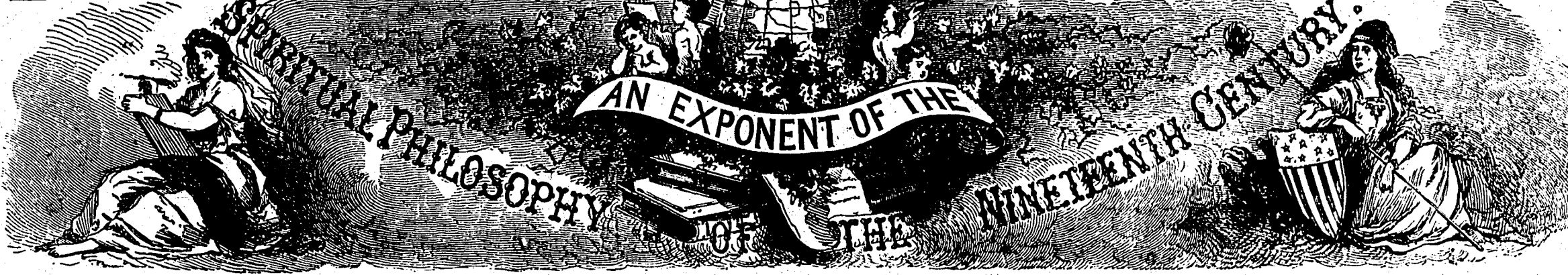


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Spiritual Workers.

A TRIBUTE TO DR. SLADE.
BY MRS. NATHANIEL HEWIT.

DEAR MR. COLBY: May I address you personally, instead of the *Banner of Light*? I realize that the title of your paper is no misnomer—that it is indeed a banner bringing light; but with Sir Thomas Kinglake, author of "Ezra," I must address a personality. I cannot write to people in the abstract without becoming altogether too vague. I am, my dear sir, a Roman Catholic, but I am also a new convert to your beautiful philosophy; and with the zeal and enthusiasm of a new convert, I am anxious to tell everybody all about it. Though I feel myself incompetent to sustain the part of a Spiritualist champion, I desire to make a modest acknowledgment of my profession, and to add my small voice to the grand *Tantum Laudamus* that begins to sound faintly but sweetly throughout the land. I have been, heretofore, content with the great principle achieved and fixed by the Spiritualist battle—the right of private judgment. I never could, and now less than ever, feel the vital importance of one mode of faith over another. That God should look with more favor upon an individual because he is a Catholic, or because he is a Methodist, seemed to me incredible. That the infinite Father of All should respect the fences and pens set up by his short-sighted creatures! Spiritualism proves to us that he does not. Some of these are, no doubt, far better than others for us, as this new revelation is for you and me, but I cannot believe that one is nearer to his love than another. The great thing is that taught us by our own dear philosophy, to choose what is best adapted to our spiritual wants, or rather, I should think, to rise to an elevation above them all, nearer to God's universal charity, and further from man's ignorant restrictions.

Oh! the beauties of this new Faith, which proves to us beyond the shadow of a doubt that death is only the gateway into new life! and that of all, a life from which we are not separated except by our own blindness! Even as old Hesiod said, and as Milton has copied him:

"Millions of spiritual creatures walk the earth,
Unseen, both when we wake and when we sleep."

Addison says: "I believe that all the regions of nature swarm with spirits, and that we have a multitude of spectators on all our actions when we think ourselves most alone"; but he adds, "Instead of terrifying myself with such a notion, I am wonderfully pleased to think that I am always engaged in such an innumerable society in searching out the wonders of the creation, and joining in the same consort of praise and adoration."

And so we find in all ages the great minds, like the tall pines, were the first to catch the light which comes with such a glory in this nineteenth century as to illumine even the least of us.

Indeed, I find Modern Spiritualism the key to all classical literature; and by its magic touch all things are made clear. "Appealing, as it does, to the yearnings of the soul, especially in times of bereavement," says Canon Wilberforce, "for sensible evidence of the continuity of life after physical death, belief in Spiritualism continues rapidly to increase in all ranks of society. No real or alleged exposures of simulated mediumship or manifest self-seeking on the part of mediums, have any permanent effect in arresting its progress."

I feel indeed that the religion of the future is in our midst already, "working like potent yeast in the minds of the people." From a copy of the *Westminster Review* of 1873 I quote the prophetic words of John Stuart Mill on this great subject: "It is," says this great philosopher, "in our midst to-day—the religion of the future—with signs and wonders, uprising like a swollen tide, and scoring the barriers of na-

ture's laws. Yet however irresistible its effects, they are not declared on the surface. It comes, veiling its destined splendors beneath an exterior that invites contempt. Hidden from the prudent, its truths are revealed to babes. Once more the weak will confound the mighty, the foolish, the wise, and base things and things despised, it may be even things that are not, bring to naught things that are; for it seems certain that whether truly or falsely, Spiritualism will reestablish, on what professes to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future developed from the present—a continuation, under improved conditions, of the scheme of things around us. Further than that it is impossible to predict the precise development which Spiritualism may take in the future, just as it would have been at the birth of Christianity to have predicted its actual subsequent development; but from the unexampled power possessed by this new religious force fusing with other creeds, it seems likely to bring about in the end a greater uniformity of belief than has ever yet been known.

Such sentiments, from such a source, prove the strides that Spiritualism is taking. It is, indeed, "working like potent yeast" in the minds of the people. One of our most efficient apostles in this particular field of labor—that is, among scholars and philosophers—is Dr. Henry Slade, in praise of whom too much cannot be said. He is doing a great work in New York City to-day, and among a powerful and thinking class of people—among scientific men, professors in colleges, and especially among clergymen of all denominations. Personally a gentleman of agreeable presence, he at once impresses the investigator with the earnestness and sincerity of his vocation. He seems thoroughly imbued with the sacredness of his office, and determined to use his powers to the utmost for the good of mankind. His life is one of temperance, purity and charity, which might well be emulated by some clergymen who profess more. Dr. Slade professes nothing except an earnest desire to be of use to his fellow-men in disseminating the beautiful truths of Spiritualism. It is through his divine ministrations that I am able to-day to enroll my humble name on the brilliant banner that waves over two millions of people in this land alone. I could quote abundant instances of conversion through him, from unbelief to belief—of some to perfect faith from the darkness of infidelity. The masterpieces of poetry, of nature and of art all surpass our expectations, and so does the exquisite blending of nature and art in this divinely-inspired man. He seems to me like melody perfected by the harmonies of art—the whole man, intellectual, moral and physical, all co-operating in one result. I never had so profound an impression from the presence of any human being, and I think this is from the conviction that he has been called to a sacred duty, and with his whole soul has obeyed the call. He seems to me to take rank with the noble army of martyrs, for is not his life a continual martyrdom? But, as he says, he is "insured to adversity."

I had the pleasure of listening to one of his lectures in January last. He spoke with manly dignity and simplicity. He is a nice discerning and skillful delineator. But his strong points are his angelic calmness, his Oriental grace, his flexibility, versatility, and the poetic quality of his language. The white, heavenly light which that evening invested him made him as one of "God's messengers who hearken to his word, and who do his pleasure." But he has also another side, when dealing with an unfair, superficial and abusive treatment of the claims of Spiritualism. He can say, with our Lord Jesus: "I came not to bring peace, but a sword." He can deal with thunderbolts and flashes of lightning, and seem as though sent forth by the furies to cry "havoc, and let loose the dogs of war." Withal, how susceptible he is to the beauties of Nature—to the clouds, the sky, the birds, the flowers; how loving to children; how warm and generous in his friendships; how deferential to women; and, I may add, how everything that a man should be! I am sure there are ten thousand people in this land who will say amen to all I have written about Dr. Henry Slade!

Nature has now come to the aid of Faith, and established by phenomena the immortality of the soul. It is now written in scientific books as a truth demonstrated, therefore we can no longer doubt—no longer fear. Every Spiritualist rests upon the holy ground of a realized fact, and upon the strength of that fact should his devotion to the cause be constant, and his piety pure. Spiritualism has added sight to faith, and fruition to hope. We can now look into the shoreless expanse of the great future and see the hand of the Almighty leading us to the Mecca of this weary earthly pilgrimage! And the precious soul of every true Spiritualist sees, vaguely but hopefully—as the fruit of this revelation—a time of unity, charity, and love, even on earth and for the children of men!

"Then let us pray that come it may,
As come it will for a—that
That men to men the world o'er
Shall brothers be and that."

228 West 40th street, New York, June 26th.

The Reporter says: "Capt. Linscott, on a voyage from Philadelphia home, passed large quantities of snuff floating on the sea, and managed to secure about 300 bladders, and has more snuff than he wants unless Uncle Sam will give him a license to sell." Probably some captain, who was not up to snuff, had to throw his cargo overboard.—*Gardner (Mc) Home Journal.*

New Jersey mosquitoes are used as beasts of burden, because they draw so much and carry so well.

Spiritualism at the Federal Capital.

To the Editor of the Banner of Light.

The readers of your paper at the Federal Capital would like to tell of the progress of things spiritual here. Knowing the value of space in a modern newspaper, I will condense all that is possible. There is but one Washington. Here the only gods worshiped are those who give place or vote an appropriation. Great men are no novelty here, and nowhere is greatness less appreciated—they are too near for perspective. There are no oracles recognized, and when that rôle is assumed ridicule becomes its shadow. This peculiarity attaches to spiritual as well as political notables. Whenever one of these, who knows more of the spirit-world than the spirits do, comes among us, he is gauged, seized, weighed and—sat down on. This spirit is in the very air of Washington. There are plenty of circles here, but no coteries or cliques—all is cosmopolitan. You may meet a circle of a dozen, and they will hail from as many States, from one ocean to the other. There is no room for exclusiveness or the oracular.

And so of mediums. One comes and is visited. If the phase is interesting and phenomena important, the visits continue; if not, that is all there is of it. The laws of the future life are not suspended because somebody's ego is wounded, nor are all the phenomena of the spiritual universe confined to one séance-room. These things make Washington desirable for investigation. In a public way the past season has seen Thos. Gales Forster, Mrs. Richmond and Dr. N. Frank White on the platform. I need not speak of the first two to your readers, but the last named is more local in reputation, although his excellence is surpassed by very few. He is one of the best platform speakers I have yet heard—the best in my appreciation.

Mediumship in Washington is like everything else—passing; although there is one resident trance and test medium that, in the peculiar phase of her control, is, we think, without a peer anywhere. All visiting investigators will know to whom I refer by "the Professor." This wonderful control is growing in power and interest as the months come and go, and is in many respects the most marvelous known to our Spiritualists. The medium shuns publicity, preferring the quiet life of a domestic woman rather than the notoriety of the print, and I respect her feeling in this regard.

Just now there is much interest excited in and outside of spiritual circles by the materializing séances of Mrs. Eugenie Best, whose name is no stranger to your columns. These séances are at private parlors, in cabinets provided by the hosts, and confined to invited guests. They have been of great interest, and entirely satisfactory. I may as well say here that there have been no so-called "test conditions," no searching medium, no rope-tying, no flour in hands, no handcuffs, no water in mouth, no grabbing of forms. The meetings have been of quiet gentlemen and ladies, intensely interested, and many of them critically observant, and exacting as intelligent people may be within the limits of politeness and personal decency. After all, the only test of spirit presence and intercourse is an intellectual one—the only kind satisfactory or lasting in results. Those who tie, search, cage and hold mediums would better investigate conjuring, for it is more on that plane than the spiritual. When mediums advertise and give shows in public, these are all well enough; but when mediums are solicited, importuned, and almost forced into séances, such proceedings are out of place and uncalled for. If people do not wish to see phenomena with those "fraud-proof" conditions, they should attend the public exhibitions referred to. We have known the most ingeniously devised methods submitted to by mediums, with triumphant success, but have never seen a skeptic convinced by them. The ingenuity that can invent these "test-conditions," can always devise a circumventing supposition. On the contrary, we have seen the obstinate skepticism of years melt away before a few sentences from spirit forms without the semblance of a test condition present. Frauds carry their own exposure with them, patent to the dullest intellect, while real phenomena present internal and intellectual evidence that will not admit of doubt. Much of the dissatisfaction at séances comes from the indiscriminate admission of sitters who are utterly incapable of investigation, and who do not comprehend the most simple elementary ideas of spirit communication. As long as there is human nature and human necessity there will be frauds in all human action; but when in this case "it must be sought by the methods of a police court," it is better to waive all that sort of investigation.

So these séances of Mrs. Best are attended by quiet, intelligent people, and so far results have been entirely satisfactory. Some evenings fourteen or fifteen forms appear, sometimes eight or ten. The appearances are mostly of one sex, but one male form appearing at any of the séances attended by the writer. The forms are of varied size and appearance, some being children. Some of them converse, both French and English being spoken. One form particularly appears in very strong light, the gas of two burners being turned on full. One peculiarity has been the appearance of two nuns, of both the white and the black veil, very distinct in size. Two forms have several times appeared together, and one spirit-form and the medium often together. Two historic characters have appeared, but I need not give names, as this is not considered proper by many critics and authorities. As no one of the sitters could claim a personal acquaintance, their statement had to be taken.

One feature of these séances is that persons

from the circle are occasionally invited to a seat in the cabinet with the medium, and every opportunity given for full observation, with apparent frankness and without mystery. So much is due to the facts as they appear, and I put them together because friends want to see them in print. They are given in plain phrase, because I dislike the superlative verbiage that so much disfigures our spiritual literature. Much of the force of phenomena is lost in the extravagance of the written account. I like to meet our friends and hear of them as they were, not sugar-coated by gushing phrase that would drive a sensible spirit from a séance-room.

And I may as well say here, while on this topic, that our terminology might be improved. Why should a spirit "materialize"? Even the new term, "Somatize," while better as to etymology, is not needed. Why not say of them, as was said of spirits coming to Abraham, Saul, and all those ancient people of which the oldest spirit-records speak, that they "appear"? That is really what they do, and all they do, and plain people can understand it. I don't understand materializing any better than I do materialism, but when spirits become visible or tangible, I know that they have appeared—just as that old record says they did. But this is only my hobby, and amounts to nothing more.

I think a great mistake is made in the admission to circles of so much raw material. A study of the law of spirit-intercourse, its science, should precede investigation. We lose sight too often of the great object of the spirit-world in these phenomena—proof of immortality. Outside this all is secondary and unimportant. That is the great purpose of it all.

Yours,
Washington, June 23d, 1882.

The Battle for Truth—Bearding Bigotry in Its Den.

To the Editor of the Banner of Light.

Like many another impetuous mortal who has not been able to contribute a cent to the glorious work—rich only in the possession of, and reliance on, the symmetrical and sufficient Philosophy of Spiritualism—I have watched with deep interest the growth of that great enterprise toward educating the masses of the people in the principles of truth: I allude to the *SECULAR PRESS BUREAU*—now under the direction of the American Spiritualist Alliance, of New York.

However or wherever the idea may have originated, I am certain that it would never have been worked out into a living, potent and aggressive fact except through the persistent labor and liberality of the *Banner of Light*. Thus, and mainly through this instrumentality, it has become an agency of scarcely calculable importance in dispelling the mists of bigotry and error, and stimulating and encouraging the populace to the exercise of that common sense of which every mind is supposed to possess a share, but which in most seems only latent.

