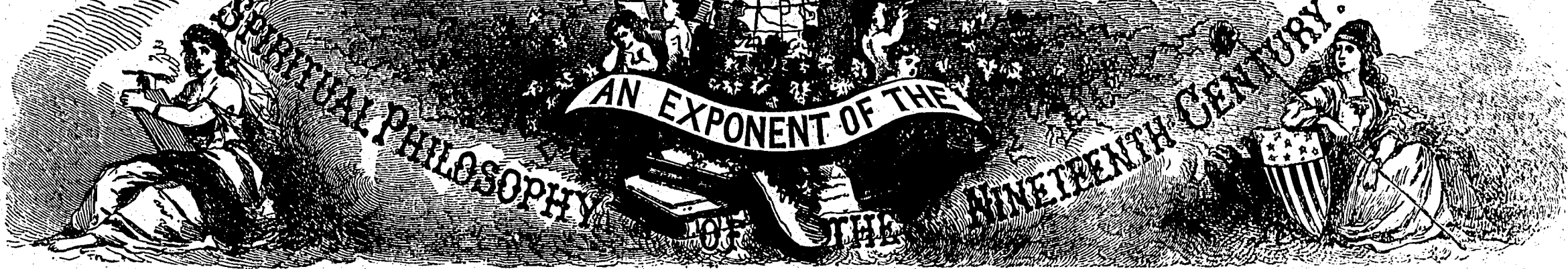


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Original Essay.

SPIRITUALISM: ITS SCIENTIFIC AND ITS RELIGIOUS ASPECTS.

In some fair body thus the secret soul
With spirits feeds, with vigor lifts the whole,
Each motion guides, and every nerve sustains,
Itself unseen, but in the effects remains.

The belief in spirits, or in an existence some future state free from the body, is almost universal. But the belief called Spiritualism, which has been spreading rapidly in late years, claims a superiority over the other beliefs in spirits, because it is not founded on faith or hope, but on facts. While much of this belief is still an unproved theory, it is a theory which is founded on facts like any scientific theory, and like them is lopped off, increased or bent to suit the facts. In other words, as the belief of all thinking men should be, it is but a pliable framework, solid at the base, a mere scaffolding in the middle and unfinished at the end, with a foundation of facts, and then here and there strung along a fact, which sometimes evidently strengthens the framework, sometimes apparently only weakens by its weight. What more is the best scientific theory? The best have a few more facts to strengthen, and all have some that are apparent burdens. All have been altered from their original conception to suit the addition of new facts, or to admit the withdrawal of fancies.

It is desired in the first part of this discussion to avoid all question of the religious aspect, to assume no moral grounds, but to touch only upon the scientific side of the question, and to use that liberty, so strongly claimed by scientists, of following the results wherever they may lead.

Before giving any of these facts upon which the theory of Spiritualism is based, it will be necessary to enter a plea with the scientists for fair play; that in their consideration of these facts, and in passing judgment upon the foundation as to whether or no it is based upon fact, they will use their minds in the same way as if a new theory with its attendant alleged facts was brought forth in their recognized domain.

Unfortunately for the prevalence of truth, the facts in the case first became known to religious people, who considered it necessary to have some creed as a guidance in this life. When they became aware of the facts, they immediately built up religious theories, and distorted their facts to suit their theories, and erected their fancies into facts to sustain them. Had spirit manifestations been first taken up by the followers of science, many of the objectionable features of Spiritualism might never have grown.

In the present era science has for the first time been able to lift its head and proudly proclaim liberty of thought. The field of the "conflict between religion and science" still contains unburied corpses; there are still traces of the battle in the field, and of blood upon the hands of the combatants. Even now small bands keep up a predatory warfare, but are scattered by the long-range guns of the scientific intellect whenever fairly encountered. A Judge Black, guided by faith and inspired words, is no match for an Ingels with his terrible array of facts. The "Book of Truth" falls before the words of wisdom. This conflict has endured long; science has met with many reverses; the leaders in the fray have armed themselves at every point. What wonder is it that they look with horror and contempt upon anything that approaches from the enemy's direction? When Spiritualism offers a friendly hand Materialism stands aloof. Against a future existence is arrayed the inexorable law of death. Yes, science, now resting on its laurels, is organizing its forces into a disciplined band; is organizing a priesthood. The teachers of science, like those of religion, are trampling free thought, by erecting dogmas

and transforming theories into creeds. Woe to the schismatic. Woe to Haackel when he opposes the Apostle Virchow. Woe to the Spiritualist; he must flee from the wrath of science like Galileo he cannot hold his peace.

