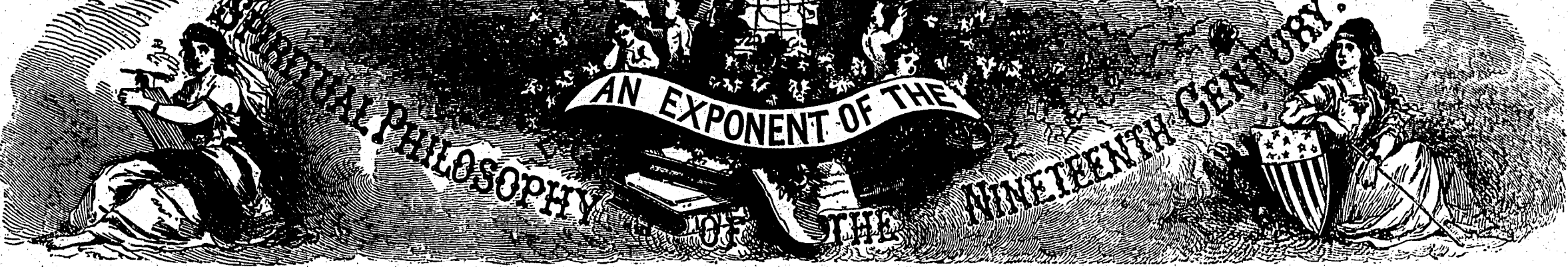


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The Spiritual Rostrum.

The Moral Value and Positive Uses of Physical Phenomena.

An Inspirational Lecture delivered by
W. J. COLVILLE,
Under the Influence of his Spirit-Band, in Parker Fraternity Hall, Boston, Sunday Evening, June 11th, 1882.

[Reported for the Banner of Light.]

Having been frequently asked to give our views plainly and pointedly on the subject of the moral tendencies of phenomenal Spiritualism, and having been particularly requested to speak at this time on the present conflict now waging, not between Spiritualists and Christian churchmen, nor between Spiritualists and Materialists, but between Spiritualists of two directly opposing schools of thought, we have selected not hastily or thoughtlessly our topic for this evening's discourse.

While spirit-materialization has for some time past been directly the bone of contention between these parties, materialization, as the latest and most triumphant form of spiritual phenomena, has been selected as the best and most powerful representative of that entire class of phenomena known as the physical, which it is the special purpose of many half-way Spiritualists to attack. We are not among those who consider it necessary to impugn the motives of those with whose position we are compelled to take issue. We never feel called upon to indulge in abuse or vituperation that we may announce a truth to the world, though there are times and places when and where it becomes necessary to be somewhat personal, though not offensively so, in order that we may defend an innocent victim of bigotry or fanaticism from unjust, unkind or ignorant attacks made by rash and often prejudiced critics upon some sensitive individual who has been the target at which many a shot has been fired by those whose animosity impels them, independently of their objection to the person in question, to level at him or her the whole artillery of slander and defamation.

Within the past few months in New York and Brooklyn materialization has been assailed in the most unqualified manner by attacks made upon an estimable lady, long and favorably known to the public as a medium for form-maniations. The Spiritualistic press in Boston, in Chicago, even in England, has warmly agitated the question of an alleged exposure of a well-known spirit-medium. Articles pro and con have occupied page after page of newspapers, and the matter has been freely discussed, not only at conference meetings and through the press, but has been and yet is, to a considerable extent, the subject of conversation on 'change and in the market-place, at fashionable clubs as well as in the private parlors of all classes of society. Spiritualism loses nothing by any such agitation and opposition. An honest individual and an honest cause shrink not from free and unrestrained investigation and criticism. The friends of Spiritualism need suffer in no way through apprehension of a coming blow to the cause. Spiritualism has withstood the test of more than thirty-four years' sharp and incessant criticism, as stated in the hearing of many of you by one of your popular speakers, on March 31st, in Music Hall. Spiritualism came into the world without a single friend and with hosts of powerful and allied enemies. It has had to fight every step of its way, and yet with such tremendous odds against it it has not only managed to eke out an existence but has grown, flourished, become strong; and as a giant power to-day can afford to bid defiance to all that opposes it.

Spiritualism can never be regarded simply as a science, a philosophy or a religion. As a science it may be applied termed a super-science, as it oversteps every boundary of material in-

vestigation, and conducts the experimentalist into hitherto unknown fields and seas of conscious existence; but though carrying you away from all that is of the earth earthly, though leading onward and upward till you attain to ineffable heights of spiritual being, it destroys all faith in the unnatural or the strictly marvelous. It proclaims the universal reign of law; it teaches that one sphere is as heavenly as another if only the dwellers in both are equally advanced spiritually; it conflicts with no affirmation of science. While it scorns negation and laughs at the impossible, it affixes no limits to the possible; as man's knowledge of nature is so subject to constant modification and enlargement that what seems utterly incredible to-day may be accepted to-morrow as a well authenticated verity.

As a science Spiritualism has captivated the brightest intellectual luminaries of both England and Germany. It has achieved signal triumphs among the *littérati* of the Russian capital, to say nothing of the absolute victory it gained in this country in the persons of Professors Mapes and Hare, two of America's ripest scholars, besides completely convincing multitudes of literary men of rare scientific culture, not least among whom must be acknowledged Epes Sargent, whose contributions to the literature of the spiritual movement have been eagerly read by thousands of cultured intellects. As a philosophy Spiritualism is alone capable of solving the great problems of all ages. It alone satisfactorily deals with the mysteries of God, creation, birth, death, immortality, evil, destiny. It alone of all philosophies proves the moral harmony of the universe; alone continues and enlarges upon the work of such men as Pythagoras, Aristotle, Plato and Socrates, who stood more than twenty centuries ago in classic Europe to demonstrate the supreme potentialities of spirit as cause, and to dilate upon the subservience to intelligence of all material things. Nature furnishes a key to unlock the mystic chamber of mythology and poetry, rationally accounting for every old-world marvel, and introducing you to the gods and goddesses of yore. It alone explains imagination and second-sight; reasonably proves the necessity for transient sin and suffering, and depicts a perfectly natural issue of all things in an immortal consciousness, the property of every soul. As a religion it is the essence, the alpha, the omega of New Testament ethics. It teaches by the experience of multitudes of dwellers in the spirit-realm that our interior lives yield their fruitage in the great hereafter; it is thus the companion of Jesus in his moral discourses, the assistant of the intellect in its mighty strivings to solve the otherwise inexplicable, the sure and certain consolation of the mourner, the ally of the scientist, the friend of all save ignorance, bigotry and groundless fear.

That Spiritualism should be opposed is not singular, as it is natural to man to resist all encroachments upon his present domain of ideas. Man is a remarkably conservative being; he very reluctantly parts with an old superstition. The traditions of the elders usually exert a far greater sway over him than the revelations of innovators, however sincere. Probably in this age a reaction from the bondage of superstitious attachment to irrational creed has produced an equally violent dislike to all claims to the supernatural. But what is the supernatural? Surely no one can declare, for we must first exhaust nature's resources ere we can correctly speak of any occurrence as taking place in obedience to a power positively outside of and above nature. Spiritual manifestations are as natural as summer and winter, sunrise and sunset. In no physical phenomenon is there anything less natural than may be beheld in the birth of a child or the growth of a flower; and indeed every objection brought against spiritual manifestations may with equal legitimacy and plausibility be brought against all of nature's ordinary methods of procedure. If it were our duty, as it is not, on this particular occasion, to defend Spiritualism against the attacks made upon it either by ecclesiastics or materialists, we could readily prove its every manifestation to be in strict accordance with the Bible, common sense and the laws of nature. It being, however, our special province to-day to address contending Spiritualists, we deem it *apropos* of our subject to deal principally with the moral tendency of physical phenomena, and to rebut certain slanderous accusations which have recently been published against well-tried mediums by persons claiming to be sincere and ardent Spiritualists. The conduct of these slanderers is no doubt overruled by the higher intelligences who have charge of the spiritual movement, to elicit yet more searching scrutiny of the phenomena, and evolve conditions by means of which the scientific world can be made aware of the truth of spirit-communication beyond a peradventure.

There are certain Spiritualists in New York and elsewhere, who speak glibly and constantly of the higher aspects of Spiritualism. By the "higher aspects" they usually mean intellectual and intuitional mediumship exclusively, relegating to the domain of lower aspects every physical demonstration. Finding themselves upon the sublime altitude to which they have individually and collectively attained, they look with suspicion, distrust and contemptuous scorn upon all who do not approve of their methods, and will not submit to the tests and test conditions demanded by their supercilious superior knowledge, which are polite terms to designate a lamentable ignorance of all spiritual matters. Supposing we allow their position, and admit their claim to higher wisdom, can we therefore afford to repudiate and deny other phenomena than those they need, so long as the number of those is legion who can only reach the higher

through the aid of the lower? Shall we close every primary school in the land because we ourselves are high school graduates? Shall we deny stairs and elevators to those who can only walk, because we have wings, and by the aid of such appendages can *soar* from the ground and enter the upper chambers through the windows? Remember, all of you, that Spiritualism, thirty-four years ago, commenced its career with humble physical phenomena; remember the Rochester Knockings were the premonitory signals which called the attention of the world to the spiritual philosophy; remember that at Pentecost of olden time the house was shaken, and fiery tongues appeared before instruction was given and miracles of healing were performed; remember that the greatest New Testament authorities were all of them favorably disposed toward physical phenomena, and that in the church calendar those who were canonized for exceptional virtue were for the most part physical mediums. History nowhere bears up the assertion that physical mediumship conduces to disease or immorality; nowhere disconnects physical demonstrations of spirit-power from the greatest moral outpourings on record. Inseparable on earth as are spirit and body, are physical phenomena and inward illumination.

Physical manifestations *per se* have in them nothing whatsoever that can possibly savor of immorality; in their native state they are simply revelations of what is; they show forth the occult and spiritual forces of the universe; they bring to light hidden mysteries, and are simply a revelation. If it be urged by some that these manifestations proceed from the powers of darkness and not from those of light, it surely can be no injury to humanity to receive a revelation concerning the forces and beings who are incessantly around, and which so powerfully control human destiny. Surely the ostrich is no safer with head buried in the sand while his pursuers are on his track, than he would be if he looked them straight in the face and contemplated direct means of flight or attack. Surely if rattlesnakes are in the woods through which you travel you are no less likely to be bitten because you deny the existence of the creatures and their venom. Surely no young man or woman is fortified against the evil in the world, or powerful to resist the assaults of temptation on account of his or her ignorance of the evil that exists in it. If there be Satans like roaring lions going about seeking whom they may devour, in the opinion of the author of the Epistle of Peter, it is preferable that humanity should be made aware of the dangers with which they have to contend to their remaining in ignorance. Ignorance to some persons may be bliss; it is almost incredible that it can ever be safety or strength.

According to Socrates ignorance was the root of every evil, while knowledge lay at the foundation of all good. On all subjects save Spiritualism it is fashionable to eulogize knowledge. In all studies save those appertaining to man's condition beyond the grave, it is deemed expedient to prosecute every possible means of research; whereas, on spiritual matters how many there are, even among professed Spiritualists, who are afraid of more light; who dread a new revelation; who wish to remain in ignorance of the real condition of affairs in the unseen world. The simple fact of spirit-communication they have accepted long ago; that spirits do communicate with earth they admit, but only to a certain extent and within certain limits which they (the Spiritualists of "higher aspect") can readily and clearly define. We are well acquainted with many avowed Spiritualists who are quite zealous in their particular kind of advocacy of spiritual knowledge, who attribute all manifestations having no parallel in their own immediate experience or family to diakka, the devil (evil spirits) or to an act of direct imposition on the part of the medium. While an untold number of persons seem to think it highly probable that mediums, and also spirits, should be willfully dishonest and untruthful, it is in their opinion almost too wonderful to be true that honest spirits and honest mediums should be mistaken, or accidentally or inadvertently err in making a perfect communication or producing a perfect *fac simile* of the forms they once wore on earth.

Belief in evil spirits has been, and yet is, one of the greatest drawbacks to the complete civilization of the world; it is one of the most potent hindrances to man's advancement, not alone in spiritual knowledge, but in spirituality; for, however sincere those persons may be who advocate the theory of evil spirits having almost absolute control over the minds and bodies of men, however much they may desire to put persons on their guard against the attacks of evil, by attributing such marvelous power to the hosts of iniquity, they are detracting from man's own self-respect and self-reliance, they are destroying faith in human effort and responsibility, they are denying the power of virtue to triumph fully over whatever there is of vice in the universe. Belief in evil spirits and their power largely grows out of the wish on the part of many to saddle their own errors and infirmities upon some one else who is to act as their scapegoat. Many an one will declare that he or some friend of his is the victim of obsession, that he is controlled or possessed against his will by unclean and deceitful spirits who are ruining his health and reputation and causing him to commit crime; such an one is apt to warn others against having anything to do with Spiritualism lest they also should be alike victimized.

Even though we were to grant, as we do not, the correctness of the usual theory of obsessing influences, we should emphatically declare that you can in no way protect yourselves against them by ignorance of their existence,

any more than you can avoid small-pox or scarlet fever by denying their presence in any locality where they may be raging. If you are by nature mediumistic, if your highly susceptible mental and bodily condition makes you an easy instrument in the hands of unseen manipulators, your only safety consists in your invocation of higher intelligences than such as would abuse you. No greater danger needs to be avoided than the danger of yielding to one's own lower appetites, while nothing more effectually conduces to insanity or distorted mediumship than a dread of devils and a strong faith in their existence and power. Let every one remember that he has no darker foes to dread than those that are within him; that every external force of evil only answers to a corresponding evil within; that like everywhere attracts like; that invisibly we keep such company as is congenial to our state and are united to us by ourselves, perhaps unconsciously, and the great stumbling-block of the world, the Orthodox devil, in all his varied forms, is reduced to our own individual lack of wisdom and purity.