It is not to be denied that a strong prejudice against Spiritualism pervades the secular press, as a whole. The editors do not know—and probably have never taken the trouble to ask themselves—why. As a rule, and I may say inevitably, they are men of liberal minds on religious subjects generally; they rarely miss an opportunity to condemn hollowiness and hypocrisy, and ridicule senseless formality; and yet they seem to have the impression that a system so pregnant of consequences to the human race as Spiritualism claims to be, is worthy neither of candid investigation nor honest presentation. The result is, that every reference to it, or bearing upon it, is spiced with rally or poisoned by virulence. The judgments of readers are by this means—often insensibly—infected or affected, and the development of their minds in the right direction retarded, and sometimes, for a time, entirely prevented. In any event, they are intimidated into a suppression of the heaven-born impulses that are ever struggling for expression in every honest, unfettered soul, and transformed into the cowards which obstruct the path of progress everywhere. They can scarcely be called Spiritualists, because they are too timid to identify themselves with its fortunes—perhaps I ought to say, misfortunes; and they are too skeptical of old systems and faiths to ever become anything else.

It is the misfortune of this class of people—and of the world—that the Spiritualist press does not reach them, except, perhaps, a few of them clandestinely. They seize the forbidden fruit and devour it in secret, and enjoy it; but in public their attitude is one of servility to popular clamor, and of hostility to any enterprise looking to the evolution of truth for its own sweet sake. Here is where the importance of the *SECULAR PRESS BUREAU*'s function becomes apparent. It not only responds promptly and potentially to the thoughtless thrusts and unfriendly comments of secular editors, but it improves the opportunity to press home, right into the domicils and close to the firesides of their numerous and unsuspecting readers, a vast amount of needed mental tonic and wholesome mental nourishment. They do not comprehend the character of the pabulum until after they have swallowed it; and then they discover it is so palatable that they eagerly look for more.

The *SECULAR PRESS BUREAU* is a very ingenious and innocent method of doing a desirable and delicate work—the only way, in fact, in which it can be successfully done. Its tendency is to lead people in the direction they wish to go—but dare not, without it becoming apparent that they are led.

It is not necessary that I should specifically commend the management of the *BUREAU*. The high position that I have indirectly accorded it is a sufficient indication of my judgment

of its functions, and their working out. My desire is not only to encourage those who have sustained this enterprise thus far, but to remind those who have the ability, of the great service they will do mankind by contributing liberally and cheerfully for its continuance.

St. Louis, Mo. GUILAUME.

Compulsory Vaccination in Switzerland—Approaching International Anti-Vaccination Congress—The Question in Parliament.

To the Editor of the Banner of Light.

On the 31st January last, at the instance of an active medical propaganda, the Swiss Federal Chambers passed a vaccination law of an unusually stringent character. The penalties which might be imposed upon recalcitrants were as high as two thousand francs and one year's imprisonment. The law was hailed by the leading medical journals in Europe as a great victory for the advocates of the Jennerian rite and a crushing blow to the anti-vaccinators, whose Second International Congress had but a short time previously been held at Cologne (forty delegates being present, representing eight nationalities), Switzerland having sent a distinguished delegate in Dr. A. Vogt, professor of hygiene and medicine at Berne University. The victors, however, counted without their host, and their triumph has been of but short duration. According to the Swiss Constitution, the people have the right of a *Referendum*, or an appeal from the decisions of the Federal Chambers to the suffrages of the people, providing thirty thousand signatures are obtained. Only ninety days from the date of the promulgation of the law (on the 11th of February) were allowed for this purpose; but the Swiss people had not forgotten their traditions and previous struggles for freedom, and were equal to the occasion. A despatch from Bâle has just reached me, which states that not only have they the thirty thousand signatures required, but they have obtained a surplus of over fifty thousand (eighty thousand and upwards in all, the largest vote ever polled for a similar purpose), which have been laid before the President of the Confederation. The final vote will be taken in July, and both friends and foes predict the early overthrow of this despotic law.

It will interest some of your readers to learn that arrangements are in active progress for holding the Third International Anti-Vaccination Congress at Berlin in the month of August, when many distinguished professors of medicine and hygiene, statisticians, publicists and jurists have already promised to be present to take part in the proceedings. Amongst those who are interested in this international movement against compulsory disease are Mr. Herbert Spencer; Mr. F. W. Newman, Emeritus Professor; Prof. Mayor of Cambridge University; Dr. Fabius, Professor of Jurisprudence, Amsterdam; Dr. G. F. Kolb, Member Extraordinary of the Royal Statistical Commission of Bavaria; Dr. Emery J. Coderre, Professor of Materia Medica, Victoria University, Montreal; Prof. Moses C. Tyler, of Cornell University, New York; Dr. Robert Collyer, of New York; Rektor P. A. Siljeström of Sweden, etc., etc.

The grounds for this opposition are the accumulation of unimpeachable evidence that while on the one hand the municipal and national statistical returns from all European States demonstrate that vaccination, both humanized and bovine, as practiced for eighty years, has had no influence in either arresting or diminishing small-pox, it has, on the other hand, been the means of inducing a variety of frightful disorders, thereby greatly increasing infant mortality, and deteriorating the public health. A bill is now before the House of Commons for the repeal of the Compulsory Clauses of the Vaccination Acts, which has passed the first reading by a majority of forty on a division, including the Prime Minister, Mr. W. E. Gladstone, Mr. John Bright, Mr. W. E. Forster, Sir William Harcourt, Lord Hartington, Sir Chas. Dilke, Mr. P. A. Taylor, and all the leading members of the liberal party; the opponents being chiefly Home Rulers and Obstructionists. The second reading was announced for the 21st June, but is not expected to come off before July or August, owing to obstruction to ordinary legislation, caused by the caliginous state of affairs in Ireland.

On Thursday last, Mr. C. H. Hopwood called attention to the tragedy in Algiers, fifty-eight young recruits of the Fourth Regiment of Zouaves having been inoculated with the most terrible of all diseases by vaccination, as reported by certain Algerian, French and English journals. The President of the Local Government Board stated that he had directed another application to be addressed to the Foreign Office for further details as to this painful disaster.

I am, sir, yours faithfully,
WILLIAM TEBB.
7 Albert Road, Regent's Park, London,
June 16th, 1882.

KEEPING COOL.—"During the terrible hot nights of the first weeks of July," said a gentleman who had spent several years in South America, "I slept comfortably and kept cool by adopting the plan which I learned and found practiced in the torrid climate of South America. Just before retiring take a cool bath, not violent, but cooling, after which retire without drying the body. The result is astonishing—it is much like that produced by sprinkling water on the floor in the evening. The water absorbs the heat, and as it evaporates throws the heat off with it, leaving the body dry and cool. If the bath is not convenient, sprinkle the bed with water. If both can be done it is better. In South America the beds are all sprinkled just before retiring, otherwise it would be about impossible to obtain any sleep. The recipe is one that is infallible, as I know from long experience, and there is no danger in it."

For the Banner of Light. A FRIEND'S ADVICE.

BY THE LATE ROBERT ANDERSON.

Allow me, my friend, a friend's privilege
To drop a few words in your ear:
You have lived a long time in the mortal,
And wrought foolish things, I much fear;
But the summer of life is not ended,
And its fruits may be gathered, you know,
By all who will act on this maxim:
Water and weed as you go.

The field of this life is a broad one,
And much precious seed has been sown;
Some of it's crushed by the wild weeds,
And some of it's covered with stone;
It needs all the care and attention
That mortals can give it, I know;
So take my advice, and be careful
To water and weed as you go.

The frost and the snow of the winter
The sun's rays are melting away,
Bringing a sight of the wildwood,
And the beautiful flowers of May;
Teaching us all the importance
To look to the seed that we sow,
And mind well the lesson I've told you:
Water and weed as you go.

The spring will be here with its promise,
And speak from the green-covered sod,
In flowers that show by their splendor
The manifold wisdom of God.
Oh, man! heed the lesson they teach thee—
That life from the Father doth flow;
So make it as pure as the flowers,
And water and weed as you go.

The fruitage will come in its season—
A reward for your toil and your care;
Then see that those in the shadow
A part of your harvest shall share.
This is the voice of the Spirit—
To brothers and sisters below:
Be sure, while you dwell in the mortal,
To water and weed as you go.

"Spirits in Prison."

Abstract of a Lecture delivered before the Portsmouth, N. H., Society of Spiritualists,
BY CHARLES W. GARDNER.

Mental bondage is our theme to-day. And in order to discuss the subject properly, we must, for the time at least, obliterate the dividing line that separates the world of mortals from the world of spirits, although it is more of an imaginary line than a real one; for our faith has proved to us beyond gainsaying that spirits mingle with us as freely as we mortals do with one another. Yet to remove this barrier from even the imagination is necessary, because the bondage to which I shall call your attention is precisely the same in the other life as it is in this. The individuality is so thoroughly retained that the same eccentricities, the same faults, the same characteristics, mark the spirit; and if we can keep this in mind it will help us into the consciousness of the ever-presence of the spirit—help us to live as though not only God sees us, but as though our friends or our acquaintances in spirit-life were near us, with us, and cognizant of the little acts of our lives, that we used to think were hidden forever. When such a belief takes such possession of us so that we feel it in every fibre of our being, we are better men and women, because of its refining and purifying effect upon the soul.

The mind of man is fettered more or less by his prejudices; and these prejudices are not wholly an inheritance, but have grown up with or by a wrong education. I have no doubt that a part of these prejudices inhere in the blood, inasmuch that a child born of bigoted parents is more likely to be narrow in his religious views (even if liberally taught) than he whose parents or more remote ancestors were broad and charitable. We get into grooves of habit, and follow in them as the wheel follows the rut in the highway. We are all more or less affected by our early religious training; but the greatest obstacle to religious improvement is now and always has been a willingness on the part of the masses to allow some one to do their thinking for them. A minister or priest can utter the most absurd statements and canting phrases concerning the future, and they are accepted without the slightest mental questioning. The tendency of this evil, yea, the result of it, has been to make religious imbeciles of us, so weak mentally that there is no strength of mind to prompt us to combat error. Let us for a moment illustrate our position by introducing one or more familiar beliefs.

Here is a devout Catholic. His education and training compel him to believe in and help support the Roman Catholic Church, and to disbelieve everything not in harmony with its forms and ceremonies and teachings. He goes to the confessional and pours into the private ear of his priest the list of sins that he has committed since his last acknowledgment of guilt; the confessor hears him patiently, and for a pecuniary consideration relieves the penitent of his burden of sin; he goes to mass on the day following, and partakes of the magic wafer; he is then free to follow the passions of his nature until he is again choked by the multiplicity of his transgressions. Now he is prejudiced against any other method of religion that will not accord with this scapegoat belief. And as it is wholly untrue, and he does not escape the penalty of one single overt act, he is a spirit in prison. Just so with the devotee of the English church. He faithfully reads his collects and chants his litanies, contributes to the various charity appeals, and his round of duty is ended; and he goes free, or thinks he does. Of course such an one must necessarily feel that there is no way to heaven save through and by this meaningless and empty habit, and he is prejudiced against those who do not share with him in his faith. Is he not a spirit in prison? Take the Methodist. He is a little more spiritually-minded at the start, and believes in pious singing, supplication and the propitiatory offering of Jesus. He believes that if we sin we "have" an advocate with the Father, even Jesus Christ the righteous. And so his life is one alternating series of hopes and fears, of revivals and depressions; down by the cold streams of Babylon with his harp hung upon the willows to-day, and to-morrow on Pishgal's top, exulting over the sight of the Beulah land. All of which being wrong, as I will try to show, he, too, when the dread summons of death comes, is uncertain about his fate, and trusts in the efficacy of the blood of the Saviour to make his future happiness secure. Like all the beliefs that I have quoted, this, too, has its scapegoat, and its devotees are prejudiced against every faith but their own, because it affords them such a convenient process of escape from the consequences of a life of wrong doing.

Even the liberal churches, who are a step in advance of these evangelicals, are prone to be a little uncharitable toward their less clear-sighted fellows; they allow their prejudices to confine them too exclusively to their own sects, and are not fully clear from the charge of bigotry. True, they do not believe in the mediator-

ship of Jesus, but they do believe in building up their church; and besides, there is a certain degree of exclusiveness about them that is not as inviting and as charitable as it should be to entitle them to the name of freed spirits. Materialists and free-thinkers, likewise, are so wedded to their own views that they are far from being free in thought, and are quite as strong in their prejudices as those who do not claim so much. Even the Spiritualists themselves are often found contending for some immaterial point in the writings or sayings of one another that is contrary to the spirit of truth; thus proving that some of them are chained by the bonds of bigotry. This hasty review of these different types of believers and unbelievers is merely made for the purpose of illustrating the condition of those who are so wrapped in the admiration of their own sect, or their own belief, that they lose sight of the great object of their faith, which is, or should be, spiritual growth.

Growth is a law of nature. We all assent to this as applied to the material world, but when we approach the spiritual, some of us are apt to forget that this is as true of the spirit as it is of the body, or anything in the physical world. Growth is a law of the spirit. It runs through the whole system of the Infinite One. It begins with the infinitesimal atom, and continues to boundless universes that are lost to us in space. Now if we can grasp this truth we shall be able to see that there is something better for us than the weary treadmill round of any creed, no matter what its name or its claim. I am not forgetful of another class of minds that are numbered among those spirits in prisons. I allude to those who have never known what religion is; who are utter strangers to any spiritual emotions whatever; who, from the circumstances of their birth and education, have never been privileged to learn anything concerning the glories of the higher spheres. It may be asked, "if all of those whom you have quoted are in mental bondage, because of their being prejudiced in favor of their own views, how is it that every one should not be classed in this category?" By this simple test: Any one who has so far advanced as to be able to see that there is some truth in all religions, in the Catholic, the Episcopalian, the Methodist, the Baptist, the Unitarian, and that just in the proportion as these several creeds recognize the divine spirit in man, reaching out for the Infinite, just so far are they freed from theological or creedal fetters. In other words, nothing is true but God, and the more we progress toward him the more light we shall get to illuminate our way, and enable us to understand and comprehend our destiny. So you see creeds are nothing, beliefs are nothing, doctrines are nothing, church organizations are nothing, all forms and ceremonies are nothing—I mean of themselves alone—in the face of this great fact, that God is our Father (your Father and my Father), and that his divinity, his spirit, is in every one, whether saint or sinner (only differing in degrees of development), and one day, far distant it may be, as surely as God lives will every knee bow to this cardinal truth, and every tongue confess his name. In other words, changing the eighth commandment into a prophecy, "Thou shalt (one day) love the Lord with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."

