorial faculties were first developed-and Mr. Wm. C. Bry ant, Treasurer of the Lake Pleasant Association, with other friends, accompanied the Doctor on a sail, which gave them a fine view of the bay and the splendid treecrowned coast of Onset, now dotted with cottages along its entire front.

And now for the meeting on Sunday evening, which must close these notes for the present week. John Wetherbee was present. His personal friends found that out very soon after he jumped from the barge on Saturday night, and on Sunday morning the occasion of considerable loud smiling and merry conversation where a group was gathered on the platform of Dr. Storer's bookstore or on the benches in the grove, let the perambulating campers into the secret that the contre of that genial company of talkers and laughers was John Wetherbee, Esq., of Boston. "What! the man who writes so much for the Banner of Light-'Shadows,' 'Penumbral Cogitations' &c .- where there is so much wit and wisdom combined in a style that. without pretence or conscious ambition of any kind, is so fascinating that everybody reads what he writes?" Yes, that is him, and he must be induced to remain over night, and we will give him a reception.

Bro. Wetherbee says he is modest, and was disposed to decline the honor—but—and so we had a most pleasant meeting.

Nearly the whole camp turned out at early candlelight, and the seats were well filled. After Mr. Sullivan had led off in congregational singing, Dr. Storer presented Mr. Wetherbee as for a long time one of the most valued contributors of the Banner of Light, whose weekly visits to a constantly increasing number of homes all over the world brought to our knowledge the progress of this great spiritual movement, whose phenomena, philosophy and religion are so ably expounded.

Mr. Wetherbee was received with great applause, and after saying that this seemed rather a reception to the Banner of Light than to himself, one of its lesser lights, he proceeded in his familiar, facetious, earnest and interesting style, to talk awhile concerning this great subject that so deeply concerns us all. He was followed by Mr. W. C. Bryant, of Lake Pleasant, who could not express to his own satisfaction his delight both in the unexpected beauty of this loveliest of all locations, the exercises of the day, and the kind attentions shown him while here. Earnestly he counselled that the spiritual elements here be ever kent in the ant-that no material prosperity interfere with the consecration of this spot to a high,

pure and holy Spiritualism.
In behalf of the Association, Dr. Storer extended the right hand of fellowship and cordial amity to the Lake Pleasant Association, through Mr. Bryant, trusting that no single discordant note may ever disturb the harmonious relations existing between Associations devoted to the same great cause. He was followed by Dr. I. P. Greenleaf, Mrs. M. S. Townsend-Wood and N. S. Greenleaf, in remarks that left a spell of peace and harmony upon the souls of all as the meeting closed.

### Shawsheen Grove.

The Eleventh Annual Camp-Meeting of Spiritualists and Liberals, which was inaugurated July 14th at Shawsheen River Grove, under the able management of Dr. A. H. Richardson, came to a close on Sunday, Aug. 1st. Of this meeting the Lowell Morning Times —which paper all through the services gave excellent notice of what was done-says:

"The weather for the greater part of the time was unfavorable, yet the attendance was as large as on former occasions, and the meetings were interesting throughout, being addressed by some of the ablest exponents of Spiritualism in the country. Dr. J. H. Currier presided at all the meetings, and discharged his duties to the satisfaction of all. The several mediums contributed of their talents to the success of the meetings, and taking all together harmony was the result."

On Saturday, July 31st, a conference meeting was held in the afternoon, and the evening was devoted to social converse and dancing until eleven o'clock. The Conference at 2:30 o'clock was opened by Dr. John H. Currier, Chairman, who made a few introductory remarks, in the course of which he spoke of the many enfoyments he had experienced during his stay in the camp, and the inspiration which he had received from the beautiful surroundings of nature. The trees, the streams, the rocks, the hills, and the feathered songsters which had rendered the air vocal while flitting through the grove, had all combined to render the occasion one long to be remembered as a source of spiritual growth.

Mrs./Leslie read a capital essay on "Truth," which it was announced was written by her while under spiritinfluence. J. H. Bickford then pronounced a brief but earnest address on The Progress and Alms of Spiritualism." Dr. A. H. Richardson also made some remarks in the same vein as that of the previous speaker. . . . J

Mrs. Townsend-Wood then recited a beautiful poem entitled "The Ferryman of Galloway," and the meeting was closed with a vocal selection by Mrs. St. Clair. (During the service Mr. Fred Heath, the blind medium also favored the audience with a vocal selection.)