In making these assertions we know very well we are completely antagonizing what many will declare to be the result of their long and careful experience. We do not deny any one's facts or experience; we merely account for phenomena differently from the way in which some others account for them. We wish to throw no discredit whatsoever on the statements of those who declare that they are annoyed by evil spirits; we heartily sympathize with their distress, and would fain help them in delivering themselves from their state of bondage. We are acquainted with many persons who, though pure and unsullied, apparently, in their lives, are annoyed by strange sights and sounds, and imagine that the powers of darkness are constantly around them, and have such power that their own guides and spirit friends have been compelled to retire and abandon their charges to the hosts of wickedness. If this be so, there is a Supreme Spirit, but the supreme intelligence is evil, not good; there is an almighty power, but it is the power of wickedness. Such theories de-throne God, annihilate heaven, and transform the universe into a vast pandemonium governed by an arch-fiend, who will eventually subdue all good under the dominion of evil. We allow that you may be annoyed by undeveloped influences who, owing to various causes, may be around you, but unless you have not yet developed moral strength to resist the temptations to which they have yielded and which they present to you, you are quite safe from the possibility of contamination. A drunkard may annoy you with his disgusting practices without causing you ever to break your vow of temperance; licentious persons may dwell under the same roof with you without their corrupt practices leading you to break your vow of chastity. A temptation must come from within or there is no danger of your yielding to it. Read the story of the temptation of Jesus, and see how utterly unavailing were the arts of seducers to turn him from the simple path of rectitude in which he had determined to tread. He did not disobey the divine command and worship Satan, (personified Mammon), because urged to do so at the suggestion of those who held out to him luxury and ease, and universal applause, if he would only forsake morality; he grew stronger every time he was attacked, he loathed sin more and more completely every time it was exhibited before him; and so will it be with every medium and every sitter in a spirit-circle who determines to honor the right. Whenever aught that is inconsistent with truth presents itself, he, being "of the truth," will detect a foreign atmosphere.

The gift of the discerning of spirits, cultivated only by high aspirations and charitable impulses, instead of wire cages and ropes, handcuffs, flour, paint and poison, will afford the means whereby mediums can be satisfactorily "tested." Those who have little inward light are afraid of outward darkness; probably because when in the dark, and more than usually sensitive, they feel around them rather too plainly for their own comfort the familiar who have assisted them to gamble in the stock-market and generally abuse the confidence reposed in them by their fellows. If evil spirits are attracted to spirit-circles to produce bogus manifestations, if mediums are psychological subjects easily influenced, the inference when they are usually controlled by spirits of the lowest order in your presence is of necessity terribly uncomplimentary to you. Of course we admit fully and frankly that there are persons traveling about the country who are by profession conjurers, and who without spiritual aid accomplish many wonderful things. Maskelyne and Cooke, Heller, Hermann, and even the notorious A. A. Waite, of evangelistic repute, have shown that many points of resemblance may be found to spirit-phenomena in the conjurers' tricks; but are these people ever able to duplicate or manufacture the intelligence displayed in a genuine and convincing spirit manifestation? and who is there who has ever received satisfactory evidence of spirit-return independent of an expression of intelligence? The elementaries of the Theosophists, or animal spirits, might be able to produce simple phenomena displaying no human intelligence; but in genuine Spiritualism phenomena are not the end, but only the means to an end.

Musical instruments played upon in the dark, persons touched by unseen fingers, something white appearing at the entrance of a cabinet, are not satisfactory evidences of human immortality or of human spirit manifestations, unless they be the vehicle for the transmission of some recognized intelligence. Mr. and Mrs. Hatch,

of Astoria, N. Y., do not believe in materialization simply because they saw something appear in their drawing-room. They declare that they saw their daughter, and because of the presentation to their senses of a form through which they could recognize the living existence of a dearly loved child whose body they had laid away in the grave, they published to the world their knowledge of spirit return, not simply their belief in it. We have never yet discovered the advantage gained by persons who spend time, strength and means in getting up séances at their own houses, liberally compensating mediums for their services, writing lengthy accounts of manifestations, and declaring that they have been visited by their spirit-friends when they have not, or what should induce them to so vigorously defend persecuted mediums; and we have never yet discovered by what process of logic and observation those who condemn mediums on suspicion can arrive at so certain a knowledge of the fallacy of others' statements, as they appear to have arrived at when they rush into print, vilifying persons of whose gifts they are often envious, and whose motives are purer than their own. We should deem it advisable for persons interested in the reformation of society to set a reformatory example by taking no mean advantage of the confidence reposed in them when they are invited to private séances held in private residences. We should advise others to give less credence to mere hearsay reports than they often give, and to refrain from making, through the press and on the rostrum, damaging statements against the reputation of a lady concerning whose dishonesty they know absolutely nothing.

We always make it a rule to avoid personalities in our discourses, but when personalities have been offensively indulged in on the platform of the society for which we speak, during the course of our work in another city, and when we, moreover, have positive knowledge concerning a lady's integrity as a genuine spirit-medium, we feel no reticence in mentioning a name. With Mrs. Hull, the lady who was recently "exposed" in New York City, we are well acquainted. Our medium has sat with her on several occasions, and has fully recognized his mother, who materialized through her mediumship. The prophetic statements, also, which were made in the direct voice by the materialized intelligence, have been ere this time literally fulfilled. Now the question arises, is it not possible that mediums may be at times genuine, and at other times impostors? Of course this position is not necessarily untenable, but, even if correct, no imposition can ever neutralize a genuine manifestation. A fact is a fact, independent of the instrument whereby it is demonstrated. The moral character of a medium neither adds to nor detracts from the intrinsic value of a genuine communication. If you know that a relative or friend of yours has manifested through a certain party, nothing that can ever be said or proved against the medium can alter the validity of the evidence. Nothing that a person can possibly be or do can gainsay or alter a fact; if the spirit-world chooses to make use of imperfect instruments in the absence of perfect ones, you must make the best of such materials as are at hand, until such time as, by your diligence and moral culture, you can evolve a higher type of manhood and womanhood.

We fail to note that persons crying out loudly against the supposed viciousness of others are themselves spotless; we fail to behold very striking resemblances to the greatest historic characters in those who are always finding blemishes in others, and have, therefore, little time to improve themselves. The infallibility and spotless integrity demanded of mediums is not, as a rule, offered to the world by those who consider that no one should be tolerated as a medium unless he is altogether beyond question, so far as honesty is concerned. Where is the spotless integrity demanded of mediums among our politicians? If a man is shrewd, smart and generally capable of holding office, his weaknesses are condoned, his vices ignored. Where are the multitudes who refuse to patronize places of business kept open by all except those whose business management is beyond reproach? Where are the actors and singers ostracised and condemned because they are no better than other people? Where the works of art which will not sell because the painter or sculptor is not immaculate? We make no excuse for crime, we offer no apology for dishonesty; we simply declare that you have no more (and also no less) right to expect moral perfection at the hands of spirit-mediums than at the hands of persons otherwise endowed and following other avocations.

Mediumship is not the result of moral purity; it is organic, inborn, constitutional. It is as much and as simply a natural gift as any other spontaneous ability or talent may be. Like everything else it is subject to use and perversion, and can, like all things else in nature, be warped by pride, degraded by selfishness and defiled by impurity; but Spiritualism primarily claims to be a revelation; and thus, no matter from what source manifestations may proceed, they are all to be included in the vast whole of revelation itself. If undeveloped spirits do return through the agency of sinners on earth, does not the earth need to be made aware of the consequences of crime beyond the grave, as well as of the rewards of virtue? Cannot the very lowest and most pitiable spectacle of spirit-life teach its lesson and convey its warning as well as the grandest and most delightful dilation upon the splendors of angelic states? Cannot the disgraced inebriate aid the temperance advocate, even by his silent portraiture of the consequences of debauchery? So long

as there are those on earth who need the lesson of deception it will be practiced upon them; when they no longer need it no manifestation will occur which will not be transparent to their enlightened vision.

What, then, is the lesson of fraud? While fraud is from Spiritualism, it is at times connected with it, but of extraneous origin, and as distinct from Spiritualism as are the barnacles from the rock they hide. The lesson of fraud as an accretion of Spiritualism is this, that the new revelation is to be accepted by men and women both through intuition and reason, not on the basis of heavenly authority, which offers no alternative other than belief or damnation. In England old laws relating to witchcraft have been several times resuscitated, but every time they have been enforced they have led to a wider recognition of the truths of Spiritualism on the part of the populace. Whenever a medium is attacked, accused, exposed, the newspapers are filled with accounts which savor of glaring sensationalism. The religious as well as the secular press seizes with avidity every supposed evidence of trickery on the part of mediums, while it frequently declines to publish reports favoring spirit-communication. If it be asked why the higher spirits allow their mediums to be ensnared and "exposed," we reply that they in their wisdom understand the requirements of the public, and frequently discover that the only way to induce a state of spiritual receptivity in a neighborhood is to permit the powers of darkness in the shape of the persecutors of mediums to have their own way for a while, that through their determinate effort to discover imposture they may reveal the truth. Probably at this hour there are thousands of persons looking into materialization, and studying the laws which govern it through the alleged exposure of Mrs. Hull. The time has come for a scientific analysis of physical phenomena, but the scientific spirit is a cool, calm, deliberating, observing spirit; not the spirit of seizure, impetuosity, suspicion and wrath. A very common complaint brought against such Spiritualists as befriended mediums, is that they wink at fraud and encourage every impostor to proceed in his nefarious work of cheating the public; and yet, while it ably and persistently befriends mediums, there is probably no journal published anywhere which more decidedly and plainly warns the public against imposture than the *Banner of Light*. Quite frequently persons who are deceivers have advertised bogus seances for the benefit of church fairs and other ecclesiastical interests, but never once have these parties been endorsed by the spiritualistic press or recognized as worthy spiritual mediums. Certainly mediumship is counterfeited like everything else, but to counterfeit spiritual phenomena is no more to disprove its existence than the worthless scrap of paper made in imitation of a dollar bill affects the genuineness of the American currency.

There is, we freely admit, a great deal of misapprehension and mystery hanging over a large class of spirit-manifestations, but this cloud can only be removed by the most perfect method of regular and painstaking investigation, accompanied by unqualified compliance with the conditions laid down by the spirits themselves. We are constantly asked if mediums ought not to submit to whatsoever "reasonable" test conditions investigators choose to impose; whether it is not advisable that mediums should be interviewed by committees and endorsed by them before receiving the countenance of the public. Our answer to all such inquiries is, investigators themselves must first fully understand the method of producing spiritual phenomena before they are in a position to decide what is and what is not a "reasonable test condition." One thing should always be observed, and that is, spirits alone can produce spirit-phenomena; and another fact should not pass unnoticed: carrying critics are never satisfied, even though the phenomena take place under their own chosen conditions. Spirits who are able to enlighten humanity are not slaves to your whims, nor are mediums instruments in your hands for you to act your pleasure with. Every medium should cease to act as a medium or give himself up entirely to his spirit-band. To the spirits who control and produce the phenomena, the medium is alone responsible. They alone know under what circumstances they can produce manifestations. The public has no right to complain because mediums will only sit under conditions agreeable to their guides. There is no law enforcing your attendance at a seance; no law compelling you to pay out any money or devote any time to sittings with mediums. Every medium should submit to such conditions only as his guides approve; should admit into the circle only such persons as the guides wish to have present. When mediums rely upon spirit guidance in all things, they will have reached a height of development which will not only exempt them from the tortures to which they are now often subjected, but which will permit of their being used as instruments for the giving of more convincing and startling demonstrations of spirit presence and power than have yet been vouchsafed to the world.

The objection to physical manifestations is groundless. Table-tipping is considered by some degrading; it is frequently asserted that the higher spirits will not approach when a circle is formed around a table. If there is anything demoralizing in the act of surrounding a table, you must all attract very low spirits whenever you take meals around the family board. If there is anything demoralizing in darkness, and in profound entrancement, you must be guilty of immorality whenever you extinguish the lights in your chamber and retire to sleep; for entrancement is simply a magnetic sleep induced by spirit-power, during which the spirit of the medium is often liberated for purposes of education and growth.

Physical phenomena will alone convince many, and many a one can be appealed to in no other way. The highest spiritual gift is the gift best adapted to bring conviction and blessing to those with whom you are individually thrown in contact; the highest aspect of Spiritualism is that aspect which presents the truth of immortal life in the most unmistakable manner before those who are in need of such evidence as shall assure them of the continued existence of the spirit beyond the grave. The spirit in which you approach the spirit-world is the important thing to be considered with reference to the elevating or degrading nature of the response the invisible world will make to your requests. Manifestations and communications are oftentimes reflections back upon the sitters of the frame of mind which they have carried with them into the seance room.

There remains yet one point upon which we have been asked to dwell briefly before we close, and that is, the possibility of giving such an explanation of strange occurrences at seances as

shall convince honest seekers after truth that they have not been the dupes of designing imposture. We have often told you that the only infallible method of arriving at satisfaction is the cultivation of the gift of discerning spirits, which enables you to sense the sphere whence a manifestation proceeds; but, in the absence of such complete interior evidence, the following exterior modes of procedure may be profitably considered: When entering a spirit-circle make up your mind to receive nothing special, determining within yourself that if you earnestly desire to arrive at truth such phenomena will take place as shall assist you in your laudable endeavor. Carefully watch everything that takes place, and if in a room where materialization is expected you behold what seems like personation, remember that transfiguration and transformation are veritable spiritual phenomena. We have known of many cases where the power was not strong enough to permit of full forms appearing independently of the medium, but as there were spirits present earnestly desirous of giving some token of their presence to their friends, they did their best, by means of a change produced upon the person of the medium while in a state of profound trance. Persons have stepped up to the cabinet and recognized a friend; that friend was actually present, organically controlling the medium, but had not the means at hand where-with to offer an explanation of the phenomenon. Somebody else, ignorant and fanatical, of a suspicious frame of mind, thinking the worst of his fellow-creatures, has gone up to the cabinet and declared that fraud had been perpetrated; whereas, if the truth could have been stated, the medium was entranced, transfigured, and afterward restored immediately, on the withdrawal of the spirit, to her normal appearance. It is frequently alleged that clothing is carried into the cabinet, and that what purports to be a materialized spirit appears, evening after evening, in the same attire, which becomes gradually soiled by frequent use. Even in this case no imposture is proved, for it not infrequently occurs that spirits can exteriorize a form simply, but not apparel, so they convey into the cabinet such as they can readily carry into the circle, saturated with their own or their medium's vital aura. Clothing can be carried from one room to another, and even from one house to another, by direct spirit-power, and frequently is. At other times, when belligerent persons, determined to accuse mediums, declare they have found clothing and masks in the cabinet, they are there because conveyed thither by the sitters; and if it be demanded of the medium that he or she should submit to search previous to sitting, so that the company may be assured that nothing is concealed about the person, we advise the medium to compel each and every sitter to submit to equal scrutiny, as it is quite as likely that the enemies of mediums should deceive as that they, or their familiar spirits, should be guilty of trickery.