"Well," say you, "in my present position this seems impossible." I admit it. But I know that what I tell you is the living truth. It is because you are in prison that you indulge in gloomy forebodings and misapprehensions. Now, if you should visit any of the thousands of jails or prisons that disgrace our land to-day, and could call upon the inmates and whisper to them a means of escape whereby they would incur no risk of personal harm, and should make it plain to them that the plan could not possibly fail, and that when once free they could by no possibility be retaken, but that they would be forever free, how many do you suppose would not grasp at the offer and act upon the suggestion? Not one. Now you are in the prison-house of the mind; and I have for you a method of escape from this bondage that is far worse than any that could be inflicted upon the material form, because death will relieve us from that; but there is no death to the spirit. And it may be summed up in one word—"Think." Just set your thoughts in motion in this way: What am I, where am I, and what is my destiny? I am a human soul; I am unhappy; my destiny is, or ought to be, happiness. Then pray for light. Let the prayer be made in a penitent, humble spirit, and say—"I am needy, and I desire to be shown the true way. Show me how I may be able to get out of this darkness and gloom and into the beautiful light that is said to prevail in the higher spheres." No sooner shall you thus pray in a humble and a contrite spirit, than you shall have the aid of higher intelligences who will gladly point out to you the path of ascent out of the gloom and up into the freedom of the light of God.

Oh! how many beautiful spirits are waiting now to help you. Their mission is to lift up the bowed down, the unfortunate ones in darkness. How gladly they perform it. And the glories that await you, if you will but be led by them, are not in your mind to conceive. Paul saw them, and his testimony was that they were unspeakable, unutterable. I wish I could show you a glimpse of the love of God. I long to take you by the hand, however ignorant or despised you may be, and tell you the possibilities of your spirit. I assume that happiness is what all desire. It is a law of nature, as immutable as the laws of cohesion and attraction, that no spirit can rest until he is happy. This being correct, then, it is safe to infer that all desire the genuine article. Just as it is with everything else, the counterfeit, the spurious, the deceptive is unreliable, is soon detected, and, as we have said, is like the vapor—it does not stand the test of trial. Now if you want true happiness never undertake to get it at the expense of the happiness of another; because it will come back upon you in ten-fold force. If you are making your fellow-man or your fellow-spirit miserable by your pleasure, remember that you are getting a counterfeit article. True enjoyment of the mind comes from trying to make others happy. Just as long as we are seeking our own good, our own pleasure, our own comfort alone, just so long are we not only wronging our neighbor but we are defrauding ourselves. So, my friend, wherever you are, no matter what your surroundings are, it is in your power to help some one; to speak a word of cheer, to help others to something or some element that you possess, and of which they are deprived. In short, to help—to help them. What a depth of meaning there is in that little word of four letters.

In reviewing my own life, I can see nothing but a constant mission of the dear angels in my behalf, trying to get me to stand upon my feet.

An ignorant, wayward, wandering spirit was I, seeking rest and finding none, until at last my fetters were broken, my soul stood erect; the scales fell from my eyes, and I saw at first (like the blind man whose eyes Jesus opened) "men as trees walking," but through my dear celestial guides everything soon began to assume a natural shape, until a flood of infinite light and love burst in upon me, illuminating every object about me. I have been eleven years getting into this light, and only allude to it now for the purpose of inspiring some poor soul to go and do likewise. I am not competent to assume the rôle of an instructor. I am simply trying to throw upon your minds the light of the infinite love of the Father that has poured in upon me. My whole being is thrilled with delight when I contemplate the beautiful and bounteous provision that He has made for his children. I hail with reverence the faintest breath of air; I bow in humility to the lovely flower, to the tiny blade of grass, to the atom of dust, because I recognize in all of these the mysterious presence of the Infinite as the source of them all; and though all these may disappear and seemingly perish; though this earth may pass away and all relapse into seeming chaos and confusion, I know that it will all be right; for, amidst this "wreck of matter and crush of worlds," God lives, and because He lives, you and I shall live also; for from him we came and to him we shall return.

Standing, then, upon this Rock of Ages, I can see for you a liberty of the spirit that shall open to you boundless fields of knowledge—that shall develop for you a new era of happiness hitherto unknown—that shall place you in communication with intelligences whose atmosphere is Love and whose every movement is in perfect harmony with the Father's will. Spiritualism teaches me this truth—or rather it brings it to my vision. The old theology of Orthodoxy never disclosed such broad and heavenly views of the possibilities of the spirit. In its intense narrowness it limited one to the "hundred and forty and four thousand saints" that had their robes washed and made white in the Blood of the Lamb," and to the New Jerusalem that could be measured by feet and inches, surrounded by great high walls to indicate its exclusiveness.

But my faith, our faith, takes all; all who will—whether they conclude to do so in this life or the next—may come and prove the truth of what I have said. And for their pleasure or gratification, instead of being confined within four square walls, they may have the roaming of the eternal fields of space, as soon as their spirits are sufficiently educated to do so. And as fast as they acquire knowledge there will be provided for them the most glorious opportunities for applying it, thus making life one eternal round of delightful change that shall indeed be heaven to its possessor.

"Oh! ye who dare not trust the soul
To guide you in your heavenward way—
Who turn from its divine control,
Blind superstition to obey,
Know that at length shall come an hour,
When darkness shall be changed to light,
And Truth, majestic in her power,
Shall vindicate her ancient right.

Beyond the dim and distant line,
Which bounds the vision of to-day,
Great stars of truth shall rise and shine
With steady and unclouded ray;
And calm, brave souls, who through the night
Have waited patiently and long,
Will see these heralds of the light,
And feel themselves in truth made strong.

We do not ask for forms and creeds,
Or useless dogmas, old or new,
But we do ask for Christian deeds,
With man's progression full in view.

Oh! ye who dare not trust the soul
To guide you in the way to heaven,
Remember that the lifeless whole
Is quickened by the hidden leaven;
And they who, fearlessly and free,
The rugged heights of life ascend,
With one united voice agree,
"It can be trusted to the end."

Remarkable Cure by Laying On of Hands.

While J. L. Newman, of Room 4, 8½ Montgomery Place, Boston, is too well-known as a successful practitioner in the way of healing by laying on of hands to require the making of any special effort on our part to call him into notice, yet it is but just to the suffering public and to the cause of "Independent" remedial methods against which Allopathy trains its heaviest guns, that we place before our readers the following testimonial which is forwarded us by one of his grateful patrons (whose name we have at this office) that others in like desperate circumstances may be put in the way of obtaining relief; and thinking people may be led to comprehend the true animus of the "Regulars" who would willingly, if they could, invoke the power of law to put down magnetic healing everywhere:

"I wish to bring to notice a case of spinal curvature which has been successfully cured by one of our well-known Magnetic Healers, Mr. Joseph L. Newman. Three years ago my daughter fell while at play upon the ice, curving the lower portion of the spinal column, and so wrenching the ligaments that the left hip and right shoulder were thrown forward to such an extent that I feared deformity and lifelong suffering were inevitable. After consulting several physicians I was advised by the most eminent to have a spinal jacket applied composed of steel spiral springs encased in thick material, uncomfortable and heavy to wear. This jacket was worn by my child until the past winter, when Mr. Newman generously offered to take the case under his charge, firmly believing it could be cured. I removed the jacket immediately, and after ten magnetic treatments by him at intervals, all appearance of curvature disappeared, and the child is now enjoying a perfect form and as good health as I could wish, being able to devote from two to four hours to instrumental practice every day.

Words are insufficient to express the gratitude which we all feel toward this noble friend. I have not asked Mr. Newman's consent to place before the public this account of his wonderful power, but I am always anxious to have credit awarded where it is justly belongs; and as I can prove all that I have said, I hope you will not be unwilling to lend me your aid in so doing, but will give this account to your readers.
Boston, June 11th, 1882.

The Baptists have always been unhappy about the word "baptism." When the best scholars who could be found on two continents and the British Islands retained in the new version the word "baptize," instead of changing it to "immerse," there was a prolonged denominational convulsion and a free use of adjectives that savored of the obnoxious. Now, however, the evil is to be rectified, and the Baptists are to have a bible of their own—a sort of sectarian bible—unlike any other bible that was ever written, and in some respects unlike the one written by the Apostles; and whether it is to be a Christian bible or not it is certainly to be a Baptist bible, for the word "baptize" is to be "evicted" and "immerse" is to have its place whether it belongs there or not. The Baptists were in their prime about the time of the flood, and since then they have had too little water.

Banner Correspondence.

Michigan.

REPLY OF SECRETARY MCCrackEN to the request made of him personally by Dr. Henry Randall Waite, of Washington, D. C., for statistics bearing on Spiritualism in its relations to the 10th U. S. Census:

SIR:—I have before me your communication addressed concurrently to various persons asking for lists of Spiritualist Societies. The care exercised by the Census Bureau to procure accurate information to be embodied in the reports of the tenth census can elicit only expressions of commendation, and the Spiritualists of Michigan, for whom in a degree I am privileged to speak officially, will appreciate the spirit of justice which gives them recognition as a factor in the social state.

But it would be wholly impossible to supply you with information in the form asked for, that would be of value, and I can only answer your request in a summary way. No list of Spiritualist Societies that could be given would afford even an approximate idea of the number of Spiritualists in the country, which I suppose is the object sought. There has always been a strong repugnance among Spiritualists to organization, and where organizations have been maintained they are purely of a business character. There are perhaps two principal reasons for this: One is a fear that organization may crystallize into dogma, and the other is a feeling that Spiritualists are not to be classified in any sense as a religious sect, holding that the spiritual philosophy should permeate the whole body of society, and being unwilling for that reason to accept a position that would define them as a special or isolated part of society. While some Spiritualists still cherish the word religion, and retain some semblance of religious forms in their exercises, I think that the majority of them hold that Spiritualism is not a religion, but a philosophy, and a newly opened door leading to a greater realm of discovery beyond.

There is in Michigan an organization known as the Michigan State Association of Spiritualists and Liberalists. There are a number of local societies in affiliation with it, but it would be impossible to say how many, as no system of reports has been instituted. Of the membership cooperating with the organization, probably about 20 per cent. are not Spiritualists, but are known generally as Liberalists. But the organization does not in any considerable degree represent the Spiritualists of the State, for the reasons before given. Spiritualists are in every hamlet and in almost every school district. Large numbers of them are associated with the churches from social considerations, especially those churches representing what is called Liberal Christianity. In a late declaratory resolution, the number of Spiritualists in Michigan is assumed to be in round numbers, 40,000, which I feel well assured is not an over-estimate. With respect,

S. H. MCCrackEN,
Sec'y State Association, Spiritualists and Liberalists.

KALAMAZOO.—Fred J. Perkins writes: "As a matter of almost universal public interest in this place seems to be the investigation of spiritualistic phenomena, and as many of our most influential and leading citizens are becoming brave enough to investigate, the conclusion must be formed that Spiritualism is at least awakening the people. Men and women of sound sense seem to be awakening to the facts of Spiritualism, and also to realize that after all there may be something in this philosophy that is worthy of investigation. There seems to be a lack of mental and moral sustenance in the conglomerated food for thought furnished by most of our clergymen on the Sabbath day.

At our little hall, almost every Sunday are to be seen men of church opinions and church prejudices. Their reason or excuse for coming is because our platform is free, and because any one may advance his or her opinions, whether they agree with ours or not. This, it seems to me, is a sure indication that there is an undercurrent of liberality flowing through the churches which, like a ray of sunshine through a dark cloud, lightens up the dark caverns of superstition, makes the ghosts of ignorance and priestcraft cower and tremble.

We have very interesting conference meetings here in Kalamazoo, and some very good séances, also some very fine mediums. There seems to be a growing interest in this blessed philosophy of the continuity of life. It cheers and consoles when everything else fails. When the human heart is torn and bleeding, and lies quivering in anguish, Spiritualism whispers of life beyond, telling us that the loved one whose form lies before us has only taken one more step in the path of progression, and instead of being dead is living still, anxious to prove to us that life is eternal, unquenchable, and never can be destroyed either by God's decree or the fires of a 'burning hell.' In every human heart there is a righteous rebellion innate in the soul, crying out against the monstrous idea that our bereavements and sorrows are the direct interpositions of Divine Providence, that all our afflictions are for the glory and honor of an angry God. The very thought is infamous. May the day-star of reason and the brilliant light of science hasten the day when all shadows of the past which have darkened the minds and saddened the hearts of men shall bury themselves forever in oblivion, and all men have the boldness to say, 'I will have free thought, free speech, and a free country.'"

New York.

WESTFIELD.—S. G. McEwen writes: "The cause of Spiritualism in these parts is making some headway, notwithstanding the strong prejudices that exist in high quarters, so called, and especially fostered by the church and clergy. It is evident, however, that the Orthodox guns are less and less heard; only now and then a distant reverberation strikes faintly upon the ear. Mighty still are the 'watchmen upon Zion's walls,' indicating that they are beginning to see that this rising power may be, after all, one of truth, and eventually one to overthrow and supersede the old theologies that have so long ruled the world. There is no doubt but what thousands of the clergy are beginning to think. Of course they keep their thoughts to themselves mainly; but they cannot but begin to see the handwriting on the wall. One reason of the opposition waged by the priesthood is and has been because the teachings of spirits repudiate almost entirely the claims and pretensions of the church. Here is the secret. The clergy do not want it true that there is no local heaven where only the saints dwell, and no local hell where the rest of mankind are to meet their fate irrevocably. This idea of development and progression in another life for 'the lost' is so different from the old doctrines, they cannot endure to give the subject one serious thought or one single investigation. They will come to it at last. The mediums of our country are to be credited for this rapid advance of Spiritualism. The tests that are given to thousands all over our land are convincing almost as many as witness them. The bigots are constantly hearing about them, and they cannot but wonder what it all means."

OWEGO.—S. Putney furnishes the following as "Something to Think Of": "A neighbor, a man having no faith in Spiritualism, attended the funeral of his niece. After the funeral his nephew, a child about three years old, sitting on his lap, commenced feeling around in front of him as though endeavoring to reach something in open space. Being asked what he was reaching for, he said, 'Hattie! Hattie!' the name of the one just buried. The man said it set him to thinking."

LA FARGEVILLE.—H. J. Kilburn writes: "We have been holding sittings in this place the past four months to develop a medium, and so

far we feel that we have been blessed for the time spent in this good purpose. There is a lady developing for a trance speaker through whom there will in time be given some fine lectures."

SCIENEVUS.—J. B. Robinson, upon renewing his subscription, writes that it will afford him much pleasure to entertain any reliable medium or speaker who may be disposed to visit this place.

Ohio.

CINCINNATI.—Materializing séances in the Queen City of the West are described by K. G. Walker as follows: "Mrs. Belle Fletcher holds séances every two weeks. About twenty-seven persons were present last Friday night. Spirits from that of a small child to tall and gray-haired men came out in full view from the cabinet, and were nearly all recognized by friends present. Quite an old lady recognized her husband, who called her by name. He has been in the spirit-world more than thirty years.