The object of this discussion will be to show that Spiritualism is but a corollary of Evolution, and that science may welcome as a friend one whom it has ranked among its enemies.

Before admitting the facts upon which the theory of spirits is founded, the scientist need not unlearn any of his hard-earned knowledge. It has been the fear of this that has rendered him so unjust. The following form a portion of the theory of Spiritualism as well as that of science: We can conceive of nothing that is not matter in motion; the spirit therefore becomes matter in motion. The law of evolution, the theory of descent, of heredity, of the survival of the fittest, all form the theory of spirits. Spiritualism recognizes all the great laws of nature. The spirit is not supernatural, it may be superhuman. In fact, the theory of Spiritualism is, that spirit-force is but another mode of motion; that the spirit-force is correlated with the other known forces, and like them conserved; that the spiritual manifestations are not supernatural, but, like other occurrences, obedient to the laws of nature; that we can conceive of nothing that is above nature; all that is, is natural.

The scientific theory of Spiritualism is this: That at first our universe was but matter in motion, uniform matter vibrating in uniform waves; but following the great laws of nature, the homogeneous has become heterogeneous. This vibrating matter has assumed various forms, and is vibrating with various forces. Among the first of these forces to develop were heat, light, sound, etc.; but there was no organic matter, no life manifest; the vibrations had not yet developed, the matter had not yet assumed the form called organic. The great law of nature continues in operation; the matter assumes new forms influenced by new modes of motion; organic matter appears and we have vegetable life; still longer, and we have animal life, then human life, and finally spiritual life is evolved. Vegetable life, animal life, and spiritual life are all correlated, all derived from the original motion in matter; and they are perceptible to the human senses as different forms of matter, or as different classes of vibrations. No force is ever lost; no matter disappears. We cannot conceive of force without matter, or of matter not in motion. These forces can be changed from one into another, the direction and amplitude of the vibrations altered, but they are still capable of communicating the same quantity of motion in matter.

When vegetable life appears, it is as a cell animated with numerous vibrations; this cell increases, drawing to itself from the surrounding matter; then it splits and so multiplies itself into innumerable cells like the parent cell. These cells adapt themselves to the external and internal vibrations, until some of them differ so from the parent cell as to be hardly recognizable; while others retain throughout life the original likeness. Finally, some of these cells become animal cells, and an aggregation of them becomes the germ of an animal; the border line between the animal life and the vegetable has not yet been distinctly drawn. These germs grow and split until there are numerous germ cells, having varied characteristics like the vegetable cells; an aggregation of these germ cells is an individual; from these individuals come other germs, and other individuals are formed, until finally there is a germ which becomes a man. Here science draws a limit most unscientifically. The evolution theory can stretch no further; we have reached the limit of the knowable. One might imagine some philosophical ant who, having carefully investigated nature and found all intelligence within his range lower than his own, announcing as a fact that there was nothing beyond ants; the few ants who thought they had met with other experiences, who had come in contact with man, were deluded, or were victims of their imaginations. What is the force that causes the cell to grow, and when of a certain size to split into more cells? and what causes these cells to change their nature? In their growth and splitting they follow the law of propagation, and in their change the law of adaptation. But what is the force that produces this effect? A law is not a cause, but merely a group of effects which must follow a particular cause. When an individual sends forth a fertilized germ, it is according to the law of propagation; when the germ becomes an individual like the parent, it is according to the law of heredity; the differences between the parent and child are according to the law of adaptation. But what is the force working in accordance with these laws? What is the force that causes the sperm cells to seek and penetrate the egg cells? We might in this way go through most of the changes of life and still ask, what is the force?