Our last word is this: if you desire to witness genuine manifestations, carry with you the spirit of genuine honesty. If your own thoughts are pure, it is hardly likely that you will feel under the necessity of believing your fellow-believers to be impostors, simply because their honesty has never been proved to you as yours has never been proved to them. Mediums should be treated as honest until proved guilty, and if individual sensitives, like other human beings, are caught at times in acts of duplicity, we must remember that to err is human, and that errors are reformed by kindness and moral suasion rather than by fierce denunciation. We wish to be placed on record as entering our decided protest against the shameful treatment which Mrs. Hull, a delicately organized and highly estimable lady, and other equally genuine mediums, have received at the hands even of professed Spiritualists, and to avow our positive knowledge that the immorality and deception attributed to mediums and spirits to-day is, at least ninety per cent. of it, due to the inhumanity and lack of spirituality on the part of sitters. Approach the spirit-world in a true spirit, and to you there shall appear nothing but what is traceable to angelic ministry.

The Source and Process of Thought.

"Friend Storey, the materialists have the true scientific view of death. Here it is boiled down, and you ought to see it. Thought is the product of the brain. You take food, which passing through the blood gives the brain power to think; you stop taking food, and you die. The brain produces no more thought, and you cease to exist as a person. There is no personal life after death, and you Spiritualists are deluded."

"Friend White, you do state it sharply, and I agree with you in the premises. Let us see if you may not agree with me in drawing a different conclusion. I have lately been reading a narrative of the discoveries of Prof. Michael Faraday, the distinguished English scientist, and they have impressed me very much. He agrees with you that thought is the product of an organism; that is, of a brain made of matter; but the brain he speaks of, he says, is inside the brain you mean. He says that matter too refined for you and I to see can be held in the form of an organism, provided it first can build the organism inside the physical body we see. To illustrate: A boy is born; that boy is a non-organism beginning on earth; he grows to old age here. By food, exercise, etc., he builds up a refined body (made of the refined matter which comes from his food, drink, breathing, etc.), inside the body we see, and when he has made this inside, refined material body complete, he withdraws it from the coarser one, which we bury, while he lives on, thinking with his refined brain, just as he thought with his before death."

"Do you mean to say that Faraday states that the boy thinks with his inner brain while in the earth-body?"

"Yes. He thinks with the inside brain and uses the outside one to convey his thoughts in language to people. So you see, Faraday agrees with you, that thought is the product of the brain."

"Yes, I see your point. He refers to the inside brain, if there be any, and I refer to the outside brain—the one the doctors analyze after death."

"Yes, that is it; and I cannot see how you can put aside Faraday's position, as you must admit that the universe contains an immense amount of matter which is invisible."

"I admit that point. Oxygen and Hydrogen Gases are invisible, and they have been proved to be matter in a refined form."

"Even so. And there may be much other matter, more refined than these gases. As all atoms are indestructible, and are capable of entering into combination with each other, they may combine to form an organism too refined to be visible to us and support it indefinitely. Well, this is a new view of the problem of immortality. If organisms can be continued in the invisible state of matter, then thought may be produced after death. I must see these pamphlets."

"You can get them for thirty cents of Colby & Rich, 9 Montgomery Place, Boston, Mass. They annihilate the doctrine of annihilation at death. Call for the FARADAY PAMPHLETS."

"I shall at once. You have opened a new world of thought to me."

A minister packed some sermons in a box to take with him on a journey. A naughty boy wrote on one corner of the box, "Keep dry."

Materializations in Australia.

The materialization seances of Mr. Spriggs in Melbourne, Australia, interesting reports of proceedings at which we gave our readers a few weeks since, continue to be conducted with much success, mainly so on account of the order maintained by the strict enforcement of the rules to which we have previously alluded. An experiment made at a recent seance is suggestive of the close relationship existing between the spirit-form and the medium when the former is visible to us. An account of this is given in the *Herald of Light* of June 1st. At a seance held May 23d the manifestations were of considerable power. Eight different forms materialized; one came and reminded a gentleman present of having, when both were boys, bathed with him in a certain river he named, which was a fact. The *Herald*, continuing its report, says:

"Peter then stated that the controls were about to place the medium in a 'dead trance.' He then came out into the circle, and stood in front of the curtains in full view. He asked Mr. Terry to come forward, and upon the latter doing so, Peter took one of Mr. Terry's hands in his own, as they stood side by side, requesting him to place the other through the curtains upon the medium's hand. This Mr. Terry did, and stated to the other sitters that he had held the fingers of the medium's hand. Inadvertently he grasped the fingers of the medium's hand somewhat tightly, which instantly produced a curious and marked effect upon Peter (still standing by his side in the full view of the sitters), as he seemed to receive an unpleasant shock, and complained of pain. The five remaining members of the circle were in succession called forward for the same purpose. In each case, as soon as their hand came in contact with that of the medium (who was evidently in a very deep trance), Peter, who was standing outside holding the sitters by the hand, was observed to shrink and cry out with evident pain, and would not for some moments recover from the shock."

Immediately afterward the materializations were very strong. *Et cetera.*

"Geordie materialized, and came forward with great vigor, shook hands, placed his face close to the visitors, raised their hands close to his forehead, asked for more light, stood in the full glare, drew aside the curtain to show the medium, and then, after the sense of sight, as well as of touch, might bear the same testimony; landed round some flowers which had been presented to him, sat for some time in the chair by Mr. Carson's side, rose again, passed through the circle and out of the door into the front premises; repeated this several times, bringing into the circle-room various objects therefrom, and carrying them back again, and returning finally, again showed the medium. One of the visitors present happened to state that he came from Durham, in England, whereupon Geordie walked rapidly toward him and shook him with great heartiness by the hand. Proceeding to the writing-desk, he wrote and handed him the following message: 'Dear old friend—I am pleased to meet one from the bonny old country. I cannot stay longer to write. From Geordie, late of Newcastle, but now a resident in the summer land.'"

Other materializations succeeded the above, all of which were, it is said, very satisfactory to those present.

Magazines for August.

ST. NICHOLAS for August will prove a very acceptable visitor to all, more especially to the Stay-at-homes, for the reason that it abounds with accounts of what is seen and experienced by the Get-aways, in numerous very readable articles, of which we may mention: "How Bart went Whale-hunting," "Mrs. Peterkin in Egypt," "Visit to the Home of Walter Scott," "How a Hoosier Boy saw the Leaning Tower of Pisa," "Summer Days at Lake George." Of the illustrations, by far the most in subject and portrayal, is "So Many Miles to Travel Yet," the story of which is pleasantly and touchingly told in verse by Celia Thaxter. The remaining stories, sketches, poems, rhymes, jingles, puzzles, etc., with the engravings accompanying them, are excellent. Published by the Century Company, New York. For sale in this city by A. Williams & Co., 283 Washington street.

OUR LITTLE ONES AND THE NURSERY appears to improve each month in its efforts to meet the wants of those who, just entering upon the stage of this life, are looking around for something to entertain and instruct them. The frontispiece of this August number is a charming rural scene, "Coming Home." "The Bee's Pockets," by Aunt Georgy, the tricks of a monkey by the name of "Jocko," "Willie and Fustie," "Happy Cat Land," "The Fighting Wrens," "The Squirrel Robbed," and "My Little Pony" will make all happy who are fond of pets, and few, if any, children are not. The Russell Publishing Company, 35 Broadway street, Boston.

THE PHRENOLOGICAL JOURNAL.—An interesting article on the culture of the silk-worm and the production of silk, illustrated, is given in this number. The inquiry, "Is Conscience Innate?" is considered in a short essay by Nelson Sizer. The portraits, with brief sketches of their subjects, are, A. W. Hall, Garibaldi, and A. H. Stephens. Fred. Meyer Colby contributes "Historic Problems," an article tending to weaken somewhat men's faith in recorded events of history and persons. Fowler & Wells, publishers, 753 Broadway, New York.

THE HERALD OF HEALTH for its leading article a paper upon the "Hygienic Habits of the Hindus," written for it by Raj Goomar Roy, whose contribution to a previous number attracted much attention. This one is well worth reading; being given by a native, it imparts many details that an outsider would fail to mention. The remaining contents ably illustrate and support the purposes of this monthly. New York: M. L. Holbrook, M. D., publisher, 13 Laight street.

THE MEDICAL TRIBUNE, a monthly journal devoted to Medicine, Surgery and the Collateral Sciences, edited by Robert A. Gunn, M. D., furnishes in the issue before us a great variety and number of articles in the line of a progressive and advanced medical practice. Nickles Publishing Co., 45 East 22d street, New York.

NOTES, QUERIES AND ANSWERS; Miscellaneous, Literary, Scientific and Historical, for Teachers, Pupils, Practical and Professional Men. N. B. Webster, editor, Norfolk, Va. The character of this work, of which the present is the initial number, is sufficiently indicated by its title. It promises to be one of much interest. S. C. & L. M. Gould, publishers, Manchester, N. H.

RECEIVED: THE PAPER WORLD. Vol. V, No. 1. C. W. Bryan & Co., publishers, Holyoke, Mass.

THE MUSICAL MILLION. Vol. XIII, No. 7. Ruebush, Kleffer & Co., publishers, Dayton, Va.

THE RECORD. A Monthly of Classical Literature and Historical Criticism. Vol. I, No. 2. Published by C. V. Walte & Co., Chicago, Ill.

A few years ago Garibaldi stated his religious views as follows: "God is thought and reason; all I wish to see done is to substitute genius and intelligence for God's priesthood. Do not imagine that I pretend to teach the religion of God. I am not so impudent. I am, however, a little of a mathematician and a little of an astronomer, owing to my long sea life, and on the sea I say and observe the works of God; but, I repeat, I have not the presumption to teach God. Truth, Reason and God are, in my opinion, synonymous. Copernicus, Leibnitz, Newton, Franklin, Arago, Galileo are God's priests, for God's priests are Genius and Intelligence. Every one, however, has a right to believe according to the dictates of his own conscience."

A photographer in Tangiers recently received an order to photograph the three hundred and sixty-four wives of the Sultan of Morocco.

Explicit directions for every use are given with the Diamond Dyes. For dyeing Mosses, Grasses, Eggs, Ivory, Hair, &c.

A TRANSPARENCY; OR, LIGHT BEHIND THE CANVAS.

BY JOHN WETTERBEE.

"There's a divinity that shapes our ends,
Rough-hew them how we will."

The poet, like the priest, may have uttered a glittering generality where breath or ink took that truthful form, attributing this "shaping" business to God, whose surname, in this connection, seems to be Providence, in a mysterious way working out life's details. We think, however, that Shakespeare was inspired, speaking wiser than he knew; something made him say it. It seems to have fit well the current idea often expressed thus: "Man proposes but God disposes." It has been the privilege of Modern Spiritualism, or the mysterious facts of to-day, known as spiritual manifestations, to convert that "glittering generality" into a rational expression, and at the same time show that this celebrated poetic genius was divinity-shaped himself, or manipulated by spirits, that is, influenced or guided.

Can any one doubt that Shakespeare, the man "dear stealing," or suing a neighbor for sundry £. s. d. for grain delivered, was a far inferior personage than Shakespeare, under a masterly influence, writing Macbeth or Hamlet? As has been said, if it were not so would the materials of his personal history have been so meagre as they are? It took a hundred years and more for even the mental vanguard, or the pickets of progress, to appreciate his genius. If Shakespeare, the every-day man, had been the equal of Shakespeare under control, or "divinity-shaped," we would have had his materials as ample as those of Queen Elizabeth or Lord Bacon, his contemporaries. It is not our purpose, however, to write an essay on that poet, but to say something of this power behind the throne, this "shaping divinity" which becomes, as has been said, a rational expression, when we say it is the influence, or the ground swell, so to speak, of the "silent majority," not to say the departed, as that grand soul, Victor Hugo, would correct the expression as being the still present but invisible majority.

There are a great many things in life, public and private, when viewed retrospectively, that force the conviction that the poet's words are true, that cannot be accounted for unless there is an intelligence that sees into the future with more distinctness than appears even to selected humanity. Let no one ask here this very rational question, why this outside or super-mundane provision is not always on the lookout, and why is not everything "divinity-shaped" to our satisfaction, or at least to our reconciliation, for it cannot be answered if one did; we simply do not know, but we suppose there are reasons for human failures, and why the "divinity" is sometimes inactive or apparently indifferent. Probably this world is not intended for a fairy land; we shall all know more a hundred years hence than we do now, so we will postpone this part of the thought until then.

Our friend Shadows had a remarkable experience in his business life. He felt that a guiding influence outside of himself figured, so to speak, in the operation, and though sorely grieved to see forty thousand dollars take to itself wings and fly away, it flew back again some years afterward, though shorn of its proportions; but in its reduced form and light weight—only one-third of its value—it was a far greater sum to him than shrunken condition than the round amount was to him when it took its departure.

A decade or more has passed by since the aphelion and the perihelion of that extended circumstance were accomplished or measured; but not long ago Shadows had some spiritual manifestations, and the circumstances in connection may have added some missing links, rather establishing the fact of it being one of those "divinity-shaped ends" that, as has been said, are probably more common than people are generally aware. We can better illustrate this thought by giving the details of the experience; so with this much as an introduction, we will let Shadows tell it in his own way, suggesting, however, that one read between the lines, and thus detect the torch that illuminates perhaps a dull, tedious and unpoetic story into, we hope, a transparency.