A gentleman from Philadelphia has had several private sittings with the medium, during which she was controlled by his wife and little daughter. His spirit wife assured him that if he would remain in the city, and attend the séance to be held last Friday night, she would reveal herself to him as he had known her in this life. He came, bringing with him a beautiful bouquet, which he placed in a vase on the stand about two feet from the cabinet. The spirit, according to promise, materialized, came from the cabinet, took the flowers, and placed them in her husband's lap, and returned. He asked her if she would come and get them again; she replied that she would if they would sing. During the singing she came for them, taking them into the cabinet with her; then appearing for the third time, placed them in the vase from which they were first taken. The spirit of a child materialized, and spoke in German. A German lady present, Mrs. Overnesser, of Newport, Ky., was asked if the language used was correct, and replied that it was very pure German. The spirit of an old man, about six feet high, came out, plainly showing his hollow cheeks, and then leaned over until his long curling hair covered his face, and mingled with his gray beard. 'Mingo,' the medium's Indian control, also appeared. He and Blackfoot together usually give very fine tests at Mrs. F.'s public séances, Thursday and Sunday evenings. Many other spirits appeared, two and three at a time, coming entirely outside the cabinet. Lastly came little Nannie Keniston, who went to the spirit-world when almost an infant, who materialized, and remained outside the cabinet fully five minutes, distributing flowers to all she could reach, having first requested a gentleman to loosen a bouquet for her.

It is such manifestations as these that are most convincing proofs of the immortality of the soul, and the absolute reality of life beyond. All, even the stoutest skeptics, went home awed and impressed by the wonderful things they had witnessed. Mrs. Fletcher's cabinet is of the simplest construction, being only a curtain stretched across one corner of the room, and remains open until after the circle is formed. Everything is done in a light bright enough to distinguish every object in the room. It is a positive treat to attend her séances; and I do not know how to do the readers of your paper a greater favor than to advise them to go to see Mrs. Fletcher if ever the opportunity offers. She gives sittings daily. Her residence is 51 Laurel street, Cincinnati."

MOUNT LEBANON.—A. E. Hollister writes: "I have been deeply interested in Rev. F. J. Briggs' articles on 'The Mytho-Zodiac Theory of Religions.' I believe they will do good among a large class of truth-seeking people who have not the means to consult authorities. The mere statement of Dupuis's design, by one of his biographers, stamps his work as one of the most stupendous myths ever invented. It is the truth we want—something solid to build on. A myth and a mirage in the desert have points of resemblance, both being deceptive appearances formed by a misconception of something real—give us the REAL, out of which truth-lovers may construct their own ideals."

Colorado.

GOLDEN.—N. G. Sayles writes: "On the fourth page of your issue of May 13th I find the first question asked to be, 'Is there any cure or relief for the distressing complaint called asthma?'"

"Thank God and the good angels, I am able to answer yes; for being a confirmed asthmatic I fled to these mountains in 1868 to keep from choking to death, and found immediate relief, and was at a loss for several years to account for my sudden improvement. I took to measuring myself around the chest and weighing myself on passing back and forth from Iowa to Colorado, and discovered that I weighed near three pounds less, and measured nearly three inches more about the thorax in Colorado than in Iowa, hence giving much more room for inflation, and thereby relief. All the cause I can see for this is that we are here living about one and a half mile higher than in Iowa. But I was still at a loss to account accurately for my sudden recovery for several years, until reading the jail journal of the Irish patriot, John Mitchell, who was banished in 1848 to the Island of Bermuda, where doctors generally say asthmatics find relief. However, he being an asthmatic, and confined there in a Government vessel, was much worse; in fact, came near dying; but on being removed to Van Dieman's Land, and kept there four years, and much exposed, had no asthma for a long time. I did not see why this was until, on getting half through the book, of near four hundred pages, it revealed the fact of his residence being at an altitude of from four to six thousand feet above the level of the sea; when the fact sprang on my mind that it was the altitude solely that brought us poor creatures relief here. For several years now I have advised people, or asthmatics of the East, to go on to their highest mountains, with universal success thus far, and I really believe our Eastern mountains are better for us asthmatics than Colorado, for they have a more humid atmosphere. I have known people to be compelled to hasten from this country on account of its dryness.

Now, my friends, I am an invalid and always expect to be; but I am quite sure that the mountains of New England are just as good for us humped-up wheezers as Colorado."

Nevada.

RENO.—Martha J. Younglove writes, upon renewing her subscription: "You get so many compliments for your excellent paper that I would say something to the contrary if I could in any way 'pick a bone' with you. All points of the fortress are invulnerable to any shafts that might be sent, so I will not venture any puny attempt to demolish what is so perfect in mechanism and architecture. You stand

will be entitled to a copy of the BANNER OF LIGHT
year, provided a marked paper is forwarded to this o.

Message Department.

Public Free-Circle Meetings.
Are held at the BANNER OF LIGHT OFFICE, corner of
Providence street and Montgomery street, every
Friday and Saturday afternoon, from 2 o'clock to 4
o'clock. The meetings will be open at 2 o'clock, and services
commence at 2:30 o'clock, at which time the doors
will be closed, allowing no access to the conclusion of
the service, except in case of absolute necessity. The pub-
lic are cordially invited.

The Message Department under the above heading in-
dicates that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil—con-
sequently those who pass from the earthly sphere to the spir-
itual state, eventually progress to a higher condition.
We ask the reader to receive no doctrine put forth by
spirits in these columns that does not comport with his or
her own. All express as much of truth as they perceive—
no more.

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

As our spirit-friends desire to be held natural flowers
upon our circle-room table, we solicit donations of such
from the friends in earth-life who may feel that it is a pleas-
ure to place upon the altar of spirituality their floral offer-
ings.

We invite written questions for answer at these
meetings.

Miss Shelhamer wishes it distinctly understood that she
gives no private sittings at any time; neither does she re-
ceive visitors on any day, except by appointment.

Letters of inquiry in regard to this department of the
Banner should not be addressed to the medium in any case.
LEWIS B. WILSON, Chairman.

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

Public Sance, May 5th, 1882.

Invocation.

Oh, Lord of Life! Oh, God of Eternity! Thine Mighty
Spirit, embracing time and space, transcending all
things of finite sense, we bow before thee in praise
and adoration at this hour, not bringing unto thy altar
the offerings of service speech or adulation, but bear-
ing up our souls' highest desire to thee, the fragrance
of the immortal spirits within, that chant their songs
of rejoicing and of blessing because of life and con-
scious being. We would offer up to thee the homage
of our souls; we would join the anthems of holy peace
and gratitude; we would listen to the hymns that an-
gels sing before thee, in the corridors of thy eternal
home, and as the grand psalm swells and rolls aloft,
may its strains fall downward into the human heart
that is straining to catch something of the immortal
life, something that will assure the yearning spirit
within that there is a future for every soul, and that
conscious being still rolls on and on through the ages
yet to be. May each sorrowing one in the mortal re-
ceive from their ascended loved ones those glowing
trails of life which they have gained from thee and
from thy celestial hosts, and may each soul be elevated,
strengthened and comforted in its struggle with the
mortal of earth, until they shall feel trusted in spirit,
raised above the perplexities and cares of mortality,
and reach out in the interior life toward thy realms
of beauty and of wisdom, in order to receive those spir-
itual gifts which will enable them to grow and
grow forever and forever. And oh! may those
spirits who desire to return at this hour, and speak
for themselves concerning their immortal life, be given
strength and courage, that they may plant the little seed
within the human heart; that they may water it with love
and sympathy, and watch over those dear ones in the
mortal who delight to learn of thee and thy laws, and
may we all come together in harmony of soul, and in
unison of purpose, and do thy will, even as we under-
stand it best.

Questions and Answers.

CONTROLLING SPIRIT.—You may proceed with
your questions, Mr. Chairman.

Q.—[By D. A. Wilcox, Woodstock, Vt.]
Who were the controlling spirits of Jesus, John
and the mediums of their time?

A.—[By A. B. D.] In the days
of Jesus and the apostles bands of wise and well-
informed spirits, whose study was the condition
of humanity, and whose mission was the elevation
of mankind, in rendering their assistance
to progress and rise above those conditions
which weighed them down, sought mediums
upon the earth—as is done to-day—whom they
could use as instrumentalities through whom to
convey to the minds of spirits the laws of the spir-
itual world, and forward their work among mankind.
Such mediums were Jesus, John, the apostles
and many others of the olden time. It would
be useless, even were it possible, for us to name
the spirits controlling those mediums, for we
have no means of identifying them to the sat-
isfaction of mortals.

Q.—[By A. B. D.] Are all persons endowed
with the ability to go wherever they wish in
the spirit-world?

A.—Upon the earth, the man possessing mat-
terial wealth has at his command power and the
means to travel wherever he desires; but the
man of poverty is limited to his surroundings,
is weighed down by conditions and cannot
journey to any distance. In the spiritual world,
he who is largely possessed of spiritual wealth,
that is, knowledge concerning the laws of the spir-
itual, and wisdom in order to understand how
to apply the knowledge which he possesses for
the unfoldment of his own powers, is enabled
to travel wherever he desires, and is not limited
by conditions; but he who is poor in spir-
itual attainments, whose desires are of the
earth, earthly, whose proclivities tend down-
ward instead of upward, is limited in his pow-
ers, through the darkness of the material en-
veloping from such a spirit, he is unable to see
clearly any distance, and consequently, until
his aspirations become developed and reach
upward for something higher and better, he is
tethered to a certain locality. But spirits who
are aspirational in their natures, who seek for
knowledge, to become learned through their
own endeavors, are enabled to go whithersoever
they will; and those who, by the conditions of
these conditions are limited in their powers.

Q.—Do the changes of our atmosphere have
any effect on those spirits who devote their en-
ergies to ministrations on earth?

A.—When a spirit is in close contact with a
mortal medium, he has possession of her organ-
ism, or is exerting a powerful influence upon
her mind, that spirit will realize and sense
whatever atmospheric conditions affect the me-
dium at the time; but when his control of the
instrument is loosened and he becomes sepa-
rated from her, although he still remains within
the confines of the earthly sphere, he is un-
affected by its atmospheric conditions. Those
individuals in earthly life whose lives are spir-
itual, whose tendencies are toward the highest
in life, who desire to live right as near as they
can, and endeavor to learn more and more of
existence in order to better their comprehension
spiritually as well as materially, attract to
their homes spirits of an exalted nature who
delight to minister to them in affliction, or in
need of instruction. Such spirits receive as-
sistance from the mortals who give them wel-
come; they can absorb from the aura surround-
ing these individuals elements from which they
weave a sort of protective armor, themselves while
in contact with physical life, this covering of a
magnetic, and at the same time electric na-
ture, renders the spirits impervious to the at-
mospheric conditions of mortality, and also
enables them to resist the friction which sur-
rounds them in mortal life. While receiving this
magnetic power from the individuals of
earth, such spirits also in turn impart strength
and influence of peace and of blessing to
those with whom they come in contact.

Rev. Jacob D. Sears.

I am as one who stands in the outer vestibule
of a mighty temple, and who hesitates to enter,
feeling that he will intrude, knowing that he is
about to gaze upon the mysteries and secrets
which have hitherto been veiled to his vision.
I am as one treading upon holy ground, and
yet who understands not whither it tends, nor
where he is about to take up his abiding place;
for, as I find myself constantly drifting away
further and further from material conditions,
from those surroundings which were mine in
the mortal life, and standing upon the threshold
of a new existence which opens before me, so
much broader, larger, and more comprehensive
than I ever anticipated, I stand in awe and
amazement almost, not daring to step in ad-
vance, for fear I may make a mistake. Yet as I
gaze around me and begin to learn that spir-
itual life is broad and free, and that its scope
widens out before the spirit as he advances, step
by step, in learning, in the attainment of wis-
dom and truth, I feel that I must return to
mortal life, and there, falteringly and in a fee-
ble manner, express myself to those who knew
me in the past. I assure them that I have
found the life eternal, which has not separated
me from any mortal life, nor taken me away
from any dear one in the spiritual world, but
which has given me many opportunities of com-
ing into closer and holier communion with the
true and dear of both worlds.

Humbly as a little child, I have returned to
learn a lesson from you, who understand some-
thing of the spiritual laws of the universe; who
have learned something of the method of spir-
itual control over matter, of which I confess my-
self profoundly ignorant. And yet when I stood
in mortal life I was numbered among the teach-
ers of earth, we looked upon one who could
open the way to eternal life, and feed the hun-
gry, the spiritually starving; who could give
forth something that would strengthen and
elevate the inner man, and guide him upward
from material life toward the land of eternal
glory! I sought to perform my duty faithfully
and well; and yet, as I stand apart from the
physical life, and review my past career, I can
perceive the many, many shadows enveloping
me; I can perceive little lines of light that came
to me in moments of quietude, as inspiration
came on high. I did not take hold of those lines
of light as I should have done! I evaded them,
because they appeared of no moment to me;
and now I find, by so doing that I lost the full
flood-tide of eternal truth which might have
dawned upon my spirit, and shed its rays over
my followers during the latter years of my mor-
tal life. I stand alone abashed, feeling that I
have not performed my duty and fulfilled my
mission toward mankind.

And so I return, not to express myself to my
friends and followers merely, but to learn a les-
son of spiritual control, in order that I may re-
ceive an experience which I feel will be of ad-
vantage to me as well as to others, by-and-
by, when I have advanced in spiritual knowl-
edge, combining with wisdom, I may be able to
return and give my hearers higher thoughts,
and unfold to them ideas which will sink into
their souls, take root, and grow in beauty and
light. I know not how this will be. At present
I am coming falteringly, hesitatingly, stumbling
like a little child creeping in the dark, because
I hardly know where to turn for light. I am
directed to your room, and I am told that here
I will receive the first glimmerings of truth
which I require for my unfoldment and ad-
vancement, and that if I will pass out from this
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I shall receive more and more of light, until I
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In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important free thought, but we cannot undertake to endorse the varied scales of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When new papers are forwarded, we will retain them for our inspection, the sender will receive a favor by drawing a line around the article desired, specifying to whom it should be sent. Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind.—John Pierpont.
"Thought-Reading."
In the June number of the *Nineteenth Century* is an article in which, under the above heading, three scientific gentlemen of England, namely, Prof. W. F. Barrett, Edmund Gurney and Frederic W. H. Myers, give an account of a series of experiments carefully conducted by them, going to show that the power of thought-reading, without personal contact, is possessed by some persons.
The common exhibition of what has been called "mind-reading," in which the subject takes the hand, or otherwise comes in physical contact with the person whose mind is to be read, and then proceeds to find or touch some object of which the latter is thinking, have been explained as probably nothing more than "muscle-reading"—that is, the alleged "mind-reading" is believed to be guided to the article sought by a series of slight muscular impulses imparted unconsciously by contact with the one who knows where it is. The series of experiments here described were conducted without physical contact between the operator and the subject, and consisted in endeavors to communicate directly from mind to mind, with no external sign, words, consisting of the names of familiar objects, or of places, or of persons either real or imaginary, or of playing-cards chosen at random. The subjects operated upon were four or five healthy children and a servant girl in the family of an English clergyman, all of whom appeared to be peculiarly gifted with this power of reading thought.
The usual mode of procedure was to send the child out of the room, and to a distance from the door, while the word or name to be read was being determined on—all possibility of collusion being guarded against—then the child was called in, and, standing a moment, with the eyes on the floor, would utter the first word or name that came into the mind. Sometimes this would be done through the closed door, without the child entering the room, and sometimes the desired word would be known only to the experimenter.
The results showed that in a majority of cases—two hundred and two out of three hundred and eighty-two—the right word or name was given, and in many more a near approximation to it. In some instances there would be a run of from five to eight complete successes without an intervening failure. Such results were regarded as altogether outside the theory of coincidence or chance-guessing.
It was found, moreover, that success in this process of mind-reading depended very much upon certain delicate conditions. Anything which would excite distaste or alarm on the part of the sensitive subjects must be carefully avoided, and fatigue, or the inertness following the partaking of a meal, were very unfavorable; "but of the favorable effect of freedom from constraint, and of a spice of pleasurable excitement, we can speak with entire assurance," say the investigators.
In cases where the names of familiar objects were sought to be obtained, the children said they "seemed to see" the objects; but when names of persons, places, etc., were required, it would appear that they seemed to hear the words from the fact that, in case of failure, words having a similar sound were frequently given. All this is exceedingly significant, as we shall see further on.
The investigators conclude their statement with the suggestion of a hypothesis, purely materialistic, by which to account for these facts, as follows:
"It is quite open to surmise some sort of analogy to the familiar phenomena of the transmission and reception of vibratory energy. A swinging pendulum suspended from a solid support will throw into synchronous vibration another pendulum attached to the same support, if the period of oscillation of the two be the same; the medium of transmission here being the solid material of the support. One tuning-fork or string in unison with another will communicate its impulses through the medium of the air. Glowing particles of a gas, acting through the medium of a luminiferous ether, can throw into sympathetic vibration cool molecules of the same substance at a distance. A permanent magnet brought into a room will throw any surrounding iron into a condition similar to its own; and here the medium of communication is unknown, though the fact is undisputed. Similarly, we may conceive, if we please, that the vibration of molecules of brain-stuff may be communicated to an intervening medium, and so pass under certain circumstances from one brain to another, with a corresponding simultaneity of impressions. No more than in the case of the magnetic phenomena is any investigator bound to determine the medium before inquiring into the fact of transit."