Haackel thinks he has solved the problem of life and established the mechanical theory of the universe. But is the problem solved? We are drawn nearer the end, we have certain laws by which this force or these forces act. But he has ignored the cause for the effect. He has demonstrated that these cells follow the direction of the resultant of all the acting forces, but he omits one of the forces which acts. He believes all matter is in motion, but will not admit one of the modes of motion, and declares that no more forms of matter are possible.

But we can go further; we have not reached the limit of the knowable; it is far from the province of science to fix this limit; every moment brings us nearer the goal, every moment we see goals beyond. As our horizon is extended we see new limits; and in spite of our experience, each time we think these limits fixed;

nothing to be found beyond—all unthinkable, all unknowable. This further step is to acknowledge as an independent force that cause which when removed from vegetable and animal organisms leaves the state called death. Let this force be called vital force. When we say independent, we mean independent only so far as heat, light, etc., are independent forces. Its presence, together with that of the other forces, makes the resultant life; its absence leaves the resultant with the value, death. This force then disappears; it is transformed into other modes of motion. The other forces which have been acting during life continue at death, only the direction of the resultant is changed; the matter assumes new forms, the organism gradually disappears, and the matter in motion takes a new place in the universe.

This vital force has been denounced by all the followers of the monistic doctrine; the reason for this is hard to conceive; we must draw upon experience, and then we see that new conceptions, like the circulation of the blood, the electric telegraph, etc., have always been opposed most strongly by those accustomed to investigate similar laws of nature. It is the pride of the teacher, like unto the pride of priestcraft—they will not admit that of which they themselves are ignorant. Haackel prides himself on his humility, glories in his descent from a Thuringian peasant, from the ape, and delights in his amplexus. Yet see his pride! Look at the scorn with which he treats Wallace, whose intellect he is obliged to acknowledge, because he speaks of things of which Haackel knows not. Could Virchow be more illiberal, or his be more illogical? That there is a force acting he cannot deny, unless he assume an effect without a cause. Then it is a natural cause capable of being investigated; not a supernatural one of which none should speak. In assuming a vital force there is no intention of reaching after final causes, but only of approaching the Great First Cause which may always remain at an infinite distance.

To accept vital force requires no new theory; its acceptance is necessary to the old one, and with all the other forces is but the manifestation of one primary force. When examining the various forces we see that, when this correlation was established it became necessary to adopt a new theory; and it is now accepted that these forces transmit their effect by vibrations or pulsations through matter, and become manifest to us through the vibrating particles of matter. These vibrations are transmitted through immense distances—from the most distant stars, mayhap beyond—and science was obliged to accept a new form of matter, and called it ether. Gordon says, "We called this matter Ether, and suppose it to be a fluid many million times thinner than air, and having great elasticity. We may either consider that electric forces are transmitted through ordinary bodies by strain of their particles, and only through so-called empty space by strains of the ether; or we may say that all electric forces are transmitted by strains of the ether; but that the ether in different insulators is modified in some way, which will account for the difference of transmission." Here we see that ether is matter that pervades all space, much of which was formerly considered empty; another of the illogical conclusions of the scientists. Prof. Asaph Hall has investigated Ether in connection with Encke's comet, and ascribing the retardation of the comet as due to the resisting medium, has actually weighed ether.

It is reasonable to consider that the vital force, bearing a relation to the other forces, transmits its effects by vibrations; and these vibrations are communicated through ether, or some form of matter yet unknown to science. Can there be any reason for not investigating this force and correlating it with the other forces? What is the character of these vibrations, how many to a definite interval of time, or how they can be changed into or derived from the vibrations of other forces, we do not yet know. But we do know certain laws which they follow, such as growth, reproduction, heredity, etc. We can see its effects when present and detect its absence; but have not been able to measure it in feet or pounds. There may be many other manifestations of force, many other forms of matter unknown to science.