A lady called one afternoon upon Mr. Shadows, who at the time was in a thoughtful mood, to get advice on a business matter. The interview had lasted perhaps twenty minutes or half an hour, when a sudden change came over her method and subject; her voice dropped an octave, with a slow rhythmic tone; a spirit had taken possession of her, and in a few words she answered the question that was in Mr. Shadows' mind when this lady's call had interrupted his cogitations. Shadows knew who the spirit was, yet it is not proposed in this sketch to enlarge upon this oracular incident, but to say another spirit followed, giving his name; as he is well known and not long departed, we will call it, in a fancy way, Christopher Button. Mr. Shadows said to this spirit that he was glad to hear from him and added, "You never paid that two hundred dollars, did you? But no matter, I forgive you," said Shadows, in his usual kindly tone, as if he felt it and meant it, "I got off cheap." Christopher replied in his then slow and solemn way, "Do you think, Shadows, I owe you two hundred dollars? If you do I will pay it." The listener did not know how a spirit could pay it, for with all his experience he never knew a spirit who kept a bank account and could draw a check, but all things considered, which will be related shortly, though he had endorsed a note for Christopher and death stepped in and Shadows had to pay it, he said in reply to the solemn question of this spirit, "No, Christopher, I do not." "I thought you would say so," said the spirit. Just at this instant the medium began to talk in her natural voice and on the subject of her business, with no apparent knowledge of the interregnum of a spirit-control. Shadows was more interested with the spirit's communications than with the lady's subject, so he stopped her, saying, "Oh, let the spirit talk." Then said the lady, "I have been controlled, have I? I beg your pardon; I am sorry, in a gentleman's place of business." Shadows, however, made her feel at ease, but the control was not repeated. She remarked to Mr. Shadows that when she first came into his presence she saw two or three spirits near him or with him, describing them; they fitted very well the first spirit, and also Christopher Button, the other one.

This was a much longer communication to Mr. Shadows than these few words would indicate. It brought to mind an affair of years; it was only a dozen words, but memory multiplied them into a volume. Shadows had always thought the spirits had had a hand in that ex-

tended incident, and perhaps the lesson will be both spiritual and interesting if briefly related. Christopher Button began his mercantile life well, and seemed prosperous; but after a while, with no vicious intent, he made statements that final failure show to have been false. Some influential creditors inclining to make an example of him, vigorously pushed the matter in the criminal court, and landed him in the State Prison. He was not worse than many of his neighbors, and even better than some who persecuted him. Button was eventually pardoned out and found employment in the office of the Hon. Samuel A. Way. This gentleman was somewhat of a local celebrity, and to his credit, would often employ men of crippled reputations when most people would have been afraid to. Some cynical people used to say it was not charity or benevolence on his part, but because he could hire them cheaper than the same talent that was unmoored; but Shadows was one of those who thought the Hon. Samuel A. Way was better than his reputation, and was always on friendly intercourse with him.

Mr. Shadows seeing Christopher Button thus clerically employed, took particular pains to notice him, and said a kind word to make him feel as if his prison experience was to be no lasting disgrace, and that industry and a well-ordered life would eclipse in time his earlier error. This unexpected cordial manner on the part of Mr. Shadows had an effect upon Button, and some months afterward he came to him, said he had started in business, was a little cramped for capital, and from the friendly feeling he, Mr. Shadows, had manifested to him, he thought he would ask a favor, and wanted to know if he would lend him a little money when he needed it, and not charge him a loud interest; never would want in the aggregate more than two or three hundred dollars. Mr. Shadows said to him, "Yes, Mr. Button, I am inclined to do that; not as a matter of business, but to show you I appreciate industry and honest efforts; so you can have what you want up to \$300 at simple interest; I lend it to you on your honor, and I want you to appreciate the fact that I am doing as I would be done by." "What line of business," said Shadows, "have you started in?" "The liquor business," said he. Shadows's face fell, and he said, "I am sorry, Mr. Button, I asked that question, but I will not decline assisting you; you can have the money, though I wish it was another kind of business."

In the course of a year Button failed; among the creditors was Shadows, for \$300. It was a total loss, because his stock was mortgaged to the Hon. Samuel A. Way, and it took it all to pay him. This result aggravated Mr. Shadows, who thought Button did not show either honor or wisdom in securing the man of high rates and losing a friend, who helped him from friendliness rather than profit. The indignation of Shadows, however, gradually subsided; he thought Button had a poor show for the future, and by the time his indignation had softened down into pity, who should have in sight but Mr. Button, who felt and looked cheap, as Shadows stood before him. Said the latter, "Mr. Button, I am not sorry I helped you; I would do it again under the same circumstances. I am sorry you were not a wiser man, one able to appreciate a disinterested favor; the result may so check the genial current of my soul, that the next unfortunate will knock at my pocket in vain." Button felt bad, but could not say a word, and Shadows said, "Let it go, I shall never think of it again; if you are ever in condition and feel like paying it you can do so; if you do not, it is all the same," and the two separated, and it so happened that Shadows never met or saw Button again for twelve years, and when his eyes fell on him then, Button had grown to be a grey-headed man, and was, at the time, one of twelve men sitting in a jury box, to hear the case of *Shadows vs. Porter*, which is a point to be remembered in this sketch; but we must here drop back a decade, to catch up some collateral threads to make the story transparent as well as intelligent.

One day, in the long ago, a friend of Shadows, known as Joe Porter, dropped in upon him and said:

"Shadows, here is my friend, the Hon. Mr. Bristow. He has got hold of a valuable coal property that can be bought for fifty thousand dollars, and it is worth a hundred thousand. Our friend Beeswax will be one of three to buy it. I will be another, if you will be a third."

Shadows had his doubts of the ability of Mr. Beeswax to "come to time," as the saying is; but he had had many and large dealings with Porter, and considered him rich. So in his off-hand way he said:

"I will join you, Porter, in buying the property on joint account, after examination."

"But," said Porter, "Beeswax wants a third interest."

"Beeswax," says Shadows, "may have all he will pay for; and what he don't take, whether little or much, I will join with you, Mr. Porter—you pay half and I pay half."

The plan then was for Beeswax and Bristow to go and see if it was as represented, and if so, he was to draw on Shadows for ten thousand dollars cash, and the balance in thirty, sixty, ninety day and four months, for ten thousand each. So shadows was to accept the drafts, as Porter had no place of business, and was absent a good deal, but would be on hand to meet his part of each when due. Everything was as represented, the drafts drawn and honored. On the day the first was payable, Porter called and said:

"Mr. Shadows, better not accept the drafts," but gave no reason for changing his mind. Shadows said:

"I have already accepted them, and just paid the first ten thousand; please hand me your half, five thousand."

And he did so, and Shadows gave him a receipt for the money. Beeswax found the money to pay the next ten thousand, and Shadows paid the remaining thirty thousand as they matured, Porter keeping out of the way, and finally backing out, fraudulently leaving the whole on Mr. Shadows. Porter even sued Shadows to get back the five thousand he did pay, but let it go by default rather than show the receipt, for fear it would be evidence of the transaction, as the whole business had been done loosely on honor, and not put into writing. Paying the thirty thousand, which proved a total loss, one-half being Porter's part, who declined paying a cent, and then being sued for the five thousand he did pay, led Shadows to say, "War it is, then," and he attached Porter's property for twenty thousand, that able man, Ranney, now member of Congress, being the lawyer.

When the trial-day drew near, and the eminent legal gentleman began to get at the points of the case, he finally said:

"Mr. Shadows, you have got no case, not a scrap of paper as evidence, and Beeswax, who knows something of the case, is a friend and witness of Porter's, and the Hon. Mr. Bristow

It was not safe to call upon, as he was a fellow politician with Porter, and would help him more than he would help you."

It did have a poor look, the opposite side managed by the Hon. Mr. Parmenter and the distinguished Judge Abbott; and lawyers, you know, don't like to lose cases; it hurts their reputation. But Shadows persuaded Counsel Ranney to begin, and do the best he could. He consented, and began, after a brief opening, by putting Mr. Shadows, the plaintiff, on the witness stand, who told his story, and was under fire for four hours. When he stepped down, Mr. Ranney whispered to him, saying:

"Shadows, you have made a good impression on the jury; now we must see what we can get out of the other side by cross-examination."

But there was one thing the lawyers did not see; the spirits were the power behind the throne, and were really trying that case. It will add to the interest of this sketch to say that while Shadows was giving his testimony his attention was drawn to a gray-headed man, who, as one of the jury, was listening attentively, and he saw that it was Christopher Button, who inflicted the \$300 wound on Shadows twelve years before, and he had never seen him since. Shadows knew then that he had a friend at court, for Button would never go against a man who had done him such a disinterested act; and even then, after the loss of \$300, had parted from him blessing instead of cursing him.

These are rather dry details, and very hurriedly told, but explicit enough for the reader to see the point, which is in the transparency of the subject more than on the surface of it. Suffice it in concluding this part of the sketch to say the case was won wholly on account of Button being one of the jurors, and as a grateful return for a loss and a kindness twelve years old. No one will wonder, then, that the now invisible Button should have said through the oracle, "Do you think, Shadows, I owed you \$300?" and that Shadows, though having to pay \$200 for endorsing for him, should have replied, "No, Christopher, you do not."

But to return to the case: Shadows learned when he next saw Button how it worked in the jury-room. Most of them were inclined to give the case to Shadows, because it was evident that Porter had swindled him. The others said, no doubt it was so, but there was not evidence enough to rest a verdict on. Then Mr. Button opened up on what he knew of Shadows; gratitude and opportunity made him eloquent, and the jury were a unit, and judgment was given to Shadows for \$15,000. The eminent counsel only charged \$3,000, and it was little enough for so large a verdict on so slim a show. Shadows was happy in his \$12,000, and perfectly satisfied; and was also glad for the credit this able lawyer got for winning so hard a case; and yet it is proper to say here now, when it will hurt no one, that the case was won by Shadows, who had cast his bread upon the waters, and to whom it had returned in this form not only "after many days," but after twelve years. There was a "divinity shaping" to this end; it withdrew from Shadows a deposit he did not need and returned it when he did, and loans, lawyers and eloquence were but the keys that were touched; the invisibles made the music.

One of the strange things in the records of jurisprudence is the printed report of this case. Law students when they read it or refer to it seem to be somewhat dazed. It seems somewhat *sui generis* in its character, and a matter for legal astonishment.

In this sketch, if the brevity of its statement is intelligent enough, a light in the rear will be seen, which illuminates the picture into a transparency; those with spiritualistic ideas will see a cause in this connection; those who have not, will consider it, as many do, as one of the unaccountables that lead to the oft-repeated remark that there is no telling what a jury will do till the verdict is rendered. In many of the affairs of life, in court and out of court, it is jury *plus*, and in this it was jury *plus*.

To make the earlier part of this narrative intelligent, it should be mentioned that this incident brought Shadows and Button into close relations again, and the former never bribed the latter, as the story will show, nor directly compensated him afterwards, but he never refused to lend him two or three hundred dollars, whenever he wanted it; and he wanted it most all the time, and died, as has been mentioned, owing him two hundred dollars. The reader now will see the significance of the short colloquy between the spirit of Button and Shadows in the accidental communication referred to.

The thought that ran in Shadows's mind when Spirit Button spoke of the unpaid debt was something like this: "Yes, my spirit-friend, the money I lent you and lost was the best investment I ever made—debit: \$300 first, \$200 last, total \$500; credit: a judgment that netted \$12,000; balance in my favor, \$11,500 that I never otherwise should have got." The communication from the spirit of Button hints at a spirit influence in connection with this affair. Shadows has had it corroborated also otherwise. If true, the object is not so clear as the fact. This of course is all arrant nonsense to one who does not recognize or believe in an intelligent spirit-environment. Even admitting a more or less overruling Providence, as the religionist does, it is only a glittering generality; but admit the fact of the intelligent influence of the loved and lost, the dear ones who have vanished into the ethereal air, and one can literally feel and say what the poet said in immortal verse:

"There's a divinity that shapes our ends,
Though how them how we will."

Letter from W. J. Colville.

To the Editor of the Banner of Light:

Since last seeing you I have gleaned several items of interest concerning the state of the spiritual movement in different places, and venture to intrude upon your space with a few fragments of news. My first visit this summer after my work was finished in Boston was to Lunenburg, near Fitchburg, Mass., where I found several Spiritualists and the public quite ready to receive light upon the subject of spirit-communication. The lectures of my guides in the public hall, and also the receptions held at the parsonage house, were very well attended by sympathetic and intelligent persons, who appeared much pleased with the proceedings. After spending a delightful evening at my old home, 30 Worcester Square, Boston, where my friends gathered in crowds to my farewell reception, and gave me a substantial token of their good feeling and kindly remembrance, I left for Cape Cod, where I found everything delightful except the mosquitoes. The meetings on Sunday, July 16th, and following days were largely attended; on Sunday, as it was quite fine, they were held in the grove. About eight hundred persons attended on Sunday

morning, when my guides spoke, and about the same number enjoyed a rich treat in the afternoon, listening to Mr. Baxter, who gave a fine lecture and many convincing tests. In the evening we had quite a pleasant meeting, though the attendance was smaller. Miss Hagan and myself conducted the exercises jointly. This young lady's improvised poems are charmingly original and varied, and either instruct or amuse whenever and wherever delivered. Her lectures under control are very philosophical and practical, and I think her one of our very best speakers. She and her mother are also very pleasant in private life. During the week the rain made it necessary for some meetings to be held under cover, but those held in the dining tent by Mr. Baxter and myself, and also entertainments in which several friends took part, were hardly less enjoyable than those at the grove.

I left Cape Cod July 19th, after the lecture, and went to New York, where I am now residing, without really living anywhere in particular. I gave a lecture under influence of my guides in Everett Hall, Brooklyn, Friday, July 21st, at 8 P.M., to about one hundred people; a very fair audience, I think, for a city in hot weather, on a week day, with a fee at the door. Brooklyn Spiritualists are somewhat divided; but the city is so large that one society or even three would be quite unable to supply the want of the population, as people cannot always ride four or five miles to a meeting, and all cannot agree to exactly the same external arrangements. Both societies are doing good in their own ways. Mr. Charles R. Miller, editor of the *Psychometrie Circular*, is as hard and whole-souled a worker in our cause as can exist on earth. He devotes time, means, talent, everything to the cause. It is perfectly marvelous to witness the number and magnitude of his single-handed achievements. I have frequently been deeply indebted to him for the kindest and most liberal cooperation. He is antagonistic to nothing so much as the persecution of mediums, all of whom he takes every opportunity to befriend.