One of the most pleasing features of the entire occa sion took place in the evening, when the grove was brilliantly illuminated with hundreds of Chinese lanterns suspended from the trees in front of the tents of the campers, giving the entire hill the appearance of an ideal enchanted ground. The pavilion was well lighted, and dancing was largely participated in." A 9 o'clock colored lights were burned, which afforded a novel as well as charming aspect among the trees. Bunting was displayed in profusion from the head quarters, and until a late hour the grounds presented an animated scene. The services on Sunday (the final day) were of mark

ed interest. Devotional exercises were held in the pavilion at 10:30 o'clock, and were opened with singing by a select choir from Lowell, after which Mr. Edward S. Varney, of Lowell, read a poem entitled, "The Song of the Mystic," written by Father Ryan. The selection was appropriate and was well read. Dr.

eloquently of "The Influence of Humanity Upon It-

The meeting was closed with an improvised poem by Mrs. Townsend-Wood, on "Life, Death and Immortality," these three subjects being given by different

persons The afternoon trains brought additional visitorsearly 1000 coming from Lowell, alone. Dr. Storer de-

livered another address in his well-known argumentative and convincing style. The closing poem was improvised by Mrs. Townsend-

Wood. The subject was, "The Natural and Unnatural." In the evening a good-by meeting was held, the exreises comprising spirited addresses from Dr. A. H. Richardson, Mrs. Townsend-Wood, F. Heath, and Dr. J. H. Currier-with vocal and instrumental music by

Dr. Richardson announced that a general meeting would be held at Shawsheen Grove on the second Sunday in September. A mediums' meeting will be held in the forenoon, when tests will be given from the platform, and he would endeavor to have Prof. Denton address the meeting in the afternoon.

[At one of the meetings at Shawsheen Grove, it was noticed that an old lady was present who was well known to be a member of one of the Evangelical churches in that vicinity. How she came there or why she came there it was difficult to determine; at any rate she was there, and listened evidently with much interest to what was said. The meeting over, she turned her steps homeward, but one who rather gloried in secing the old lady out of the church ruts, if only for a short time, intercepted her on her way, and, after the manner of modern reporters, interviewed her upon the state of her mind. After a few moments' rambling talk, she suddenly stopped, and looking her interrogator fairly and squarely in the face, said: "Now, really, Mr. Blank, what do you think of the doctrines these Spiritualists preach?" "Why," replied Mr. B., "I think they are sound truth; think they are first-rate." Then the indy, placed her mouth inclose proximity with the ear of Mr. B., and holding a hand trumpetwise at each side of her mouth, that her voice might not reach the ears of others, said, cautiously, in a low whisper, "An' so do I." The Camp-Meeting just closed has been a success, the numbers in attendance having increased from that of the preceding year. The announcements of the closing Sunday meeting. Sept. 12th, this year—as well as that without doubt the same management would inaugurate another Camp-Meeting there in the summer of 1881—were received with such demonstrations of satisfaction as to assure the most skeptical that the Shawsheen Ifiver Camp-Meeting has become a recognized necessity in this part of the old Bay State. manner of modern reporters, interviewed her upon the

[From Miller's Psychometric Circular.]

#### What the Discoverer of Psychometry Says of it.

In answer to a request from us to Dr. Jos. Rodes Buchanan, the discoverer of Psychometry, to make a brief definition of it, he has kindly furnished us the following:

following:
Mr. C. R. MILLER:

Dear Sir—In response to your request for a statement of the principles of Psychometry, I would remark that the subject is too extensive for the limits of a note, and that you may find a concise statement in the latter part of Johnson's Cyclopedia, which is one of the most recent and best compendiums of knowledge now before the public.

In the broadest view of the subject, Psychometry—which I discovered and named in the city of New York in the winter of 1812-43, and have since made known to thousands—is a practical application of the Divine endowments of the human soul to the evolution of knowledge and wisdom.

known to thousands—is a practical application of the Divine endowments of the human soul to the evolution of knowledge and wisdom.

In those who are happily endowed and properly trained, it is difficult to assign any limit to their capacities. They describe the soul nature and the physiological nature of any individual—his infirmities of body and mind, and are thus enabled to give him such instruction and guiding advice as a wise parent would give to a beloved child, or such as a physician would give to a patient, or a faithful minister of true religion would give to one aspiring to a truer and higher life.

In this respect alone psychometry is of the highest practical utility, and the psychometry is of the highest practical utility, and the psychometry forcession is destined to rank high among the most honorable and useful vocations that promote the health, happiness and progress of mankind.

Candid inquirers in this city are fortunate in the opportunity now offered since Mrs. Cornella H. Decker has been induced by your urgent request to bring her splendid endowments within reach of the public.

Having discovered her powers more than a year ago, and given her the necessary instruction and encouragement, I can say with confidence that I know of no one at present more reliable or instructive in the way of psychometric revelations, and such, I believe, is the opinion of all who have availed themselves of her marvelous powers. The purity and elevation of her nature are such as to keep her mind entirely free from the exaggerations and delusions which might arise in a less harmonious nature.

In addition to the description and analysis of personal character and surroundings (for Mrs. D. discovers the environment as well as the personality), psychometric revelations of an alloy of Mrs. D. discovers the environment as well as the personality), psychometric for the "System of Anthropology," which I propose to publish next year.

Very respectfully, your friend,

Jos. Rodes Buchanan.

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