The article concludes with the following most significant hint to materialistic scientists, to which they would do well to give heed:
"On the other hand, the possibility must not be overlooked, that further advances along the lines of research here indicated may necessitate a modification of that general view of the relation of mind to matter to which modern science has long been gravitating."

This hint shows that the investigators have some perception of the important direction in which their observations point.

The hypothesis of communication between brain and brain, by vibratory action, as above stated, induces the editor of *The Nineteenth Century* (James Knowles, Esq.) to append to this article an extract from a paper written by himself in *The Spectator*, in 1880, under the title of "Brain-Waves: a Theory," of which the following is the substance:
"Let it be granted that whenever any action takes place in the brain, a chemical change of its substance takes place also; or, in other words, an atomic movement occurs."
"Let it also be granted that there is, diffused throughout all known space, and permeating the interspaces of all bodies—solid, fluid, or gaseous—an universal, impalpable, elastic ether, or material medium, of surpassing and inconceivable tenacity."
"But if these two assumptions be granted, and the present condition of discovery seems to warrant them, should it not follow that no brain action can take place without creating a wave or undulation in the ether? for the movement of any solid particle submerged in any such medium must create a wave."
"If so, we should have as one result of brain action an undulation or wave in the ethereal medium, all-embracing ether—we should have what I call Brain-Waves proceeding from every brain when in action."
"Each acting, thinking brain, then, would become a centre of undulations transmitted from it in all directions through space. . . . Why might not such undulations, when meeting with and falling upon duly sensitive substances, as if upon the sensitized paper of the photographer, produce impressions, dim portraits of thoughts, as undulations of light produce portraits of objects?"

"The sound-wave passes on through myriads of bodies, and among a million makes but one thing sound or shake to it; a sympathy of structure makes it sensitive, and it alone. A voice or tone may pass unnoted by ten thousand ears, but strike and vibrate one into madness of recollection. . . . If the last brain-waves of life be frequently intense—convulsive in their energy, as the firefly's dying flash is its brightest, and as oftentimes the 'lightening before death' would seem to show—we may perhaps seem to see how it is that apparitions at the hour of death are far more numerous and clear than any other ghost-stories."

"Such oblique methods of communicating between brain and brain (if such there be) would probably but rarely take effect. The influences would be too minute and subtle to tell upon any brain already preoccupied by action of its own, or on any but brains of extreme, perhaps morbid, susceptibility. But if, indeed, there be radiating from living brains any such streams of vibratory movements, such, surely, there must be, these may well have an effect even without speech, and be perhaps the *modus operandi* of the little flash, the mystic hint of the poet—at that dark and strange sphere of half-experiences which the world has never been without."

This theory of vibratory interaction between living brains is by no means a novel one. In substance it was put forth many years ago in this country by that acute mind, the elder Professor Hitechock, of Amherst College, in his notable treatise on *The Telegraphic System of the Universe*, published in his volume entitled *The Religion of Geology*. If well-founded—and we see not on what scientific grounds it can be denied—it not only shows the possibility of intelligent communication between embodied and disembodied (or rather decarnated) minds, but so illustrates the process as to make it readily intelligible.

No thoughtful person can avoid the conclusion that if thought-reading, without external sign, is possible between minds in the body, by means of this subtle, vibratory law, then surely it may be possible between minds one of whom has laid aside the flesh. For, if it be a fact that minds continue to exist after they are freed from the physical tenement, it must be supposed that they exist in organized forms, composed of some subtler substance than, yet analogous to, that of the physical brain and body. The action of this subtler brain must, like that of the physical brain, cause vibrations in the "impalpable ether, of surpassing and inconceivable tenacity," which surrounds every where. It only requires, then, in order to feel these vibrations and thus to read the thoughts of the so-called disembodied, a sufficient degree of sensitiveness and passivity on the part of any person in the body. This sensitiveness and power of passivity give capability for what is called mediumship, of that phase known as mental impressibility.

The children who were the subjects of the experiments described by Prof. Barrett and his associates were perhaps somewhat more than ordinarily sensitive to mental impressions, and would therefore, no doubt, readily have become mediums for communication with the so-called departed, had the experiments taken that direction. Numbers of such sensitives may doubtless be found in every refined community, if properly sought for. The delicate "conditions" for success in thought-reading found necessary by Prof. B. and his co-investigators are precisely such as are requisite for spirit-mediums of the impressionable class, though the requirement of these "conditions" has often been scouted as absurd and nonsensical by ignorant and boorish pseudo-investigators. Moreover, it is usual, if not universal, for impressionable mediums to "seem to see" the objects or scenes concerning which spirits desire to communicate. Sometimes they "seem to see" the words which are to be spoken, as if written in the atmosphere, or on some object held in the hand; and again the ideas to be communicated are presented seemingly to the eye, in symbolic pictures or panoramas, while the accompanying words seem to be pronounced more or less plainly in the ear, either externally or internally, and not unfrequently names are mistaken for others of similar sound. Thus the experience of these thought-readers, so far as it goes, seems entirely parallel to that of one class of spirit-mediums, and is doubtless of the same essential nature, the only difference being that the operator whose mind is read is in the one case in the visible body, and in the other out of it. We trust these investigators will pursue the line of research on which they have entered, as it can have but one result—the demonstration or at least the corroboration of the truth of spirit-communication.

The real individuality, that which thinks and plans and wills, is the spirit. The body, as its instrument, should be kept in tune, that it may execute the will of the spirit. Health, therefore, is a means, not an end of life. The mental conception so dominates the physical that it is impossible to reduce bodily culture to a regulated programme of sleep and food and exercise. Varying with the individual, it also varies with the same individual at different times.

High Prices of Food.

Although it is no part of our design to discuss this matter from the economic side, and to show that a limited market for over-production cooperates with the ruthless spirit of speculation in putting up and keeping up the prices of living commodities, still it is next to impossible to touch the subject at all without making it appear to be what it really is, namely, the cause of the existing disturbance of the labor market, as it is called, and consequently the origin of troubles that continually threaten the stability of society. Nothing less, in fact, than the inequality of food and wages has begotten the present labor discontents. The various Unions have of course not lacked the quickness and sagacity to discover the festering sore, and to avail themselves of the advantage it gives them for ruling large bodies of workmen in an absolute sort of way. These, however, are not the originators of the present troubles, nor is it possible for them in the last resort to regulate them. It is a natural law that does that always.

We mean, of course, the law of supply and demand, as it relates to the commodities of life as well as to labor. For the products of human labor cease to be made at so good and attractive a profit when living is high, and consequently the industrial market droops under the influence of high prices. Capital cannot afford to give more wages than what will return it a fair profit, and labor cannot continue to work any longer than its wages will yield a good support and something more. When things are "booming," by reason of a bare market and low prices for commodities, then capital does not stop to consider so carefully about its profits. But after a time, all things being prosperous, a clique of speculators here and there buys up all the grain, flour, provisions, butter, eggs, beef and pork, and other necessities of life which it can lay hold on, borrowing large sums of money of the banks to "carry" their purchases until they can force a rise, and then the working-man begins to feel the pinch from paying out so much more of his wages than he did formerly for the necessities of life, and the very naturally rebels.

He finds himself hemmed in on every side by an invisible and intangible power, that every day robs him of so much of his industrious earnings, and he is impatient to get at it and deal a sturdy blow in its face. Not being able to do that, he naturally resorts to the sole recourse remaining to him, and demands an advance in his wages; and falling in his demand, as he often does, by a preconcerted movement he "strikes." And, as we see at present, the strike becomes a general movement in entire branches of industry, and is to be spoken of as a general uprising in protest against the continual payment of wages out of which those who earn them can make but a meagre and unsatisfactory living. The second consequence of it all is the serious disturbance of industrial production as the reliance of public prosperity, the holding up of schemes of production by capital, and the derangement of a state of affairs that was a little time before proceeding profitably and happily for all. This is really and directly the result of high prices for food, in general the work of soulless speculators.

The actual situation around us is something like this: meats and vegetables are very high, compelling the heads of families to calculate very closely in order to obtain what are needed for their family use; breadstuffs have much advanced in price, with small prospect of a fall before the new crop begins to appear in the market in the autumn; rents as high as the landlords dare push them, with no signs of relenting. Business generally is far from promising, but is becoming more and more depressed. With the extensive strikes in the iron industry manufacturers of every kind are in large sympathy. Capital takes alarm, and becomes timid in reference to launching out new schemes for the occupation of labor. The very brokers in Wall street are in a state of half-panic, and do not know where they are to get their living any longer. Good crops are promised, but it will be several months before the benefit can be realized, summer vegetables alone beginning now to show signs of yielding. The picture is far from being a pleasant one, if it is not indeed a gloomy one. It may not exactly suggest distress, but it does excite feelings of general dissatisfaction.

Talmage on Heaven.

The hero of the Brooklyn Tabernacle has (if one might judge by the printed reports of a recent sermon preached by him) had the heavens opened to him, and has been seeing "visions of God." He would blaze out against the blasphemy of any other creature who professed to have seen so much, or even a fractional part of it, but everything seems to be legitimate in his case, whether it relates to this world or the next. He spoke upon Ezekiel's famous vision in reciting his own, and he said it was a much easier matter to find out what our friends are doing in heaven than we might imagine. He said the inference was the strongest that the occupations in heaven are like those followed on earth. He concluded that men will be just as different from one another there as they are here. The artists are at work there, but on finer materials than here. The explorers, the musicians, the historians, the astronomers, the men of the legal profession, the metaphysicians, the soldiers, the physicians, the philanthropists—all were occupied in heaven in the same spheres to which they had devoted their earthly lives.

The physicians in heaven, said Mr. Talmage, where there is no sickness, come and visit the sick on earth, "no longer in lazy gigs, but with lightning locomotion." "You wonder," said he, "why your friend recovered after all the physicians in Brooklyn had given him up." "Perhaps," he explained, "some Abercrombie touched him with supernatural breath. Thus John Howard is still visiting the dungeons. George Peabody is still devising means for ameliorating the sufferings of the poor. Thomas Clarkson is still seeking to emancipate the slaves, and the ministers are still visiting their flocks." And so forth, and so on.

The doctrine of spirit-return could not very well be stated more distinctly. Yet Mr. Talmage would no doubt scorn to be classed openly among Spiritualists. No matter, so long as the fact itself remains. It is rather interesting to note the intensity with which the preachers are generally directing their speculations to the occupations and employments of the future state. It at least shows that they rightly appreciate the prevailing public feeling.

Mrs. H. W. Cushman, musical medium, left Boston Thursday, July 6th, for the Onset Bay Camp-ground; she goes to Lake Pleasant July 22d, and will return to her home, No. 6 Frothingham Avenue, Charlestown District, this city, Sept. 1st.

Mrs. Best in Washington.

"Attention is called to an article entitled 'Spiritualism at the Federal Capital,' which will be found on our first page. In regard to the same matter another correspondent—for whom we can personally vouch as being a reliable gentleman, and one occupying an important position at Washington—writes:

"Mrs. Best's séances thus far have been very fine. They have been given at the houses of private parties, and only at urgent request. I have seen a lady spirit, at a séance in which over twenty persons were present, stand outside the cabinet in a good gas-light, and shake hands one by one with nearly all, literally holding a reception, like a queen in her drawing-room. I have seen a spirit in misty light stand partly out of the cabinet and partly in it, pervading and penetrating its curtained drapery, aiding others to somnambulate. I have several times seen two faces at the cabinet window together with clear faces under a good gas-light. There is no doubt of the genuineness of Mrs. B.'s manifestations witnessed here, or of her rank as among the best of materializing mediums."

One of Dr. Gray's Prescriptions.

We noticed in a recent issue the demise of Dr. John F. Gray, of New York, a sterling man, a progressive physician, and an uncompromising Spiritualist. The *Evening Post* of that city records the following instance of the quick sympathy and large charity possessed and exercised by this estimable gentleman while in the form:

"A poor sewing girl who went to the late Dr. John F. Gray for advice was given a phial of medicine and told to go home and go to bed. 'I can't do that, Doctor,' the girl replied, 'for I am dependent on what I earn every day for my living.' 'If that is so,' said Dr. Gray, 'I'll change the medicine a little. Give me back the phial.' He then wrapped around it a ten-dollar bill, and returning it to her, reiterated his order, 'Go home and go to bed,' adding, 'Take the medicine, cover and all.'"

The Belvidere Seminary.

Our readers are already familiar with the name and just claims of this worthy institution of learning, located in Belvidere, N. J., and conducted so admirably in the past by the Misses Bush. Persons of liberal views regarding life and human duty here and hereafter, should, in making preparation for the education of their children, examine the nature and advantages of this school. We are glad to be able to state that the Misses Bush assure us the affairs of the Seminary are now in a more prosperous condition than they have been before for years. The fall term will begin Monday, Sept. 18th. For Circular address E. L. Bush, Belvidere, Warren Co., N. J.

The *National Farmer*, a new paper brought out in Washington, D. C., and devoted to agricultural interests, having suggested that a world's fair be held in that city on the four hundredth anniversary of the discovery of America (1492), Mr. S. M. Baldwin writes to its editor that in his opinion the proposition should be favorably considered by every one, but especially by those who are interested in the dawning of the era when by the influence of a family of nations international differences may be arbitrated without the resort to measures handed down to us from times of barbarism. He further says:

"It is highly probable that at this contemplated exposition in 1892 there will also be called a peace convocation by the arbitration court, the nucleus of which it is hoped will be initiated by the called peace congress in November next, to give due notice to the civilized nations, and recommending a gradual disarmament, so that the whole earth, by general consent, may join in a world's peace jubilee, by the dawn of the next century, on the common basis of arbitration in place of war for all nations. . . . Then, when the many millions now spent in devastating the earth can be used for blessing the people, will come the welcome era when nearly all the minor ills we now endure can be settled by the ordinary friction of thought, which always brings wisdom; and to this end let us all work, hope, watch and pray."