From Brooklyn I went to Neshaminy Falls, Sunday, July 23d, was a glorious day. The grounds are very pleasant this year, and the First Association of Philadelphia, under whose auspices the meetings of the camp are held, seems to be in a most flourishing condition. On Sunday morning there were about three thousand persons on the grounds, more than half of whom listened with great delight to a stirring lecture from Mrs. Colby, who, under strong spirit-influence, held her auditors enthralled for an hour and a quarter. Though I cannot quite agree with all her sentiments, I do not fail to heartily appreciate her grand utterances. In the afternoon there could not have been less than five thousand persons on the grounds. My guides lectured to over two thousand certainly, and about one thousand more stood round the outskirts of the seats throughout the greater part of the exercises. In the evening my guides had a delightful time with the people; the audience was ample but not colossal; questions were answered and poems given which elicited the warmest approval of the audience. The music is very good this year. Miss Whitcomb, who acts as organist and soprano, has one of the sweetest, truest voices to which I ever listened. Lectures are given every afternoon during the week, and conferences held each morning except Monday. The thoughts and experiences presented at them are very instructive and entertaining. Capt. Brown presides admirably, and treats all the speakers and mediums with the utmost kindness and courtesy. Accommodation of all kinds is good, and any one visiting Neshaminy this year cannot fail to be pleased with the marked improvements over last season. I know it is fashionable to make statements beyond all credence relative to the number of persons at a camp-meeting; probably some of your correspondents will inform you that there were fifteen thousand people there last Sunday. Possibly there were; but as I did not see so many I merely tell you how many I saw, as I would rather be within the limits of truth than guilty of exaggeration. I think if every one would confine himself or herself to statements of known fact, without limiting facts in the abstract to individual knowledge, we should outgrow the bickerings and dissensions which so often mar the harmony we might easily enjoy on earth.

But as I have no desire to moralize in this letter, I will merely inform you that I am enjoying a delightful summer, rendered particularly pleasant by the encouraging signs of increased activity and general public interest connected with the spread of the great movement in which we are alike workers. It is simply ludicrous to hear people talk of the unpopularity of Spiritualism; all the best people one meets everywhere are either Spiritualists or people desiring to investigate. Opposition comes alone from persons whose bigotry and ignorance make them altogether below par; though of course many fine people are neutral on the subject. From here I go to Lake Pleasant, where I speak next Sunday, July 30th, and Wednesday, August 2d. August 3d I am to lecture in Townsend, Mass., and at Onset Bay August 5th and 6th; then at Nanticoke, Conn., August 8th to 13th inclusive. Probably my guides have made plans further ahead, but I have no more announcements to make.

Ere I close this letter I wish to declare that the "Boston Spiritual Temple" was founded with the full approval of my guides, but neither they nor I had anything to do with the constitution or by-laws; neither am I a member, much less an officer, of the Society. It embraces among its members many of my warmest friends, and it has my fullest sympathy, but it is wholly external to myself, and thus I do not wish to discuss its objects or operations, which I freely believe are laudable. Yours sincerely,

W. J. COLVILLE.

Mediums and Mediumship.

As regards the very numerous controversies that are now agitating the minds of many active and zealous Spiritualists, it is noticeable that several distinguished mediums are taking an active part and discoursing as "having authority" beyond the common mass of thinkers. I notice that in the *Banner of Light* Henry Kiddle reminds Mrs. King that her recent observations on exposed mediums do not correspond with "the serene and considerate view presented in the 'Principles of Nature' on the subject of mediums. Just here I desire to call the attention of mediums strongly to the principles of mediumship, and to emphasize the distinction between the normal and the mediumistic utterances of all genuine mediums.

First, it is fundamental that a true medium must be a *passive instrument*. This is as essentially necessary as that a normal thinker must be a *positive agent*. I know that there has been a good deal of talk about mediums being negative to spirits, and positive toward those in the form; but my observation has taught me that a normally positive mind is not a good medium for spirit-control. All that spirits can

do to advantage with such a mind is to influence it by suggestion, a widely different process from that of a spirit uttering its own independent thoughts through the organism of a medium. For example, the utterances through A. J. Davis while he was an illiterate lad, far transcended in dignity of tone, in vigor of expression and profundity of thought any of his writings since he became a man of culture and an independent thinker. At the time the first revelations were dictated through him, his mind was a perfect blank as to nearly every subject discussed therein. In fact, he is described as having been singularly indifferent to every kind of thoughtful literature. The only exception is one mentioned by a clergyman, who testified that he lent the youth some theological books to read. Amazingly, I for one read in reading the "Divine Revelations" that the clerical argument became lurid just where the discussion entered the region of theological polemics, a difference for which I could not account until I saw the statement of the clergyman above mentioned. Just here lies the boundary line between perfect and imperfect mediumship. The perfect medium should have mental faculties capable of being used for the expression of the most profound thoughts, the most elevated sentiments, the strongest and most delicate affections; in other words, the instrument must be perfect. But the instrument must also be under the perfect control of the operator. The spirit attempting to use the mind of a medium generally finds it more or less occupied with opinions of its own, with habitual moods of feeling and language, or modes of expression, which are so many embarrassments, inasmuch as the thoughts, feelings and fancies of the medium become mingled with the ideas of the spirit, and the mediumistic utterances are not altogether such as the spirit intended. Hence, we sometimes have, in spirit communications, a confusion of ideas and a jargon of words which are not characteristic of either the spirit or the medium.

A medium should preserve a passive and receptive condition of mind, and should be so far removed by others as to have little occasion to take thought for the morrow. So far as practicable, mediums should be saved from all that tends to induce in them that positive state of mind which the struggles for existence or for preeminence necessitate.

Many persons fall into the habit of feeling and manifesting toward mediums the same degree of deferential awe that they feel for the exalted spirits who manifest through them. They treat mediums as if they themselves were superior intelligences, and ask their opinions on all important questions. Is it any wonder that many mediums become conceited and positive, and instead of meekly obeying the behests of spirit-teachers attempt to do business on their own account? On the contrary, it is greatly to the credit of a large proportion of mediums that they so well resist, as well as the influences around them, which tend to inflate their vanity and puff them up with self-importance. It is fortunate that most mediums, who so far lose sight of their proper vocation as to assume the rôle of leadership and authority on their own stock of mental capital, make sorry failures; but the business of Spiritualists should be to take care to reduce rather than augment the number of such examples, and to preserve the integrity of the mediumistic temperament. As long ago as 1846, before the date of the Rochester knockings, I had observed the same confusion and uncertainty in the utterances of a clairvoyant somnambulist, which we now notice in what we call spirit-communications, arising from the same cause: the spontaneous action of the imperfectly entrained brain of the medium, interfering with the current of spirit-control, and mingling the ideas and expressions of the medium with those of the spirit. The same kind of confusion has characterized the clairvoyance of "subjects" under mesmeric influence.

This sort of uncertainty, pertaining to all communications and manifestations of spirit-origin, is well calculated to guard us against receiving with unquestioning faith any message from spirits. We are not relieved from the task of doing our own thinking, and exercising our own judgment. This is the more important when we consider the fact that spirits are themselves fallible; yet, so great is the tendency of some minds to receive as true all genuine spirit-revelations and to rest on them as the infallible words of God or of exalted intelligences, that the minds of such believers are apt to become dwarfed, and they are liable to become the passive slaves of designing knaves or ambitious pretenses.—*The Office Branch.*

Written for the Banner of Light.

TRANSMISSION.

BY H. A. SMITH.

Mysterious moods of sadness come and go
At intervals, we know not whence nor where,
Like shadows floating over beds of snow,
Cast forth from viewless vapors in the air.

Ay, there are times when everything goes well;
When business is alish and hope soars high,
When love throws o'er the heart its holy spell,
And no known cause is there to wake a sigh.

And yet the heart is sad; dark shadows fall
Upon its sunny disk like fell eclipse
Upon the sun, or some black funeral pall
Haunting the murderer as his wine he sips.

Bewildered by our moods we start aghast;
By turns philosophy and reason pale;
But intuition lends its aid at last,
And from the spirit draws the blinding veil.

Man's origin proud science may defy,
His destiny the deathless soul may view;
And though on earth or in his native sky,
His offspring live his checkered life anew.

When some deep woe is tugging at his life,
And crushing sorrows have his hopes beguiled,
The laboring soul is forging from the strife
Deep spirit-nots to echo in his child.

Thus it a spirit-memory has, and lives
Its parents' joys and sorrows o'er again;
Each passing trouble of their being gives
A tinge of melancholy to its brain.

So when man's mental sky is clear he feels
Dark bodings that he little comprehends;
The impress of a past experience steals
Athwart his soul and with his being blends.

And when his sky is dark a gleam of light,
Pre-natal memory, fills his gloomy mind;
'Tis heaven's law that in its darkest night,
The groping soul is not completely blind.

It sees the umbra, but the cloud is hid;
It sees the radiance from within unfurled;
The mystery may be resting with the dead—
Its origin be some pre-natal world.

Thus man transmits his moods as well as blood;
E'en memory's light transmits to all his heirs;
And though he travel o'er fields of stars,
Or wade, benighted, in the stygian flood,
His brightest hopes and darkest thoughts are theirs.

Stop, then! oh, wayward man! reflect and pause
Before that meditated wrong be done!
Think of Transmission's ill'd, unerring laws—
Sure as effect does ever follow cause—
And save from needless woe thy unborn son.

And thou, oh, son! when shadows undefined
Brood o'er thy heart, and mournful music walls
In thy soul's corridors, be thou resigned;
Nor let his notes thy spirit discompose—
They're but the echoes of departed woes!

Seattle, W. T.

"A coward can be a hero at a distance;
presence of danger tests presence of mind."
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Pearls.

And quoted tales, and jewels like words long,
That, on the stretched forefinger of all time,
Sparkle forever.

WHAT WE DO.

Nature's fair tale-book, our tender souls,
We scrawl all over with old and empty rules,
Stale memorandums of the schools.

Custom may lead a man into many errors, but it
justifies none. — *Fiddling.*

PAIN AND PATIENCE.

Sense of pleasure we may well
Spare out of life perhaps, and not repine;
But pain is perfect misery, the worst
Of evils; and, excessive, overturns
All patience. — *Milton.*

Success does not consist in making blunders, but in
not making the same one a second time.

TREASURE, NOT IT A WRONG.

And if we do but watch the hour,
There never yet was human power
Which could evade, if unforgotten,
The patient search and vigilance
Of him who treasures up a wrong. — *Byron: "Mazeppa."*

Cheerfulness should be encouraged. The world is
full of people who volunteer to look sad and feel melancholy.

UTTERANCE.

Let what avails inadequate words to touch
The innermost of Truth? Shall I essay,
Blinded and weak, to point and lead the way,
Or grasp a theme for angels overhead?

Yet if it be that something not my own,
Some shadow of the Thought to which my schemes
And creeds and rituals are uncertain dreams,
Is even to my unworthiness made known,
I may not hide what yet I scarcely dare
To utter, lest on doubtful lips of mine
The real seem false, the fitness less divine,
So through the pauses of an inward prayer
I own the faith which seems the simple truth
At evening time, as in the dawn of youth.

Banner Correspondence.

New York.

HORNELLVILLE.—J. Greenhow writes: "I joined the Methodist church when I was seventeen, and I am now seventy-three years old. When a youth I would be sitting reading and praying in my bed-room after all my folks had gone to bed, and there would come a noise as of the running of some one, sounding as heavy as the tread of a horse, from my parents' bedside up to my room door. At first I thought it was my father running for me to go for a doctor, my mother having been taken sick. Judge of my astonishment to find them fast asleep. I could not help going in two or three nights, but soon found it best not to do so, as my mother would only give me a talking to for being up so late. I finally made a point of going to bed every night when the noise came. I spent half an hour each noon in my closet alone in reading and prayer. At length I got quite miserable over the impression that I must preach; but whether it was the Holy Ghost or the Devil that gave me this impression I was at a loss to find out. So one noon I prayed that if it was God I might open my Bible at some particular place to convince me of it. On opening the book the first words that met my eyes were: 'The spirit of the Lord is upon me, for the Lord has anointed me to preach glad tidings to the poor and the opening of the prison to them that are bound.' This was very satisfactory till Sunday came, for then, when I heard the man preach, I thought it was impossible for me to do that, and it must be the Devil filling me with pride.

I went on awhile, still getting more miserable on the preaching question. I then prayed that if it was the will of God that I should preach, some perfect stranger should tell me so; then I would be satisfied. It was customary for the class to meet at our house. One evening a stranger from Birmingham came, and after class-meeting he said, 'Brother Greenhow, I am a stranger in Liverpool, and would like you to show me the way to Everton.' As soon as we got out he said, 'I called you out to tell you you must preach; and I want to give you a little advice: Have your mind well stored with Scripture, but take no thought what you will say.' This answered very well till Sunday came, and while hearing the man preach I made up my mind it was impossible for me to do that, and it must be the Devil that was after me.

I still got more uneasy and restless on the question. One day while at prayer it came into my mind that if I was to preach I should have been appointed and know nothing about it; have neither text nor sermon, and if it was not the will of God, that I might be utterly confounded. A few Sundays after, when it had entirely left my mind, we were sitting in church. No preacher came, and we were wondering how it was, when one of the class-leaders came to me and said: 'Brother Greenhow, didn't you know you were to preach to-day?' I answered negatively. He continued: 'Brother Story was appointed at the leaders' meeting to tell you. I suppose we will have to have a prayer-meeting now.' I at once said: 'No; I will preach.' And I arose from my seat and went into the pulpit. The exercises reached the last verse of the second hymn before I got a text, when these words came to my mind: 'As the Lord liveth, and as thy soul liveth, there is but a step between me and death.' There, that's the text, thought I; but how am I going to find it now? Well, it was but one way to do: I must tell them that if they read their Bibles as they ought to they would find my text without my telling them where it was. I opened the Bible; it was upside down; on turning it round the first words I saw were those of my text. I knew not a word I said, and after I got through I was ashamed to come out of the pulpit, and thought I would sit down until the congregation had all gone out; but instead of going out, they came singing up to the communion with penitents; so, having to leave the pulpit, I nudged a person to follow me, and slipped into the vestry. I inquired what I had said, when he assured me they never heard such a sermon before. I was then appointed to preach every Sunday evening."

Vermont.

PROCTORVILLE.—Luther O. Weeks, writing under date of July 2d, says: "For a few months past the Spiritualists of this place have been unusually active. Private circles have been held until one medium has been developed, and has stepped grandly forth upon the public platform, and we are told by our spirit-friends—that others will soon follow. The rapidity with which Miss Alice Warren has developed is, to say the least, simply wonderful.

We are treated to kind and loving words from our fathers, mothers, sisters, brothers, husbands, wives and children who have crossed death's mystic river, all controlling and seeming to give their thoughts with ease and accuracy; while in our meetings, which we have held once a week, and sometimes oftener, we listen with rapt attention to the joyous words of returning spirits. At these public meetings she is often controlled by her whose memory we in Vermont hold doubly dear—Mrs. Nellie J. Kenyon. We are also favored with visits from the powerful, almost world-renowned spirit, George Dix, the controlling spirit of the materializing circles given by William and Horatio Eddy and Mrs. Hutton. He (Dix) tells us that Miss Warren is to be his medium—that he shall gradually leave the business in which he has been engaged, and devote his energies to the task of elevating himself to the higher spheres in spirit-life by uplifting humanity.

For a distance of four miles up and down this historic stream (Twenty Mile Stream) the outspoken Spiritualists number fully one-half the population; and, as an unbeliever, Wm. Smith, Esq., admitted to me, they number some of the best people in the town. We have just parted with Mrs. Mary E. Hutton, who gave us three sances. She was accompanied by Miss Minnie Clark, musical and test-medium, of Worcester, Mass. We enjoyed the sances very much, especially the last one given at the home of Miss Warren, on Thursday evening, June 29th. Spirit George Dix seemed almost beside himself with joy, and, conditions being right, he wrote his name with his own materialized hand in a book held over Mrs. Hutton's head while Mr. Ozro Spaulding held her hands; also spirits Sarah Tower and George Cheney wrote their names in the same book held by F. C. Warren.

After many of our friends, among whom I will mention Mrs. Kenyon and Miss Sprague, had appeared to us, Dix said he would give us a dark sance, so he told us how to manage: to put the instruments on a table, the Silas Warren, and sit him at one end of the table, and he would be his medium and she sit at the other end; so, all being ready, the light was turned out, and soon the voice of Dix in the room with us said: 'Well, here I am again,' and, quickly tying Mrs. Hutton, he called for a light; then we were in total darkness. Soon the guitar, tambourine and bells were played all round the room, over our heads. Miss Clark had an extra hand to help her play the violin, which did not improve her skillful playing. Little Silas Warren said he felt Dix's warm breath on his face as he whistled near by. Miss Warren's blank book lay on the table, also a slate. In the book we found, in a bold, clear hand, 'Happy are we to-night,' and on the slate, 'We rejoice.'—George Dix. Other manifestations occurred, and the sance was closed by Dix bidding us all good night.

After a short time spent in social conversation Miss Warren was controlled by the spirit of Mrs. Eddy, mother of our much loved Mrs. Hutton, and, standing by her side, she addressed to her daughter a poem of great tenderness, power and beauty, which was gratefully received by the poor overworked medium. We parted for the night, feeling thankful to both spirits and mortals for the good time we had enjoyed. Mrs. Hutton goes to Onset Bay Camp-Meeting, and will hold sances there and at Lake Pleasant, in hopes to win enough to clear off the mortgage from her little home up among the Green Hills of Vermont. She is a noble woman and a good medium, and I hope if she lives to go to these camp-meetings the friends of suffering humanity will see that she does not spend her time and strength in vain.

May angels guard and bless her and all who are engaged in the noble cause we love so well."

Massachusetts.

CHELSEA.—Mrs. Fannie Wilder writes that Dr. Dresser, of 210 Broadway, Chelsea, has been very successful in his practice as a magnetic healer, and mentions one instance of many that she can furnish in support of her statement. Mr. George W. Dow had been ill for over two years. He was obliged to use crutches, and his health was completely broken down, with but little, if any, prospect of recovery; the regular school doctors having failed to help him, had finally given him up. Two weeks' treatment by Dr. Dresser effected a radical change; a few weeks later he was able to dispense with the use of crutches, and is now on the way to perfect health. Our correspondent highly recommends Dr. Dresser to the sick and suffering.

EAST PRINCETON.—A correspondent says: "It is always well to notice the old. It costs but little for the young to show those who are growing old that they have not forgotten them. At the residence of Mr. J. H. Stuart, of East Princeton, Mass., on Friday, July 21st, a large company was convened for the purpose of noticing the seventy-ninth birthday of 'Aunt Clerimond M. Jewett,' of West Boylston, one of the oldest Spiritualists in this section. The afternoon was spent in agreeable conversation, and, as the evening shadows approached, the company sat down to a sumptuous feast prepared by Mr. and Mrs. Stuart and Mr. and Mrs. Temple. After justice had been done to those things so essential to the comfort and sustenance of the inner man, Mr. George A. Fuller, of Dover, Mass., made a few remarks appropriate to the occasion, presenting, in behalf of those present, some more substantial tokens of friendship. 'Aunt Clerimond,' although perfectly surprised, responded briefly in well-chosen words, and the exercises of the afternoon were brought to a happy close by the company rendering in a very telling manner 'Auld Lang Syne.' The party then dispersed, wishing 'Aunt Clerimond' many happy years of usefulness on the mortal side of existence."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "Previous to his leaving this country, Mr. E. W. Wallis published under date of April 29th: what was styled a 'Ringing Letter of Farewell,' in which he undertook the task of casting doubt and suspicion upon American mediums, more especially those in whose presence materialized forms have appeared. Having been received with unvarying kindness throughout the country, in return therefore he proceeds to charge with fraudulent practices one of the best and most reliable mediums among us. Results of conditions made by the sitters at the sance he unjustly charges against the medium. If Mr. Wallis had a desire to see the truth prevail, he would have met the problem in a manly way by asking the doubters and the seekers after fraud the question: 'What do you gain by such investigation as that of denouncing the only instrument through whom the light of truth can come to those present?' The rule he has adopted

and sought to have others adopt, is capable of working more ways than one. If correct, it should be applicable to all, therefore let it be applied to himself; and whenever in the future he stands up to give a lecture, let a man of strong will-power arise before him and with violent gesticulations denounce him as an 'impostor,' a 'fraud,' a 'deceiver,' for this, as Mr. W.'s letter claims, is the only true method of investigating Spiritualism. Having denounced our medium, he has the effrontery to say that his having done so is an evidence that 'the services and mission of his guides have not been in vain.' If anything in language can be more replete with Jesuitism I have yet to learn it. He is 'anxious that the true and genuine phenomena shall not be discredited by the many base imitations being foisted on the public as of spirit origin.' Herein the truth comes to the surface, inasmuch as his denunciation shows itself to be of mundane origin assisted by mischievous, ignorant and willful spirits. They would destroy genuine mediumship by first making it discreditable through their own acts. He and his followers bring about false representations, and then charge them upon the weak, unconscious medium, however honest, truthful and sincere that medium may be.

He says: 'Perish theism and all isms if they are to be established at the expense of truth and principles.' This is a two-edged sword; therefore, the less he has to say about willful blindness and false representations, the better for him and those acting with him to carry out his plans. But he makes one sensible remark: 'The facts of Spiritualism to be of any value must be scientific and demonstrable as a means of carrying conviction to the heads and hearts of honest skepticism.'

This is true; and it behooves all opposers to stand out of the way of the progressive ear of Spiritualism, for it will move steadily on, and all obstacles to its advance will be crushed by its facts."

New Jersey.

VINELAND.—A. C. Cotton writes: "The dear Banner comes to us laden with its precious freight, among which is the cheering news of the giving away of Orthodox bulwarks on every hand. After Orthodoxy, what? Let us by the help of good angels try to build something in its place that shall contain no trace of Adamic fall or blood atonement. I hope we shall not be so prejudiced as to refuse good timbers, even if we do find here and there one in the Orthodox structure. W. J. Colville's lectures were well received here. One man, who disbelieved in a future life, said to me after the lecture that he had made the best explanation of a future life he had ever heard. The man has since passed on to realize a future life, of which he had not full evidence. Mrs. Anderson, from New York, was our last speaker from abroad. She gave us some good lectures, which interested all in attendance. We have sustained conference meetings Sundays, which have been quite interesting. The last subject for discussion was 'Church or Ecclesiastical Policy in Relation to Civil Government.' The discussion was participated in by the President, A. C. Cotton, C. B. Campbell, Bro. Soule, and others. We came to the conclusion that we retain our liberty at the price of eternal vigilance. We adjourned our meetings until the first Sunday in September. We have organized a Liberal League, of which O. H. Ingalls is the President. We hope to have Prof. Henry Kiddle, of New York, as a speaker early in the fall. If there are other speakers who have a desire to visit us we will be glad to correspond with them.

Mrs. Julia M. Carpenter spent a few days at Vineland, and was my guest a part of the time, and to my personal knowledge gave some of the clearest diagnoses of cases of disease, and some of the best tests, through clairvoyance, that I ever witnessed. Long may she be of use to convince of future life, and assist in curing the sick."

BRICK CHURCH.—Hannah A. Woodard writes that in her opinion mankind have a sixth sense, and that is a sense of understanding the truth. After an experience of eighty years in this life, and an investigation of the phenomena of Spiritualism from their advent among us, she continues to find something new in the revelations presented to her by those who come from the world of spirits. "Spiritualism," she says, "is opening the way for a higher and nobler science than earth has ever known."

Missouri.

ST. LOUIS.—A. H. Goff, Secretary, writes: "The following officers have been elected by the Harmonical Society of Spiritualists of this city: President, Geo. E. Williams; Vice President, Mary A. Whittier; Recording and Corresponding Secretary, A. H. Goff; Treasurer, Mary J. Fernis. The Society has adjourned to the first Thursday in October, on account of the extreme hot weather. If lecturers, trance-speakers, mediums or Spiritualists, passing through our city, en route for other points, will call upon the Secretary at his residence, 1225 Olive street, they will be hospitably entertained, without money and without price, for the good of the cause."

Kansas.

GARDNER.—Mrs. H. T. Stearns writes concerning the interest felt in Kansas on the subject of Spiritualism, and says people come twenty and twenty-five miles to hear the lectures delivered monthly before the First Society of Spiritualists of Franklin County, near Wellsville, and in the Park at Spring Hill, Johnson County. She is to speak in the former place the second Sunday in each month for six months; and Sunday, August 20th, she speaks twice in the latter place.

Lake George Camp-Meeting.

To the Editor of the Banner of Light: The Sunday services at Lake George Camp-Meeting were commenced yesterday, according to published announcement. The weather was most propitious, it being one of the pleasantest days of the season, with the cool, refreshing breezes upon the summit of Old Fort George, wafted over the clear waters of this beautiful lake, from these grand mountains, together with its ever enchanting scenery, served to make the occasion not only enjoyable but memorable to all who participated. Although the audience was not large there was a growing interest manifested not only by those who are "pitching their tents" for the season, but all in attendance.

The forenoon exercises were opened by singing, after which a sound and practical address was delivered by Henry J. Newton, President of the Association, abounding with thoughtful suggestions as to the present status of Spiritualism; its importance and growth; the practical of organized, earnest cooperation to practically illustrate the sublime truths which true spiritual and mental freedom, with an intelligent understanding of Spiritualism, scientifically demonstrated and proven, will yet confer upon humanity.

At the close of President Newton's address

the Secretary and Superintendent, A. A. Wheelock, of Ballston Spa, made the announcements. Referring briefly to the past history of the Lake George Camp-Meeting Association—its organization and successful operation thus far—he presented the brighter and more hopeful prospects of the present and future condition of the Association, assuring those present that arrangements have been made which will place the organization upon a sound financial basis, and furnish means sufficient, with sale of lots, for which a good and clear title will be given, to make such further permanent improvements as may be necessary in making this natural summer resort for spiritual and mental culture second to none in the world, and, therefore, in keeping with all that Nature has so lavishly provided amid the charming and matchless scenery where this camp-ground is located.

Those desiring to purchase lots can secure them at twenty-five per cent. less than the regular price if purchased during this camp-meeting. For information apply to the Secretary on the grounds, and secure a desirable lot at reduced rates.

The meeting closed with music by the choir. A most substantial dinner was provided in the pleasant dining-hall on the grounds, by Mr. John Hammond, who well understands how to preside successfully over that delicate and usually neglected department.

The afternoon session was opened with music, after which the President introduced Mrs. Parker, of England, who read a fine address upon the "Science of Spiritualism." The address bristled with sharp criticisms upon various ideas and forms of religion, which were placed in strong contrast with what Spiritualism reveals, when understood as a science and as the true religion of mankind. The address was well received and appreciated by those who listened.

The President then asked any one present to submit any question they chose regarding Spiritualism, and some one of the speakers would answer them. No questions being asked, after a few appropriate remarks by the President, the audience sang "The Sweet By-and-by," which closed the exercises of the successful opening of the first day of the camp-meeting at Lake George in 1882.

"Campers" are coming on the grounds, tents are being put up, and the prospect is far better than ever before for a pleasant and successful camp-meeting. The Banner of Light, Religio Philosophical Journal and Mind and Matter were distributed freely, and will no doubt have a large and attentive readers in this section as a result. Come to Lake George and see the finest natural camp-ground in the world.

A. A. WHEELLOCK, Sec'y and Gen'l Supt.

Lake George, N. Y., July 24th, 1882.

The Harbinger of Light reports that Professor Denton's tour through New Zealand has been a highly successful one; wherever he has lectured he has had good audiences, and the leading papers gave highly favorable reports. At Christchurch he lectured to large assemblies for a month; last advice from him were from Wellington, whence, after calling at some minor towns, he would proceed to Auckland. He is expected in Melbourne about the first of August, to fulfill an engagement with the Victorian Association of Spiritualists.

The Banner of Light has increased its eight to twelve pages without adding to the subscription. It is outspoken, manly and brave in the holy crusade against vaccination; and will not on prospering ill, poisoned quills and other diabolical of modern medicine, heard of no more forever. Many of the papers and lectures which it publishes as having been given in the trance or ecstatic condition, would be regarded as of a superior character intellectually if the speakers had prepared them in study. The editor has the true professional tact; he understands the readers for whom he writes, and adapts his work to their views and tastes. Many another, not excepting the writer of this notice, could follow his example with manifest advantage. We owe him many acknowledgments; he has never withheld from us the kind word.—The Medical Tribune, New York.

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2 1/2 and 7 p. m., in Union Hall, Church street, E. T. Shaw, Treasurer and Secretary. The public cordially invited.

CHICAGO, ILL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Belmont Court, at 2 1/2 and 7 p. m., every Sunday. All are invited. Z. T. Griffin.