A Baptist preacher in New York, while speaking recently of the state of the soul after "death," so called, directed the attention of his hearers to a point which has also been repeatedly emphasized by returning spirits, viz.: the progressive tendency of the conditions surrounding the physically disembodied in the spirit-world. High up among these improved conditions he traced the fact of the absence of temptation in the better land. While on earth the spirit's only safety was in overcoming sinful temptation (whether arising from inherited predisposition or otherwise), the new life would mark the commencement of a time in its experience when temptation itself would be withdrawn: a time when the soul would not be kept from evil, save by exhaustive struggles on its part against a hostile environment, but evil would be kept from it, leaving it free to expend its best energies in the effort to progress in goodness and holiness.

Col. Charles G. Greene, for many years editor and publisher of the *Boston Post*, celebrated in a quiet way the anniversary of his seventy-eighth birthday last Saturday. We were employed in his office for twenty years, and therefore had ample opportunity to form a just estimate of this gentleman. He was the most methodical man in a printing-office we ever saw, and this quality was the mainspring of his success as an editor. His genial disposition drew to him intellectual men, many of whom contributed to his paper for years, and the *Post*—even by its political opponents—was considered the best edited paper in the city. We have always held the Colonel in high regard, as through his editorial tact and skill we learned many useful lessons which have been of great value to us since in our own editorial labors.

Albert Morton, Esq., writes from San Francisco, Cal., that a communication from WALTER SLICER, published in the *Banner of Light* Message Department some time since, has received recognition in that city—a Custom House officer having informed him (Mr. M.) that the name of the spirit's wife was correctly given, also cause of death, etc.; that Mrs. Mary Slicer is now an inspectress in the Custom House in San Francisco, and all the statements are correct as made. Mr. Morton adds, "I know the Message Department of the *Banner* is doing a good work—filling a place which is not elsewhere met."

As a magnetic physician W. H. Vosburgh, of 65 Hoosier street, Troy, N. Y., is reported to be meeting with a remarkable degree of success. The *Saratoga Sun* of the 24th ult. publishes the testimonials of two gentlemen of cures effected upon themselves by his treatment, either of which is sufficient to commend him to the patronage of the sick and the suffering.

The Lake George (N. Y.) camp-meeting managers have a card in another column, to which attention is directed.

"Episcopal Impertinence"

Is the term which the *Herald* of this city applies to the Pharisaic utterances of Bishop Huntington, et. al., regarding the late Ralph Waldo Emerson, his views, and his (presumable) condition (from a church standpoint) in the spirit-world, to which we referred last week. The *Herald* is by no means backward in its manner of handling the subject—remarkable in the course of its paragraph:

"As if it were not enough for Bishop Huntington to make a fool of himself by questioning the salvation of Ralph Waldo Emerson in the other world, a point on which nobody has asked his opinion, his glib brother in the episcopate, Bishop Cox, now throws out dark hints as to the security of the late Concord philosopher in the spiritual world. . . . Who wants to hear any more of this Episcopal impertinence?"

Brooklyn Spiritual Fraternity.

In consonance with a previous announcement, Mrs. Milton Rathbun, of New York City, addressed this organization, at the Brooklyn Institute, on the evening of Friday, June 30th, her theme being "The Needs of the Hour." Her discourse received the hearty endorsement of the meeting. Eloquent addresses in harmony with her views were also made by Dea. D. M. Cole, Judge Wm. Colt and W. C. Bowen. Mrs. Stryker, under spirit control, also spoke ably, and in unison with those who preceded her. We shall print Mrs. Rathbun's remarks—a report of which has been placed at our disposal by Bro. S. B. Nichols—next week.

Remember the Camp-Meetings.

Notices concerning which forthcoming convocations of Spiritualists will be found elsewhere in the present issue.

To correct misapprehensions, we desire to state that the cut illustrating "Crucial Test Conditions," printed in our issue for June 24th, on the same page with Mr. A. E. Newton's reply to Dr. Crowell, was not prepared by Mr. Newton, nor did he know anything of its insertion in connection with his article until he saw it in print. Mr. Albert Morton, of San Francisco, was the gentleman who prepared and forwarded to us the original drawing from which the picture was made.

The *Saratoga* (N. Y.) *Sentinel* of June 4th says: "Among recent pensions granted in this vicinity there is one to a man whose claim arises from blood-poisoning caused by compulsory vaccination while in the army during the rebellion. He received about \$800 with the first certificate, and is to receive \$4 per month hereafter."

Two well-known Boston physicians have recently been advertising a remedy for piles, and now the Massachusetts Medical Society, it is said, will proceed against them on two charges—advertising, and using medicines the secrets of which they will not impart to their fellow members, as required by the rules of the society. What next?

We highly esteem Rev. W. H. Cudworth, his teachings are so liberal. He gave his third lecture in this season's course at Union Hall, Boylston street, last Sunday evening. He treats his subjects in an unusually clear and practical manner. Church bigots above all others should listen to his discourses, and attain to a wider mental horizon thereby.

Miss Ida L. Spalding, a thoroughly competent photographic writer and a worthy young lady, desires to make engagements to furnish *verbal* reports of lectures (Sunday or otherwise). Any person employing her, will, we feel confident from personal experience, be fully satisfied with the results of her labors. She can be addressed care *Banner of Light*.

C. E. Watkins gave public illustrations of his mediumistic powers in Norwalk, O., on the afternoon and evening of Sunday, July 2d, Mr. Cephas B. Lynn lecturing on both occasions; at 3 p. m. on "Modern Orthodoxy," and at 7:30 on "Ingersoll and his Critics."

The *Daily Democrat*, of Leadville, Col., devotes, June 25th, over a column to a genial treatment of Jesse Shepard and his remarkable gifts, heading its *resumé* "Phenomenal Music."

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

The Camp-Meeting in Connecticut.

The Connecticut Camp-Meeting Association will hold its first annual assembly at Niantic (East Lyme), Conn., from July 15th to August 21st, inclusive. The location is six miles west of New London, on the Shore Line Division of the New York, New Haven and Hartford Railroad, three-fourths of a mile from the depot. It contains a fine grove of pines, and receives the full benefit of a refreshing sea-breeze. Speakers are announced as follows: July 16th to 19th, Mrs. Fannie Davis Smith; July 20th to 22d, Mrs. Annie Middlebrook Twiss; July 22d to 25th, J. P. Greenleaf; July 26th to 27th, Cephas B. Lynn; July 30th, J. Frank Baxter; August 1st to 3d, Mrs. H. Shepard Little; August 4th to 7th, George H. Geer; August 8th to 13th, W. J. Colville; August 13th, A. B. French; August 15th to 22d, Jennie B. Jagan; August 17th to 21st, J. M. Peebles. Others are expected.

Everything has been done to combine recreation and amusement with mental and spiritual culture. Good speaking, vocal and instrumental music, dancing and boating will be among the leading features of the occasion. Mediums for various manifestations will be present, and all will have abundant opportunity to demonstrate the truth of immortality and the return of spirits. Any further information that may be desired can be obtained by writing or personal application to D. A. Lyman, Willimantic, Conn., or James E. Hayden, Niantic, Conn.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

Hon. Warren Chase has gone home to Santa Barbara, Cal., where he may be addressed till further notice. He lectured in Ottumwa, Ia., in place of Mrs. Fox, June 18th (she being prevented by sickness), and June 25th he lectured in Council Bluffs, Ia.—leaving for San Francisco June 27th. He may return East next winter, and if so due notice will be given through the *Banner of Light*, so that he may be engaged for lectures. He reports that his trip East has been exceedingly pleasant and quite successful, and he bears many cherished memories home with him.

A correspondent informs us that Miss E. M. Gleason is doing good work in Knox, Licking and Coshocton counties, Ohio. The audiences are quite large, frequently numbering five hundred, who listen with intense interest to tidings of the homes that await them in the beyond. Miss Gleason is recommended as a pleasing, logical and powerful trance speaker. Her address is Bladesburgh, Knox Co., O.

In view of certain unfavorable disclosures which it alleges have recently been made regarding the U. S. Ironclads, the *New York World* suggests that "it might be a good idea to stop alluding to conscience as an 'inward monitor.'"

Meetings at Parker Fraternity Hall.

On Sunday last, July 2d, the attendance was very large at Parker Fraternity, every seat being occupied in the morning, and the hall being fully three parts full in the afternoon. The subject of W. J. Colville's forenoon discourse was "Truth," the controlling spirit giving a very full and explicit elucidation of that portion of Luke's gospel where Jesus and Pilate hold converse concerning truth. Pilate was made to represent those judges, governors, and other officials of any age or clime who willingly for with conscience to secure earthly honor and emolument, while Jesus stands to every noble soul who has courage and loyalty sufficient to brave death itself rather than sacrifice conviction. When a man of Pilate's type scornfully asks "What is Truth?" no one can answer him, for he is in no condition to receive spiritual light. All truth is relative on earth; no spirit is supposed to possess all truth save the Infinite, but he or she is "of the truth," in the true sense, who uses all the truth already won, and is ever on the alert for more. There are things we can know as certainly as we can assure ourselves that two and two make four; no mathematical proficiency can ever destroy our faith in a self evident proposition. Even so in the moral realm we never outgrow truth; we never unlearn knowledge; but are ever adding to mere belief, positive knowledge, and ever adding to present, further attainments; our growth in the knowledge of truth may be everlasting.

The guides of the speaker most eloquently and earnestly uttered their protest against all falsehood and temporizing, as practiced by those who do evil that good may come; for, while they allow that all things are overruled for good, they declare that everything short of unshaken truthfulness is a perilous step toward the development of spiritual powers, which was unreasonably forbidding, as an earnest appeal to parents and guardians never to lie to children on any pretense, and to all persons, if for no other cause than for the bliss of being able to trust one another, to abstain from everything which savors in the slightest sense of falsehood or insincerity. The services closed with a poem of Gulliver's entrance into spirit life. At 12:30 Mr. J. B. Rogers read the annual report of the Berkeley Society, which was unanimously adopted, and a vote of hearty thanks tendered to that gentleman for his lengthy, arduous and gratuitous services.

At 3 p. m. Mr. Colville's inspirers gave a fine, rational and philosophical reply to the question "Does God Hear and Answer Prayer?" On Sunday next, July 9th, in the large Parker Memorial Hall, corner Berkeley and Appleton streets, Mr. Colville will deliver his farewell lectures in Boston; services beginning at 10:30 a. m. and 7:45 p. m. Mrs. H. A. Marshall will preside at the grand organ. Eminent professional singers will take part in the vocal exercises. Every seat will be free, and the heavy expenses must be met entirely by voluntary offerings. Mr. Colville's discourses will be on the following topics: Morning, "True Success in Life, and How to Secure It." Evening, "The End of Life and Its Beginning—New Heavens and a New Earth." It is to be hoped that crowded houses will bid Mr. Colville farewell in the hall in which he first spoke in Boston nearly four years ago.

Mr. Colville has been holding very pleasant receptions on Mondays at 8 p. m., at the Bethesda, 36 Hanson street. The last of the series, free and open to everybody, will be given Monday, July 10th.

Mr. Colville lectured to a crowded audience on "Evolution Considered Spiritually," in Temple of Honor, Chelsea, Sunday evening, July 2d, and was announced for Brockton, Mass., July 5th; all communications for him must be addressed as usual to 30 Worcester Square.

Seance with Miss H. C. Berry.

To the Editor of the Banner of Light: It seems well for the cause, and a proper commendation of the modest medium, Miss Helen C. Berry, to briefly call the attention of your readers to the phenomena attendant upon her circles. Recently after a social meeting with the family, at 18 Arnold street, the room was darkened and six of us joined hands. Immediately hands were materialized and lovingly fondled us with a delicately soft and cool touch, unlike the hard and warm feeling of our own. By rapping on the table and by the alphabet they called for the lighting and darkening of the room, and for music, and gave direction to the sitting. They took a comb from my hand, and fashioned my hair after the style of some sphere, till I broke the circle and the comb dropped instantly into my lap.

Taking pencils from over our ears they wrote appropriate messages, and folding the paper placed it in the hands of the recipient. They played various musical instruments upon the table and our arms and heads, upon the chandelier, and in the air in different parts of the room. Into harmonica held by them in the air, they blew with a sound as of the wind, falling of full musical note, and then passed it along our lips as we played upon it. Lifting our arms they placed one of Mrs. L.'s hands in one of mine, the other hands continuing the circle, and I found myself in companionship with a college friend who through her hand gave me the grip of a secret society unbeknown to her. They lifted her table into mid-air, gently lowered it, and taking a table cloth from the mantel placed it upon the table in the name of a beloved mother whom I knew to be present. Finally I sat by request before the organ, using the pedals, our hands being joined in a semi-circle, and the spirit-friends played the instrument and laid their hands upon me at the same time. Knowing and communing with many spirit-friends present, the social, loving fellowship was a feast not to be forgotten in language, but may well be coveted in experience hereafter. And I would remark in closing that persons wishing an opportunity for a small compensation of witnessing such phenomena as I have described should call on Mr. G. T. Albro, No. 157 Washington street. The evening with us was so favored with spirit-presence and power that we hope to arrange for the reception of friends at other times. CHAS. D. LOTHROP, Hotel Elliot, Boston Highlands.

Meetings in Portland, Me.

To the Editor of the Banner of Light: Sunday, June 18th, Mrs. K. R. Stiles, of Worcester, occupied our platform, and notwithstanding the threatening weather good audiences greeted her. In the afternoon she interested the audience by relating her experience as a medium. In the evening she prefaced her lecture by reciting a very fine poem, written through her own hands, entitled "Transition." In her lecture she gave us some very plain truths in regard to mediums and their controls; after the lecture she gave several readings and tests. Sunday, June 25th, dawned bright and pleasant, and a good number of tests were given. Mr. Edgar W. Emerson, of Manchester, N. H., Mr. Emerson, during the afternoon, gave twenty-six names and descriptions of spirits present, and circumstances connected with their lives; all but seven being recognized as correct. In the evening a better audience was in attendance, and he gave over forty tests, almost all being recognized at once; he also had a circle Monday evening in the hall. It was well attended, and gave a large number of tests. Our meetings are closed until the first of September, at which time we expect to have Dr. Geo. H. Gear, of Michigan, with us for the first two Sundays.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

Bibber's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3.00.

Mrs. Amelia H. Colby.

To the Editor of the Banner of Light:

This gifted medium delivered two lectures here last Sunday to large and appreciative audiences. The subject in the morning was "The Descent of Man," or rather "The Ascent of Man." The congregation listened with eager attention, which occasionally deepened into applause, and the evidence was unmistakable that they were in full sympathy with her iconoclastic utterances.

The collections for the day were the largest ever taken here at a spiritual meeting, showing conclusively that Spiritualists and Liberals in this city not only appreciate radical thoughts, but are willing and anxious to pay for them. She was engaged to speak again to-day, and gave us a most entertaining lecture this morning in Odd Fellows' Temple, where she spoke last Sunday. She speaks again this evening on "Labor and Capital." Next Sunday she speaks in Yorkshire, N. Y.; July 9th at Holly, N. Y., and then she goes to Neshaminy Falls Camp-Meeting.