The Spiritual Progressive Society meets at Grimes Hall, 200 N. La Salle street, every Sunday, at 7 1/2 p. m. H. O. Lester, President; H. S. Cornford, Secretary; Mrs. N. Moore, Treasurer. Mrs. Harrison and others will speak and give sances.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner 10th and Broadway streets, at 7 1/2 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M., every Sunday. Mrs. Cora L. V. Richmond, Dr. L. Bushnell, President; Collins Easton, Secretary.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irregularly in Wolcott street, Prospect and Brown streets, at 7 1/2 p. m. Thomas Lees, President; Thilo H. Lees, Secretary.

The Children's Progressive Lyceum meets in the same place at 10:45 A. M., every Sunday. Mrs. E. A. Adams, President; Dr. L. Bushnell, President; Collins Easton, Secretary.

CECIL RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7 1/2 p. m., at Free Library Rooms, Iowa Avenue, Inspirational speaking. Dr. J. L. Egan, President; Mrs. Nannie V. Warren, Vice-President; William Warren, Secretary and Treasurer.

HANNON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McCallum, Secretary; Mrs. Barnabas Everson, Treasurer.

INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets every Sunday at 2 1/2 and 7 p. m. J. R. Buell, President; S. D. Buell, Secretary.

First Society of Spiritualists meets Sunday and Wednesday evenings, in France Hall, N. Y. Adams, President; W. P. Smith, Secretary; Jacob Eldridge, Treasurer.

ROCHESTER, N. Y.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6 1/2 o'clock p. m. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Corresponding Secretary.

SAN FRANCISCO, CAL.—The First Spiritual Society meets every Sunday at 2 1/2 p. m. in the Hall, Main street. All cordially invited, especially strangers. President, W. P. Smith; Secretary, J. C. Cotton; Treasurer, Mrs. Nettie C. Veir; Treasurer, F. Lindquist.

MILWAUKEE, WIS.—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 7 1/2 p. m. L. M. Spencer, regular speaker.

NEW HAVEN, CONN.—New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7 1/2 p. m.

NEW YORK, N. Y.—The First Spiritual Society holds meetings every Sunday at Temple Hall, 48 State street, at 2 1/2 and 7 1/2 p. m. Vice President, J. W. Hickey, Secretary, H. E. Braun; Treasurer, Moses A. Hickey.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Portland, at 2 1/2 and 7 1/2 o'clock. Speakers and mediums desirous of visiting Portland and the auspices of the Society, will address H. C. Berry, 70 Commercial street.

PHILADELPHIA, PA.—The Second Association of Spiritualists holds conferences every Sunday afternoon at 3 o'clock, and circles in the evening, at Thompson's street, 10th and 11th streets. James Marlor, President; Charles W. Yard, Secretary.

NAHEM, MASS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 2 and 7 p. m. B. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and sance every Sunday at 2 p. m., at 1000 Main, No. 73 Mission street, above Third. Also meetings for lectures and sances in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

VERMONT, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secretary; M. Porth Gage, Treasurer. Children's Progressive Lyceum meets at 12 1/2 p. m. Charles E. Greene, Conductor.

WORCESTER, MASS.—The Worcester Association of Spiritualists holds meetings every Sunday at 2 and 7 p. m. in the Woodbury Hall, Woodbury street. President, Hattie W. Hildreth, Vice-President, E. P. Howe, Secretary; John A. Lowe, Corresponding Secretary; F. L. Hildreth, Treasurer.

WYOMOUTH, MASS.—The Brantree and Wyomouth Spiritualist and Liberal Association holds meetings in Williams' Hall, Wyomouth Landing, at 2 and 7 o'clock p. m.

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July 15.

THE MODERN BETHESDA,
OR LIFE AND LABORS OF
Dr. J. R. Newton, Healer.
EDITED BY A. E. NEWTON.

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Banner of Light.

BRIEF PARAGRAPHS.

THE EGYPTIAN MIDDLE.
The shrewd Arabi Bey
Thought it best not to stay,
As things looked exceedingly skittish;
He ran up a white flag,
Quickly mounted his nag,
When he heard the guns of the British.
While the English troops lie
On the banks of the Nile,
Arabi sends up a very loud wail;
But John Bull replies,
With a wink of his eyes,
"You have trod on the Lion's grand tail!"
—(Dixey.)

The weather hereabouts last week was exceedingly warm, the vane indicating the wind southwest all the time. The beaches around Boston were consequently thronged with visitors.

The last stage of the steal-process by which the Utes were driven out of Colorado has just been consummated in the passage of the act opening to settlement that part of the reservation occupied by the Uncompagres and White River Indians. But the settlers by no means waited for this legislation of Congress. On the very day while the Utes were sorrowfully turning their backs on their homes, some of the frontiersmen rushed across the border and began staking out what they called their claims!

Mme. Patti will reside quietly in Wales, says an exchange, previous to her trip across the Atlantic. After which she will probably spout.

The Chicago Times says an accomplished whittler intends to make a *fac-simile* of the American Navy, with ex-Secretary Robeson, we suppose, as figure-head!

One man in Texas has a pasture-field of four hundred thousand acres. Five hundred thousand feet of posts and ninety tons of wire fence it. The proprietor is an Irishman. Nobody objects to his being "a landlord."

The Free Church Assembly of Scotland, so-called, objects to "admiral the works of Nature on the Sabbath-day." What a splendid Free Church!

Arabi Pasha recently gave orders to have the life of Napoleon I. translated into Arabic, saying to his friends: "Napoleon is my model: I will do what he did—may, I will do more. I will found an Arabian Empire." He professes to have familiar interviews with Mohammed. One day, a month ago, while on his way to the mosque, he suddenly stopped and stared wildly at the air, as if seeing a vision. Then he stamped upon the ground, and cried out that a gun was buried underneath the spot. Excavations were afterwards made, and, surely enough, a gun was found at a depth of several feet.

It will be seen by reference to Mr. J. A. Shelhamer's advertisement on our eleventh page that he hearkens by the laying on of hands—otherwise known as "the magnetic treatment." Having tested him fully, we do not hesitate to pronounce judgment in his favor, or, in other words, recommend him to those "who may need a physician."

There would not be many aspirants for the "regular medical profession" if the custom of the Spokane Indians generally prevailed. A telegram to the Chicago Times states that a white physician being called to attend a son of one of that tribe, the boy dying, the father shot the doctor dead and then ran away.

Miss M. A. Houghton, the American trance and healing medium, long known in London for the many cures effected through her instrumentality, is on her way to this country. Previous to her departure from England a social gathering of friends met in London, at which addresses were delivered and a presentation made to Miss H. Subsequently being influenced by her controls, it was stated by them that their medium would return in the autumn, bringing with her elements acquired during her tour, which would enable the spirits to achieve much which hitherto they had been unable to accomplish.

The Sultan of Turkey favors a temporary occupation of Egypt by the English. Temporary? When did England ever yield power over a foot of territory she ever got hold of unless it was wrenched from her?

It is said that the Rev. Leonard Woolsey Bacon of Norwich, Ct., recently took part in a tub-race! What next?

By the marriage of the Duke of Westminster, which occurred at Holkham, Eng., on Saturday last, one of the richest men in the world became, in a sense, his own father, the bride being the Hon. Catherine Cavendish, the sister of his own daughter's husband.

Oh! that in England there might be
A duty on hypnosis!
A tax on humming an excise
On solemn platitudes!
A stamp on everything that's canted!
No millions more, if these were granted,
Henceforward would be raised or wanted.
—(Henry Luttrell.)

England do not want the elephant Jumbo returned. They have a much larger one in Egypt. His name is Arabi.

Within a few days wheat has declined ten cents a bushel, and beef fifty cents a hundred. This is good news, for the price of each has been too high for the good of the country.

Congress will adjourn, it is said, the present week.

This Government is willing to act as arbitrator on the Mexican boundary dispute between Mexico and Guatemala, on certain conditions—not otherwise.

The death-rate last week in New York City was terrible—1217 deaths—a larger number than has occurred in any single week before for ten years.

Gen. Grant thinks we had better pay the Japanese indemnity fund, which our Government illegally collected some years ago from that country, on the score of justice and morality. It has been decided, we believe, to pay the principal, but there is a question regarding the interest that has accumulated.

REWARD TO ENTERPRISE.—Four years ago James Pyle of New York first introduced his celebrated Pearl Line to the public, and now the name of Pearl Line is everywhere a household word, and millions upon millions of packages are annually consumed by our intelligent house-keepers.

Lake Pleasant (Mass.) Camp-Meeting.

Lake Pleasant Camp-Ground, July 30th.—The regular sessions of this famous meeting were formally opened to-day. The weather was all that one could desire—a cool breeze rendering life in the woods very agreeable. From this time throngs of people will arrive daily. The number of prominent Spiritualists present is large, while mediums of every conceivable phase of manifestation are on hand to exercise their gifts, in order that unbelievers may become convinced of the cardinal truth of Spiritualism.

President Beals and other officers of the Association were kept busy greeting new arrivals and consulting each other as to the machinery of the meeting.

At 10:30 A. M. Mr. W. J. Colville delivered a very able address on the interesting topic of "What Has the Rostrom at Lake Pleasant Camp-Meeting to Contribute to the Thought of the World?" Mr. Colville's discourse was a remarkable production. He defined Spiritualism, and pointed out the special work of the Spiritualist platform. The address was attentively listened to, and created a profound impression.

In the afternoon Mrs. Sarah A. Byrnes delivered an earnest and practical discourse on the general theme of Spiritualism. This lady is a speaker of experience, her voice has been heard on the Spiritualist platform for many years.

Mr. E. W. Emerson gave public tests at the conclusion of Mrs. Byrnes's lecture, and many spirits were recognized.

THE OPENING REMARKS.

PRESIDENT BEALS'S SPEECH OF WELCOME.

I welcome you to Lake Pleasant, my dear friends. Progress has been our watchword since these meetings were inaugurated. The first two years the only buildings upon the camp grounds were the depot, the restaurant, and the band stand. Only a few seats were in the grove, and these were of the roughest and most primitive style. The past eight years have witnessed constant improvements, and those who have come here after an absence of several years express themselves as astonished with the growth and change everywhere apparent. The Lake Pleasant camp-meeting has become a great power in the world, and through it other camp-meetings, to the number of eight or nine, have been established in various parts of the country. I do not say this as a boast, but as an actual fact which proves the extensive growth of this Association and the expansion of its ideas and truths. This camp-meeting has had with it in past years people from every State in the Union, and there are now here many from the far Pacific slope. In fact this camp-ground is known everywhere, and I hope that it will continue to increase in growth, and that its influence, like the seed of the flowering plant, will take root and spring up in other soil. Let us exercise a general spirit of enlightenment, and stand each other, and especially among mediums of every class.

THE REGULAR ADDRESSES.

MR. W. J. COLVILLE.

The topic selected for us refers to the contribution which it is possible for the Spiritualist rostrum to make to the thought of the world. Spiritualism is a science, a philosophy and a religion. Toward its phenomena the platform should ever point, as the most certain means of enlightenment in a spirit world. Before all things, Spiritualism is a revelation; it shows us the unseen world as it is; it proves that man's nature is not necessarily changed by the death of the body, or in any given space of time; it assures us that neither spirits nor mediums are infallible, or possessed of infinite knowledge. Investigators should be taught the necessity of complying with the required conditions, approaching a sensitive in a spirit of truth, and not credulous nor incredulous, but simple and to conviction. Whatever results are obtained should be carefully thought out, and conclusions should be based upon logical deductions upon phenomena observed. The sooner we get rid of the theory of a dominating satanic influence the better for us and all humanity. Even admitting its existence, and attributing to it some power, the powers of goodness are stronger, and our spirits gain influence over us by reason of their sympathy with our aspirations. It is for us to destroy the devil of sensuality, pride and bigotry in ourselves, never dreading an outside tempter.

The great work of Spiritualism is constructive. Iconoclastic efforts belong properly to those who have no positive affirmation wherewith to rebut error. But if Spiritualism is anything, it must be a revelation of some positive facts. The simple statement of these facts, and as far as possible their relation, explanation and logical sequence, should be the stock in trade of the spiritualist orator. For if we can but prove that something is absolutely true, that which opposes it is at once deprived of a foundation. We learn of the spiritual universe just as we learn of the material; by study, by investigation, by the laws of nature. Religious beliefs are purely intuitive. The gods who appeared among men of old were like unto the human spirits who manifest in these days. The error of the Church is the limiting of revelation to directly divine, or else satanic agency. Mediumship is a purely natural gift. Mediums are neither better nor worse than other people, but are usually more sensitive.

A religion of good deeds, words and thoughts should be taught as the only true worship of God, and the only true road to future happiness. The utmost latitude should be given to every honest thought, word and effort; but every doctrine should be judged by the effect it produces upon society, entirely independent of its authorship.

Lake Pleasant Spiritualism has been styled "an abomination unto the Lord," by a neighboring Congregational minister. This "abomination" is an endeavor to cultivate the entire nature of man by making the best and most powerful appeals to his moral and intellectual faculties, by teaching him to acknowledge the existence of a God of perfect justice, whose laws decree that happiness to the individual alone springs from doing good unto others. It points every human soul to a progressive life beyond death. It assures us that we are all children of God; that God is love, and that true religion consists solely in being as solicitous for our neighbor's welfare as for our own. It appeals to the Bible and best thinkers of all ages, and finds itself in harmony with the deepest and most helpful sayings of them all. It invites candid investigation, and asks of no man more than sincerity in his effort to perform faithfully whatever he feels to be duty. All the amusements indulged in at this meeting are sanctioned by the Scriptures, including dancing, which was always connected with the religious rites of ancient Israel. There is not a single word in the alleged teachings of Jesus that can be quoted as the slightest reproach to anything encouraged at Lake Pleasant, for the entire effect of this convocation is the preparation of man for the realization of his immortality by furnishing to him the means of benefiting himself in all ways by the combined influences of nature, philosophy, science, art, religion and elevating social converse with his fellow-beings in and out of the body.

MRS. SARAH A. BYRNES.