It is pleasant to think that so earnest and able a lecturer is kept constantly employed.

JAY CHAFFIN.

Rochester, N. Y., June 25, 1882.

Joseph F. Toinoir Fund.

Amounts previously acknowledged: \$50.75
G. S. Akron, Ohio, 1.00
G. P. 1.00

We have received a letter from Joseph F. Toinoir, of Pointe Coupee, La., in which he acknowledges the receipt of funds contributed for his relief in answer to the call of the Banner of Light, and forwarded by us to his address, and wishes the donors to accept the grateful thanks of himself and family for the same. As to the condition of the land about his own home he says: "It is still about the same. Water is yet covering the larger portion, and the Mississippi river rising. What little of cotton and corn is planted is eaten by vermin. I suppose the waters will remain on the ground till about the middle of end of July."

An Historic Spot.

The spot on which stands the crockery establishment of Jones, McDuffee & Stratton, corner of Federal and Franklin streets, Boston, was thirty years ago covered by the Boston—or Federal street—Theatre. This great business house originated with Otis Norcross in 1810. Ex-Mayor Otis Norcross, now retired from active business, succeeded his father, and the firm represents seventy-two years of active trade. The original sign of Mr. Norcross is still in position over the door—a faded-out relic of the past, but interesting as representing a house which in over three score years and ten has always met its obligations one hundred cents on the dollar.

"BUCHUPAIBA." Quick, complete cure, all annoying Kidney Diseases. St. At Druggists.

Funds Received in Aid of Charles H. Foster.
Amounts previously acknowledged: \$30.75
T. P. Sandy Hook, Ct. 1.00
Phos. R. Hazard, South Portsmouth, R. I. 1.00
Friend 10.00

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the seventh page.
Special Notices forty cents per line, *Minion*, each insertion.
Business notices thirty cents per line, *Agate*, each insertion.
Notices in the editorial column, large type, inserted matter, fifty cents per line.
Payments in *advance*.
Electrotypes or cuts will not be inserted.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice, Glenora, Yates Co., N. Y. Jy. 1.

Mrs. Sarah A. Danahy, Physician of the "New School," asks attention to her advertisement in another column. Jy. 1.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap. 1.

ADVERTISEMENTS.

KIDNEY-WORT
IS A SURE CURE
For all diseases of the Kidneys and LIVER.

It has specific action on this most important organ, enabling it to throw off torpidity and inaction, stimulating the healthy secretion of the bile, and by keeping the bowels in free condition, effecting its regular discharge.

MALARIA. If you are suffering from malarial fever, have the chills, are bilious, dyspeptic, indigestive, Kidney-Wort will surely relieve and quickly cure.

In the Spring, to cleanse the System, every one should take a thorough course of it.

SOLD BY DRUGGISTS. Price 31c.

KIDNEY-WORT
DR. COLLINS'S
PAINLESS
OPIUM ANTIDOTE.

TESTIMONIAL.

ROCKY MOUNT, GA., Aug. 3, 1880.

Dr. S. B. Collins, La Porte, Ind.:

DEAR SIR:—I will write you a few lines to let you know that I am willing for you to publish my testimonial. I am getting along very well considering my age. I can ride seven and eight miles to see my children and go to church and stay all day to hear good preaching. My neighbors and my physician know that your medicine has done me a great deal of good. I am willing for anybody to know it.

Ever your friend, and may God bless you.

July 8. MARIANA MALCOLM.

DR. J. N. M. CLOUGH,

MAGNETIC and Electric Healer, 64 Clarendon street, near Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. Magnetic Paper \$1.00 a package; especially manifested for a particular disease, \$2.00. July 8.

MRS. HARTWELL,

MAGNETIC PHYSICIAN. Electric, Medicated and Plain Vapor Baths. Letters answered, 210 Elliot street, Room 1. July 8.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualist Books for sale. ALBERT MORFON, 210 Stockton street. Nov. 15—1882

NEW ADVERTISEMENTS.

\$200.00 REWARD!

Will be paid for the detection and conviction of any person selling or dealing in any bogus, counterfeit or imitation

ROD BITTERS, especially Bitters or preparations with the word ROD or BROT in their name or connected therewith, that is intended to mislead and cheat the public, or for any preparation put in any form, pretending to be the same as

ROD BITTERS. The genuine have cluster of GREEN HORNS (notice this) printed on the white label, and are the purest and best medicine on earth, especially for Kidney, Liver and Nervous Diseases. Beware of all others, and of all pretended formulas or recipes of ROD BITTERS published in papers or for sale, as they are frauds and swindles. Whoever deals in any but the genuine will be prosecuted.

ROD BITTERS MED. CO.,
Rochester, N. Y.

July 8.—4w

INDIA CHINA.

Recently landed from Hong Kong—Old Blue, Celadon, and Medallion patterns, round and hexagon, not affected by the sun, rain, frost or insects.

PIAZZA SEATS,

Old and new patterns, just Imported from Hong Kong, Yokohama and England.

UMBRELLA RECEIVERS,

The best Reading Lamp in use. Unique patterns, of our own importation, over 200 specimens, costing from \$5 to \$75 each. We invite attention to the above, as also to our usual stock of useful and ornamental Pottery and Glass.

DUPLEX LAMPS,

WHOLESALE AND RETAIL.

JONES, McDUFFEE & STRATTON,

120 Franklin Street,

Corner of Federal,

BOSTON.

BAKER'S BREAKFAST

COCOA.

FREE A CORRECT DIAGNOSIS

WORKS OF E. D. BABBITT, D.M.

The Principles of Light and Color.

Contains 576 royal octavo pages and over 200 beautiful engravings of colored plates, superbly bound and stamped in black and gold. This work develops not only the mysteries of the Light and Color that appeals to ordinary vision, but those more exquisite grades of light and color which reveal the wonders of the spiritual forces.

Contains more remarkable discoveries than any other work of modern times. A new world hitherto unknown to mankind is here opened up. —*Normal Teacher, Indiana.*

"A marvelous work." —*S. R. L. Williams, Toledo.*

"Dr. Babbitt, in his great work, explains the constitution of light, and throws a light upon science beyond comparison greater than it has received before." —*Franklin Smith.*

"Complete as like a new revelation." —*F. M. Odell, M.D., New York.*

Price, postpaid, \$4.00.

The Wonders of Light and Color.

A beautiful pamphlet, with heavy illuminated cover illustrating Harmony of Colors, a Compend of Chronophony or Color-Hearing, full accounts of Experiments in Color-treatment, and answers as an excellent introduction and appendix to the large work.

Better than gold, for each of six departments is alone worth the 25 cents charged. —*G. L. Parker, M.D.*

Price, postpaid, 25 cents.

Religion as Revealed by the Material and Spiritual Universe.

This work presents the sublime scheme of the universe, and the Deity laws by which it is governed, in a new and original way, and develops a broad and joyous world's religion which rises above creeds and rests on a basis of material and spiritual science.

"The work above named bespeaks its issuance from a mind broad in range of thought and sweep of comprehension, generous and reverent, well stored in secular knowledge, scientific, logical, apt at illustration, fluent and perspicuous in style of communication." —*Allen Putnam.*

Price, 12mo, pp. 365, with elegant illustrations, \$1.50, postage free.

The Health Manual.

Devoted to healing and human upbuilding by Nature's Higher Forces, including the old Health Guide, revised and improved; also chapters on the Fluor Forces; a brief Outline of Chronophony, together with Vital Magnetism, the Life Fountain, being an Answer to Dr. Brown Sequard, etc. Illustrated with beautiful plates, and containing 216 pp.

"Worth several times its price." —*A. J. Dutch, M.D.*

"Dr. Babbitt, in his great work, explains the constitution of light, and throws a light upon science beyond comparison greater than it has received before." —*Franklin Smith.*

"Complete as like a new revelation." —*F. M. Odell, M.D., New York.*

Price, in cloth, stamped in colors, \$1.00, postpaid, or in paper covers, 50 cents.

The Chart of Health.

A beautiful Chart, with colors, rollers and binding, over a yard long.

"It ought to be suspended in every dwelling and school-room in the land, made the topic of daily lessons until its rules are familiar as household words." —*A. E. Newton.*

Price, postpaid, 50 cents.

For sale by COLBY & RICH.

Original Researches in Psychology.

BY T. P. BARBAS, F.G.S.

An address delivered to the Newmarket Psychological Society, on Monday evening, Oct. 23d, 1875.

For sale by COLBY & RICH.

The Rationale of Spiritualism.

A PAPER READ BEFORE THE CHICAGO PHILOSOPHICAL SOCIETY.

BY F. F. COOK.

This admirable Essay completely meets the requirements of the movement at this time. It views from a spiritual standpoint the power at work in Spiritualism, and explains why its tendencies are so diverse, and to some extent perplexing. Every intellectual reader will enjoy it. Paper, 10 cents.

For sale by COLBY & RICH.

CONSOLIDATED

Golden Development Company.

INCORPORATED 1882.

Capital, \$400,000.

200,000 Shares at \$2 each.

C. D. JENKINS, of Boston, President.

G. F. PHILLIPS, of Boston, Vice Pres't.

J. G. FIELD, of Boston, Treasurer.

Office 40 Water Street, Room 23, BOSTON, MASS.

THE COMPANY is organized to do a Mining and Milling business. Its property is situated in Graham (formerly Apache) County, Arizona, about five miles from Clifton, and consists of three whole claims, 1,500 feet by 600. There is a well-defined fissure vein running the whole length of the claims, averaging five feet wide, and specimens taken from the different tunnels on the property and sent to the Boston Metallurgical Works, yielded respectively, \$104.13, \$104.45, \$113, \$72.39, \$105.61, \$99.33, \$99.76, \$102.42, \$94.72 per ton. Most of these were actual mining from the average ore-body. The property has been examined by many qualified persons, and they all agree as to its value; and that there is an inexhaustible supply of ore, and one silver mine in Silver City, New Mexico. The ore from the Arizona mine is gold, and free milling; can be mined very cheap. There are four tunnels and two shafts that can be taken from the amount limited only to the number of men employed. We are at present working the property, and there is no doubt of the success of the enterprise.

The well-known richness of the mines, the moderate capitalization, the company's sound financial condition (with no debt), and money in the treasury, make this an exceptionally desirable investment, and one which promises early returns.

The machinery is at the end of the railroad. The mill can be in full operation in thirty days from time of shipment of machinery to mines.

At present we have but few miners at work, as nothing can be done in reclamation until a mill is erected on the grounds; the expense of carting ore to mills in distant localities being too great, and the work of reduction too uncertain.

For the purpose of raising the capital required for the erection of a suitable mill, and securing such other aids as the speedy and profitable working of these mines demand, the Directors have voted to sell ten thousand shares at

ONE DOLLAR PER SHARE.

Until July 15th, after which it will be sold at par, \$2.00.

WHEN TO MOVE.

Col. Crockett's favorite maxim, "First be sure you're right, then go ahead," is peculiarly applicable to the business of mining. All failures have resulted from pushing ahead without the surety of being right, or when having such surety, allowing indifference or negligence to postpone proper action.

Says Prof. McCleskey: "No experienced miner hesitates for a moment, when he has found a mineral vein, to risk any capital that he may be able to command to drive a tunnel, to cut it at a greater depth from the surface. In Europe, the fact that the metalliferous deposits there are continuous, has been tested by the experience of hundreds of years. I have visited some of the best-known mining districts of Europe, where deep mining is best understood, and I have yet to hear of one having been worked out of a true fissure vein. In Saxony, in Bohemia and in England the mines are worked to the depth of more than three thousand feet, with no signs of exhaustion in either case."

The result of experience in mining, in all parts of the world, demonstrates that both the quantity and the quality of ore are increased as work progresses downward. The old "Helmuth Mine," in Arizona, for instance, yielded \$60 per ton at a depth of thirty feet; at a depth of sixty feet it yielded near \$2,000 per ton; and at a hundred feet the enormous yield of \$4,000 per ton. This is, of course, an extreme case of increase in richness, though the rule of moderate improvement holds in nearly every instance. So far as the durability of mines is concerned, there seems to be no end of wealth in the downward direction to which man has yet delved. On this point the *Mining Review* says:

"Mexican mines, worked by the Aztecs before the coming of the Spaniards, were such as to show that the Spanish mines, opened long before Humboldt's time, are still worked with enormous profits. The South American mines have constantly yielded their wealth for more than one hundred years, and are productive ever. Mines in Hungary that were worked by the Romans before the Saxon's time, still yield an abundance of ore. The mines of Freiberg, opened in the eleventh century, and worked continuously ever since, yield their steady increase. So in Norway, Sweden and Russia, and, indeed, wherever mines have been opened, and have been worked, they have worked at the present day, and generally are more productive than at any time in their past history."

THE GOLDEN OPPORTUNITY.

An able writer says: "Colorado, Arizona and Nevada are full of interest, and form the backbone of the continent, which is certain to yield wealth for ages to come. Centuries past they have slept in wealth, for the benefit of present and coming ages. With the aid of railways and the improved principles of mining, the present is the golden opportunity."

The New York Tribune, usually cautious, and always candid in dealing with financial enterprises, says:

"The fact is that the general interest in the mining of the present metals never before was equal to what it is now, and that interest is steadily growing, despite the occasional checks it receives from the collapse of some over-bulled speculative stocks."

FORTUNES LOST AND MISSED.

That much money has been lost by honest purchasers of stock in over-bulled mines of doubtful character is very true, but very much more has been lost or missed by the abandonment of good property before it had been fairly and fully tested. Many of the best-paying mines in the country have been abandoned from elements that had been relinquished by the first discoverers and workers, for the reason that they did not immediately disclose their full richness.

As an instance of the results of a lack of necessary patience and judgment, we may cite the case of "Contention Mine," in Tombstone District, Arizona. Three years ago it was bought for \$10,000, or ten cents a share. The new owners went to work with a will, and to-day it is paying \$75,000 a month in dividends. There is from eight to ten millions worth of rich ore in sight, and the stock is worth fifty dollars per share.

To show the value of mining property in Arizona, we can announce an authority that an offer of two dollars per share for a control of the stock of a Mining Company has been made. This figure is double the par value of the shares, and places the mine at \$400,000. The offer was, of course, refused. From present indications the stock will go up to twenty dollars within a year. The mine is worth from \$1,000,000 to \$5,000,000 now.

Pluck, patience and perseverance, guided by good judgment, are as useful in mining as in other enterprises; and the prudent exercise of these qualities will be sure to command success.

Good faith, economy of management and legitimate business will be the aim of the Board of Directors.

What Mining Editors of the Press Say:

(From Boston "Advertiser.")

The Golden Development Company received an invoice of specimens sent from their gold mines, in Arizona, on Thursday. A portion was sent, yesterday, to the Boston Metallurgical Works, for assay; and Professor Holliday reports the yield to be for ten of 200 pounds: one hundred pennyweights of gold at \$104, and eleven ounces of silver at \$12.61; total valuation, \$116.61 per ton.

(From Boston "Commercial Bulletin.")

Among the new mining properties which have recently been put upon the market, few, if any, appear to have more intrinsic worth than that of the Golden Development Company, on the San Francisco River, Arizona. This property contains gold and silver mines of undoubted worth, and is situated only sixty miles from the line of the Southern Pacific Railroad. The assays are especially gratifying, and are an earnest of the richness of the mines. All the machinery for the mines is shipped, and the Superintendent starts to-day.

The Company offers ten thousand shares only at

ONE DOLLAR PER SHARE.

Orders should be sent as soon as possible, as the price will be raised on or before July 15th. Balance stock will be sold at Par—two dollars per share. Adv.—July 8.

NEW England Spiritualists' Camp-Meeting Association.

Ninth Annual Convocation

AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunnel Route, midway between Boston and Troy.)

JULY 25TH TO AUGUST 27TH, 1882, INCLUSIVE.</

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted.]

MY DAUGHTER LOUISE.

In the light of the moon, by the side of the water,
My seat on the sand and her seat on my knees,
We watch the bright bluffs, do I and my daughter,
My sweet little daughter Louise.
We wonder what city the pathway of glory,
That broadens away to the limitless west,
Leads up to—the city that some pretty story
And says: "To the city that mortals love best."
Then I say: "It must lead to the far-away city,
The beautiful City of Rest."

In the light of the moon, by the side of the water,
Stand two in the shadow of whispering trees,
And one loves my daughter, my beautiful daughter,
My wondrous daughter Louise.
She steps to the boat with a touch of his fingers,
And out on the diamond path they move;
The shallop is lost in the distance, it lingers,
It waits, but she is coming will prove
That it went to the walls of the wonderful city,
The magical City of Love.

In the light of the moon, by the side of the water,
I wait for her coming from over the sea;
I wait for the coming of the dust of my daughter,
To weep for my daughter Louise.
The path, as of old, reaching out in its splendor,
Gleams bright, like a way that an angel has trod;
I kiss the cold burden its billows surrender,
Sweet clay to lie under the pitiful sod.
But she rests, and she is coming will prove
Whose "builder and maker is God."
—Homer Greene, in *Our Continent*.

Making the Most of It.

How to get the very most out of life is practically the same thing as making the best of it—making the best of ourselves and our circumstances. For it must be admitted that we are created as we are, and placed just where we are, by a power that is far above our power and far above the reach of our conception also. We may therefore rightly conclude that there is a design in our lives, which we are to search for by making the most of them just as they were given to us. To sit down in discontented idleness and wish things were different, is as futile as to attempt to make them different ourselves. We are to realize as soon and as profoundly as we can that a germ of truth has been planted within every human soul, which it is its highest duty to develop while living on earth to the utmost.

That is making the best of it. We are led, not forced. Liberty of choice is never taken from us, else we should lose our individuality. It is what the soul yearns for that deserves to be secured; what is forced upon it externally, by argument or otherwise, nay, even what is presented to it through phenomena, is of no use until the soul itself asserts its supremacy by signifying its native inclination. We are much more closely related spiritually than we imagine; and no word or deed can be said to be wholly lost on those around us or with whom we are associated. This truth is one of the most valuable and important ones which is included in the philosophy of Modern Spiritualism. It greatly enhances the value of individualism, while it cements the brotherhood of the human race.

There is no doubt that people generally would answer, if they were asked how much they were making of their lives, that they were getting out of them all that is possible. They answer, of course, according to the degree of their insight, or illumination. One man testifies readily to a certain satisfaction with what he has done in building up a perfect character. Another one is satisfied, and more too, with his achievements as a pietist, confounding external piety with internal religion. A third prides himself on the correctness of his opinions, confounding that with a general soundness and enlightenment of judgment. And so on through the list; each fully believes himself to be doing the best he can with his gifts, and the circumstances in which they find their setting.

But we require to search our natures anew continually. Revisions of our careers cannot be too frequent or thorough, so they do not tend to weaken the individual purpose and destroy the consistency of the original design. It is important to Spiritualists especially, who claim to be possessed of the larger and clearer light, to ascertain whether they are really better than, or even different from, others by reason of their precious advantages; whether they have used them properly and are making the most of them in the highest sense. Their belief as Spiritualists, based as it is on knowledge, is something to inspire them with the highest love, the broadest and tenderest charity, the profoundest energy in working for the good of those around them. They should see to it that it does work that effect.

Foreign Items.

THE THIRTY-FOURTH ANNIVERSARY AT SYDNEY, N. S. W.

The want of a suitable place of meeting on the 31st of March, the hall being engaged for another purpose, obliged the Spiritualists of Sydney, New South Wales, to defer their celebration until April 18th, at which time Masonic Hall was crowded with members and friends of the Sydney Progressive Lyceum, who gladly availed themselves of an opportunity to express their unqualified belief in Modern Spiritualism, and to rejoice in the blessings it has showered upon their daily lives. The proceedings were opened by the chairman (Mr. Garton, the Conductor of the Lyceum), who in a short speech pointed out the immense progress of the Spiritual Philosophy during the last thirty-four years. The Lyceum choir then sang a glee, "Up, quit thy bower," and Mr. Cyril Haviland followed with a lecture, occupying nearly an hour and a half, on the phenomena of Modern Spiritualism. The lecture was illustrated by stereopticon slides and interspersed with singing of songs descriptive of or in harmony with the sentiment of the picture on the screen at the moment. At the close of the lecture the audience were entertained with very fine renderings of vocal and instrumental music, followed by a collation, dancing and general conversation, the entire occasion being one that was enjoyed to the utmost by all present.

FAREWELL ENTERTAINMENTS.
Mr. Walter Howell, pronounced by the *Medium and Daybreak*, London, an excellent medium, whose orations have appeared in the columns of that paper, is soon to visit the United States. A farewell entertainment was tendered him in Birmingham, at which, as reported by a correspondent of the *Medium*, he briefly sketched his history in relation to Modern Spiritualism, narrating many interesting facts and events which made him a Spiritualist, caused him to be turned out from the Methodists, and denounced a "heretic," and finally led him on the spiritual platform, where his guides, in union with himself, have had scope and freedom to work.

A like entertainment was given May 31st in London, at which Mr. J. J. Morse presided, to R. M. Dale, who also is about to visit this country.

Faded articles of all kinds restored to their original beauty by Diamond Dyes. Perfect and simple. 10 cents, at all druggists.

A good two-foot rule—Remember the door mat.

The Threes of Egypt.

England and France sent a fleet of ironclads to Alexandria, and followed it with an ultimatum demanding the immediate resignation of the Khedive's cabinet and the banishment of the Arabi, the Minister of War. What has happened? The ministers have done the one thing which they knew to be distasteful and inconvenient above all others to the Western powers—they referred the whole question to the sultan, and thus reversed the Anglo-French work of forty years' standing. This not gives the Sultan an advantage which he has desired. But not only have England and France been outwitted where they expected it least, but also the Khedive has been isolated so completely that a miscellaneous assembly which he saw fit to summon and then to harangue, snubbed and defied him. The Egyptian commanders at Alexandria, moreover, have notified the Khedive that they will obey Arabi, although the Khedive himself had announced in formal terms that he would take charge of the army. The country is without a government, and no one is strong enough to establish order. Bloodshed and riots and violence in high places are impending, unless all classes and men remember that no one can pretend to have on his side all justice and the necessary power for enforcing it. Nor can a sudden revolt establish a settlement, for the latter demands much time, much sagacity and the consent of numerous interests.

England and France try hard to reduce the case to a personal issue; they wish to save the present Khedive. But the Khedive has no one to rely upon, save these foreign powers and a minority of the Egyptian army and people, while the sultan, the Egyptian nationalists, the notables, and the majority of the army are opposed to him. Yet the power and force of Arabi should not be overrated. He is neither a great politician, nor a good soldier, nor even a leader of men, and the Anglo-French colony at Cairo calls him an adventurer. But the man stands at the head of national and highly popular aspirations, and if he be removed—the dagger or by banishment—the cause which has brought him forward cannot be so easily suppressed. Ideas and will and resentment are not to be arrested by bayonets or ironclads. Arabi has taught the people of Egypt that a Khedive can be defied with impunity, that England and France are not omnipotent, and—what is more important—that Egypt can possibly take care of itself if it prefers, and that its labor need not all or mainly go largely to the support of foreigners who care for themselves more than for Egypt. Arabi's work has been somewhat like Mr. Parnell's in Ireland; both men are accidental leaders, and both have taught their followers how to defy an unpopular government and refuse obedience as well as taxes.

Such men are simply imprisoned when they are alone. But it is impossible to imprison a million revolutionists, and it is equally impossible to restore order in Egypt and Ireland, save with the consent of the revolutionists. In Egypt this attempt at restoring order is greatly impeded by the sultan's claims of Turkey now vastly strengthened; by the strange act of England and France, who show force, but are unwilling to use it; and by the conflicting interest of every party to the present case. It is too early for Egypt to issue a declaration of independence, and it is too late for all foreign powers simply to seize Egypt. Hence a compromise is inevitable—such a compromise as will aim at satisfying the foreign powers, Turkey and all the Egyptian factions. But in any event, Egypt at large will profit. It will be neither a Turkish nor an Anglo-French province, and it will have a direct share, either by notables or by popular votes, in the management of its affairs. And it is this point above all others which entitles the revolution of Egypt to American attention.

New Publications.

THE VILLA BOHEMIA. By Marie Le Baron. 16mo, paper, pp. 247. New York: Kochen-dorfer & Urie, publishers, 200 Broadway.

Four bright, intelligent girls form a league and pledge themselves not to speak or hold correspondence with a masculine member of the human family for five years. They hire a cottage in a secluded location, take possession, and affix upon the stump of a tree at the entrance of the lane leading thereto a board bearing this inscription: "No Man Permitted on these Premises under Penalty of the Law." Within the cottage, which they have christened "The Villa Bohemia," laid aside to be used when occasion may require, is an immense white card having upon it in glowing red letters these words: "No conversation permitted with the opposite sex on penalty of death." Soon after locating, a nephew of one of the party, a little boy by the name of "Zed," appears in close proximity to the cottage, fighting with a turkey, both being of about the same size. The boy said he "played hooky and runned away from home." Zed proves to be a very imp of frolicsome mischief, and the innocent cause of many a war of words. It was not long before the plans of the league showed signs of being thwarted, and finally, through ways and means which the book relates, the fortress succumbed to outside influences. Four weddings ensued, and "The Villa Bohemia" was a thing of the past. The story is well told, sparkling here and there with wit, and will prove very enjoyable reading for the summer tourist.

NANCY HARTSHORN AT CHAUTAQUA. By Mrs. Nancy Hartshorn. 16mo, paper, pp. 212. New York: J. S. Ogilvie & Co., 31 Rose street.

In the York Billings style of orthography the author has given the public an amusing story of a "truly rural" woman's going to, experience at and return from the great gathering that annually pays its devotion to science, fun and theology at Chautauqua, N. Y. Nancy has her eyes and ears wide open for the ludicrous, and tells of what she sees and hears with such a vividness that the reader enjoys all as really as if bodily present. There are many bold thrusts at the follies and follies, professions and pretensions of both saints and sinners, and some criticisms that might not be taken in "any very good humor, were it not for the superabundance of good humor with which they are enveloped, as bitter pills in their sugar coatings. Many of the situations are laughable enough, and the blunders of the old lady in her inquiries and her surmises amusing enough to cause an iceberg to smile. Campers-out during the summer will find the reading of the book a very pleasing pastime for their leisure moments.

TANIA'S PERIL; or, The Edge of an Abyss. By Henry Greville. Translated by George D. Cox. 12mo, paper, pp. 194. Philadelphia: T. B. Peterson & Bros.

The scene of this story is in Russia. It is one of love, and is said by its publishers to be of the class in which Bulwer's "Last Days of Pompeii," and Dickens' "Cricket on the Hearth" are prominent. The characters move in high social life; Oranoff exhibits a struggle between love and duty, Souratine a spirit of calm and perfect trust, while Tania, abounding with keen wit and sterling sense, makes a deep and lasting impression on the reader.

ADVENTURES IN THE FAR WEST; and LIFE AMONG THE MORMONS. By Mrs. C. V. Waite, author of "The Mormon Prophet and his Harem," "Law of Social Retribution," etc. 16mo, cloth, pp. 291. Chicago: C. V. Waite & Co.

The writer claims to have had unusual facilities for learning the interior life of Mormon families, of which she fully availed herself, and has given the result of her experience and observations in this volume, which enters more minutely into the details of that life than any work that has hitherto come to our notice.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame. It comes at all, it will come because it is deserved, not because it is sought.

*It is the common observation that the standard of natural health and normal activity, among American women, is being lowered by the influence of false ideas and habits of life, engendered by fashionable ignorance and luxurious living. It is a happy circumstance that Mrs. Lydia E. Pinkham has come to the front to instruct and cure the sufferers of her sex

"THE SCIENTIFIC BASIS OF SPIRITUALISM," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CONSEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTIGATOR IN THE WORLD.

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS," *The Rocky Mountain News*, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the *Banner of Light Bookstore*, No. 9 Montgomery Place, Boston.

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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A Course of Lectures

BY REV. JOHN WHITE CHADWICK.

The work contains chapters on the following subjects:
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"A masterly piece of work," is the criticism of a distinguished man of letters, "A very interesting and remarkable book," this biography of Jesus, beginning "with a critical examination of our sources of information in regard to him; then follows a charming chapter on the historical life of the man Jesus, and the story of his life. It is strange that the familiar incidents can be made so fresh; that the life of Jesus can be so written that it seems new and real; that he is carried on through the days of cheerful hope and love to those of suffering and sadness, till his sympathy with Jesus is so loving, so human, that the crucifixion is almost as if it were a cruel wrong that had just been committed."

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OR,

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Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the material universe are substantial thought-germs, whose duties, or modes of motion, within the organs of sense by which they are received, are the cause of the various sensations—tangible, audible, odorous, luminous, and sonorous—of the forms to which they are related.

BY JEAN STORBY.
The chief desideratum in the discovery of facts is a truthful interpretation of what they reveal. To obtain this is the special mission of speculative philosophy. Facts of themselves are not really different from what they are, and do not perceive their real characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the reader in a new and original manner, in which upon which our present scientific theories are based, in the sense that the self-evidence of things, their being and doing, is the basis of all knowledge. The author's system of philosophy is founded, yet we feel assured that, in our treatise on essential substance, it is clearly shown that the doctrine of substantialism is not only a philosophical error, but a moral one, and must harmonize their different conceptions of natural phenomena on the common ground of the human mind, and the latter are what the former do or effect.
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Mrs. Shindler, the widow of an Episcopal clergyman, has investigated Spiritualism in the Southern States, from Texas, with the most remarkable mediums, and has given her experiences in this work, which will be found to be very interesting to the reader. The book is printed on white paper, clear type, and contains 168 pages.

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CHAP. 14.—The Relation of Spirit to Matter, and of the Soul to the Body in Man.

CHAP. 15.—The Relation of Spirit to Matter, and of the Soul to the Body in Man.

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CHAP. 21.—The Relation of Spirit to Matter, and of the Soul to the Body in Man.

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