The lecturer, did not select any given theme, but propounded numerous questions in relation to Spiritualism and its progress. She discussed the utility of Spiritualism at considerable length, and held that all we possess of enlightenment in science and art has its origin in Spiritualism. The office and possibilities of mediumship were logically discussed, and the media of thirty years ago were contrasted with those of to-day, to show the vast progress that has been made. If we understood the law underlying mediumship we would have a better mediumship than now exists. If truth is valuable it is rendered doubly so by honest investigation. The great trouble with Spiritualism is not in reality a benefit, in that it spurs us on to a more perfect development. It is our duty as students of Spiritualism to look at the facts and let them govern us; by so doing we shall gain a broader and higher usefulness. The great question of Spiritualism is not the treating of it as an "ism."

alone. The church is but an institution of growth. Many of you come from before having attained your full growth, and you have taken up Spiritualism as a form or a measure to effect your development. All media are essential, but we cannot afford to lose our diversity of mediumship.

The success of this camp-meeting is dependent not upon the Association, or its officers, but upon the media. In our investigation of Spiritualism we must accept it particle by particle, and fact by fact. Let us take care of the facts and God will care for the truth. Spiritualism is not of galvanized principle, very beautiful in its general form, but it needs to be put to actual use in order to establish its utility.

GENERAL MISCELLANY.

CAMP CHIEF'S.

Sunday was a beautiful day. The West is well represented.

Lake Pleasant invites you, dear reader.

The meeting will be a glorious success.

Wanted: The Newburyport delegation.

Numerous "investigators" have arrived.

Bargains: Several nice cottages are for sale.

B. O. Sanborn, of Lynn, Mass., has arrived.

Mrs. Pascoe is happy in her beautiful cottage.

The camp is orderly and the prospects are bright.

Mr. H. Babbitt and family are on Montague street.

Dr. C. C. York, one of the old guard, is on hand.

A fact: Dear reader, you are wanted at Lake Pleasant.

Mary Eddy Hutton will hold séances during the meeting.

The people appreciate Capt. Russell's Sunday band concerts.

Inquiries are made for Mr. and Mrs. Rogers, of Troy, N. Y.

Dr. B. W. Naxon, of Saratoga Springs, N. Y., is inquired after.

Capt. Rhody, of the Lake steamer, is popular with excursionists.

Chief of Police Galloupe is the right man in the right place.

Mrs. Mary Andrews will hold séances during the meeting.

Capt. John Roanville, of Boston, Mass., has a fine tent.

The Todd girls, of Lynn, Mass., are missed by many friends.

E. W. Emerson receives calls from societies to give public tests.

Mrs. Cushman, the musical medium, is giving successful séances.

Distinguished visitors from New London, Conn., expected.

T. W. Coburn has been very efficient in his duty as acting clerk.

Mr. and Mrs. Austin, veteran campers, are receiving many calls.

J. F. Arnold, Esq., and wife, are enjoying life in their new cottage.

Mrs. Hattie C. Mason, of Troy, N. Y., medium and singer, is here.

Pleasant duty: Subscribing for the *Banner of Light*.

Mr. M. H. Fletcher has both eyes on business relating to Lake Pleasant.

A splendid sight: The grand audiences in front of the speakers' stand.

Mr. Colville had a reception on Sunday night, which was largely attended.

Prominent Philadelphians are expected on the grounds at an early day.

Good singing by Mr. Bacon and his colleagues is heard from the platform.

Dr. Davenport, father of the Davenport Brothers, is a regular camper here.

Mrs. Fred Galloupe and Mrs. Hopkins are delighted with Lake Pleasant.

D. B. Gerry and family are on hand to listen to the lectures and visit the mediums.

Capt. Russell and his corps of musicians were warmly welcomed on July 29th.

Dr. Rose, of Troy, N. Y., have fortified themselves on the "bluff."

The Seaman cottage on the "new area" is popular with transient visitors.

Mrs. Dr. Parker, of London, has a fine suite of rooms in a cottage near the hotel.

When the Cincinnati friends arrive there will be a grand banquet at the hotel.

The ticket-seller and the telegraph operator at Lake Pleasant are on hand.

Messrs. Slade, Watkins, Phillips and other mediums are expected next week.

To Superintendent A. J. A. of the Fitchburg line: Come and see us some fine day.

T. A. Bland, manager of the National Press Association, is inspecting the camp.

Henry Goddard, of Orange, Mass., was highly pleased with the lectures on Sunday.

Waiting: The writer—for five hundred new subscribers to the *Banner of Light*.

The Eddy Brothers are prepared to give exhibitions of their powers as mediums.

Mr. H. H. Lee, of Cal., has rooms at the hotel. He is highly pleased with the meeting.

Mr. Geer, of Stoneham, one of the Directors of the Association, is an earnest Spiritualist.

Prof. Worthen and wife, of Illinois, are appreciative listeners to what is said from the platform.

Harvey Lyman and his wife are present. Mr. Lyman makes things lively with the baggage.

Mrs. Fales, of Virginia, an excellent medium, is ready to receive callers on Montague street.

Pleasant: To observe the greetings of friends who have not seen each other since the last meeting.

Mediums: It is impossible at this writing to give an entire list of all the mediums on the ground.

Carrie Twing, the famous writing medium, arrived July 29th and can be seen at Mr. Budington's tent.

Buy the *Lake Pleasant Siftings* every Sunday morning. This is the best paper ever published at the camp.

The hotel is well patronized; and the same may be said of Mr. Steadman's Grand Café on the Lake shore.

Mrs. John W. Wheeler arrived July 29th. She has received many visits from prominent campers on the grounds.

Camp headquarters: At Mr. M. V. Lincoln's on the "bluff." Go and register when you arrive, my good friend.

N. S. Henry, the old-time guardian of the grounds during the winter, has a cottage on Montague street.

Dr. D. C. Dake, of New York City, the noted healer, has rooms on Broadway. He is a very successful physician.

Mr. and Mrs. James Wilson, of Bridgeport, Conn., old-time Spiritualists, are regular attendants at Lake Pleasant.

Mr. Reynolds and wife, of Troy, N. Y., are among the delegation from that city. Mrs. R. is an excellent medium.

Mr. Benjamin Tilden has survived the struggle of life since last season. He is in search of a second-hand clothier.

Dr. Joseph Beals, President of the Association, said: "How do you do?" about one thousand times on Sunday.

At camp-meeting one forgets sorrow, pain and the struggles incident to life. Come and see for yourself, gentle reader.

There are plenty of accommodations for all comers. You can take your choice—the hotel, tents or rooms in cottages.

To A. B. French: Many people are anxiously awaiting your coming, your fame as an orator and thinker has preceded you.

Mrs. Lincoln's voice has been heard on the "bluff." She vociferated a cordial welcome to the *Banner* courier. Thanks.

Passengers from the West to Lake Pleasant should ask for excursion tickets via Troy and Boston R. R. and Fitchburg lines.

Dr. Manzo Johnson, the wonderful physician, is thronged with callers; his tent on Montague avenue, near the head of the park.

Mr. Tozier and family, of Brooklyn, N. Y., are tenting on Broadway. Mr. T. is a prominent business man in New York City.

O. J. Willard, of Mayville, N. Y., is here, accompanied by his wife. Mrs. W. has recently been developed as an artistic medium.

Henry Budington welcomes reporters to the pavilion in front of his tent. Mr. B. has his own peculiar ideas about matters and things.

Mr. Burlingame and family, of Somersville, Conn., occupy their tent on Broadway. Miss Burlingame sends regards to May Warner.

Capt. H. H. Brown and wife and the famous new-comer in the Brown family are frequently referred to by many friends at the Lake.

Query: Do the managers of the various Spirit-

ualist Camp-Meetings realize how useful the Spiritualist papers are to such gatherings?

Arthur Hodges and his colleague, "Charles," are cooly housed. Mr. H. is a reliable medium, and his séances are uniformly well attended.

Fitchburg railway brakemen, on express trains, should sing out in loud and clear tones: "Miller's Falls—change cars for Lake Pleasant!"

Station agent Billings is full of business pertaining to the camp. Since the last meeting Mr. B. has entered the matrimonial state. Happy man.

A message: "Send regards to all the other camp-meetings," whispered President Beals to the ever-present *Banner* reporter. The reporter smiled assent.

Mr. Perkins, who has charge of the tents, is very busy. His estimable wife is greatly missed. May her dear spirit brood over the meeting with a holy influence.

Lecturers have a chance to visit with their professional brethren during camp-meetings. Public workers in a cause should not be strangers to each other.

Police Headquarters: Deputy U. S. Marshal Fred Galloupe has charge of the police force this year. He has fitted up a nice room for the gentlemen of the press.

Mr. Colville truly remarked on Sunday morning that it was the perversions of spiritual gifts which were denounced in the Bible; not the gifts themselves.

Dr. Towne, the famous healer, is at the camp. He has not lost any flesh since last year, and it will be impossible for wind, or friend, or foe, to stir him from his foundations.

Elisha Morse, of Minneapolis, Minn., is visiting Lake Pleasant. Mr. Morse has engaged Mr. W. J. Colville to attend the State Convention in Minnesota the last of August.

The officials at the Lake gave the *Banner* reporter a cordial welcome. Thanks, gentlemen. We have advertised Lake Pleasant throughout the West to the best of our ability.

Dr. Buffum is smiling at old acquaintances, who most heartily reciprocate his courteous greetings. The doctor has had six elegant summer suits made for the camp-meeting season.

To the West: Delegations to Lake Pleasant will receive a cordial welcome. Come on; bring the old folks and the children. There is plenty of room and accommodations are ample.

Ever present: The restless man is here; also the enthusiast; also the growler—what would a meeting be without their presence! But happy, congenial souls are the rule at Lake Pleasant, just as sure as you live.

The sale of Carrie Twing's book, "Contrasts in Spirit-Life," has reached a sale of two thousand copies since Jan. 21st. Another edition of "Contrasts in Spirit-Life" is demanded.

Thanks: Several hundred people have given valuable hints to the writer as to the best way of writing a report of a camp-meeting. The future may be congratulated that the number of would-be journalists is astonishingly large.

What visiting Spiritualist journalists expect: An influx of new subscribers. Noble men! Which means the new subscribers as well as the visiting newspaper brethern. No thanks, please. \$5.00 per annum is the price of the *Banner of Light*. Exceedingly cheap for so large a paper.

The following persons are requested to report at Lake Pleasant at once: O. P. Kellogg, Brad Tuttle, Mrs. Skidmore, Ida Lang, Maria Baker, Gertrude Haynes, Mrs. E. P. Head, Dr. E. S. Walker, Dr. H. B. Storer, Geo. A. Bacon, Thos. Dowling and five thousand other prominent Spiritualists.

Police headquarters: The new building just over the railroad bridge is the police headquarters. The construction of this building was a very secure under the present efficient administration of the police, with Chief Fred Galloupe as the general in command.

Daisy Dell, of the Highlands, the summer home of Mr. and Mrs. W. H. Young of Haverhill, Mass., has been newly painted in bright colors, rendering it one of the neatest and coziest cottages upon the grounds. Mr. Young has been connected with the secular press for several years. He is a courteous gentleman.

The *Lake Pleasant Siftings* is the title of the camp paper, and W. H. Spear, an accomplished journalist and special correspondent of the *Boston Herald*, is editor. Mr. Spear has many friends among the campers. He is a versatile writer, and has the true journalistic sent for news. He ought to be on a Spiritualist journal.

The *Lake Pleasant Siftings* truly remarks that at the camp there may be found "some of the profound thinkers of the age. Metaphysics are discussed with a freedom and force that would cause the outsider to believe he had been magically transported to a region inhabited by a legion of Platos, Socrateses and Aristotles." Brother Spear has evidently been conversing with some of the brethren.

The Niantic (Conn.) Camp-Ground.

There are signs of growth and prosperity at Niantic. Last summer the initial steps were taken in the erection of a camp-meeting on this point. The grounds are six miles from New London, on the Shore Railroad. There is a water front to the territory on three sides, and the spot is admirably adapted for a camp-ground. The lot contains forty acres; also five thousand dollar pavilion. The grounds are paid for, and the indications are that a prosperous settlement will be built up at this point.

Dr. R. W. French, of New Haven, Conn., is President of the Association; Mr. Robinson, of Bristol, Conn., holds the office of Vice President; J. E. Hayden, of Williamantic, Conn., is Treasurer. Perpetual leases will be given to the owners of lots. The Association is a chartered body under the laws of the State. The officials have worked with untiring assiduity, and they are to be congratulated on the success which has attended their efforts.

THE CAMP-MEETING.

Though only in the second year of its career Niantic presents an attractive programme for a camp-meeting. Services commenced on the 16th with an address from Mrs. Fannie Davis Smith. Mrs. A. M. Twiss has also spoken to the people. The list of speakers is as follows from this date: Aug. 4th to 7th, George H. Geer; Aug. 8th to 13th, W. J. Colville; Aug. 13th to 18th, A. B. French; Aug. 18th to 22d, Miss J. B. Hagan; Aug. 23d to 28th, J. M. Peabody.

On Sundays the attendance is large and the utmost attention is given to the utterances from the platform.

Parties desiring a pleasant and profitable time should visit the Niantic meeting. Lots are in the market, varying from twenty-five to fifty dollars. The aim of the managers is to have a well-ordered ground which shall reflect credit upon the cause of Spiritualism.

NANTIC NOTES.

Mr. and Mrs. Sisson, of New London, are frequent visitors to the camp. E. M. Lyman owns an elegant cottage which commands a fine view of the surrounding country. E. K. Whiting, the President of the Association, is a veteran Spiritualist and an estimable man. His word is as good as gold. J. E. Hayden is a ceaseless worker. He owns a splendid residence in Williamantic where he dispenses a generous hospitality. It is rumored that Mr. Hayden will provide a home for the next preacher for the Williamantic Society, but he is too busy to talk about the matter now, as his whole working force is centered on the Niantic project.

Mr. and Mrs. Hayden are expecting to visit Lake Pleasant in August. D. A. Lyman is full of zeal for the Niantic movement. He is an intelligent Spiritualist. A. D. Bill has charge of the transfer line to the depot. Opportunities for boating and fishing are numerous at Niantic. Mrs. Lydia Lawrence is happy at her cottage home by the sea; her pretty grandchildren make things lively as the days come and go. Mr. Puffer, of Stafford, Conn., is inquired after by members of the Williamantic family. And the same may be said of Mary Gerould. Roller skating in the pavilion is a popular pastime; also dancing. E. M. Lyman is a prominent worker here. His advice relative to the management of the camp is worth heeding. Success to Niantic. CPHAS.

The work abroad for the protection of animals is on the increase.

SKINNY MEN. "Well's Health Renewer" restores health and vigor, cures Dyspepsia. \$1.