The problem of spontaneous generation has been considered very differently by various scientific men. Some affirm that no germ can appear where it was not before without the presence of other germs, while by others the contrary is affirmed. Prof. Tyndall has made some very exhaustive experiments, but he has only furnished negative evidence. Whether or no spontaneous generation exists now, though yet undetermined, the original germs must have appeared spontaneously; that is, were the effect of a natural cause; and vital force was manifested, or they were created by some one or thing supernatural; for the latter there is no proof, although it is a favorite speculation; but the former is in accordance with all our experiences, experiments, theories and laws.

Having given the general theory of a vital force obedient to the law of evolution, we will now consider its application to the different problems of life, and thus come to the theory of spirits. In this, as in all theories, before a long series of experiments have been undertaken and much thought expended, there will be found many weak points; some of these may be only apparently weak, and will be found solid on further research; others may be really so, and may necessitate modifications in the theory. All that is claimed for the theory of spirits is that it is the best that has been put forward, and that there are facts requiring some such theory.

The spirit theory is this: That the life of an individual man is that of an amphibian; in the early part of life it is human, in the latter part it is spirit, having cast off a portion of the body, all that portion ordinarily manifested to our senses, but still exists as an individual, retaining many of the characteristics of the human being. The entire form has lost a part; the body, as we know it, is cast aside, as the frog casts his tail. The vital force is still there, vibrating in the ether; it is a higher and more heterogeneous organism evolved from a lower one. Is this impossible? Is this unthinkable? We hear the cry oft repeated—this is but a grosser materialism; that may be, but abuse does not disprove; does not destroy; science should follow wherever truth may lead. As all our experiences are with matter, our thoughts must be of material things; and it may be shown that this thought of a material spirit is as high and satisfactory to the cultivated intellect as that of annihilation, and leads to a far higher conception of a deity than that God built in man's own image, and endowed with all his passions highly exaggerated. The spirit-body is but a form of matter; the spirit-mind, intelligence, is but the operation of Nature's forces as in man; it is man freed from what has become a useless appendage, and now free to progress, where or how we cannot tell. There is nothing supernatural, nothing more wonderful than other great natural facts, and every day their wonder grows. Now proceeding with the theory of vital force, we will see how it leads up to the spirit theory, keeping both theories within bounds prescribed by natural laws, and show how the spirit is but the natural sequence to man according to the doctrine of evolution.

The fertilized egg which finally becomes a man, and as we think a spirit, can in no way be distinguished from the fertilized egg of many other animals, particularly of mammals. Even further, when the embryo is well developed, it still bears a strong resemblance to other animals, showing in its early growth the history of its descent. Now these eggs have been carefully examined by aid of the microscope, and highly trained intelligence, and yet little or no difference can be found between them. The germ of man and of some animals is exactly similar in appearance, and until a late period the embryo of man resembles that of various animals, the number growing fewer as its age increases, until it resembles the tailless ape alone, and finally it becomes distinctly a man, human, with all the attributes of human intelligence, yet how slightly developed.

In that wonderful old book, "Zoonomia," by Erasmus Darwin, the mechanical theory of the growth of intelligence is ingeniously worked out; but the germ of intelligence already exists; this is but the gymnasium in which it is exercised.

These germs, so much alike, must have something in them radically different, which is, however, beyond the ken of science. The eggs are alike, and yet the likeness is only superficial, although science cannot probe deep enough to detect the difference. No one can think that if the young of the ape and of man were brought up at the same breast they would develop the same intelligence. Where are we to look for the difference? Where is the force which causes germs of apparently similar nature to follow lines so divergent? Vital force will account for all, and without this force, however named, we must look for something miraculous, supernatural, something beyond the physical forces of nature. But this vital force is sufficient to account for all strictly in accordance with nature's laws, and no divine interference is needed. Certainly we cannot say we know its nature as well as that of electricity, but we do know more of it than was known of electricity only a few years ago. We can generally detect its presence or absence; we know many of the laws by which it is governed; we can modify its action, and we can imagine, if not see, some of its motion changed into other forces. Why may we go no further? Who can say that when investigations are carried on in that direction, if a part, at least, of the problem may not be solved? It is man in his pride and ignorance who thinks the mystery of his origin is too deep to penetrate. It is the same pride that causes so many to claim a divine origin, that causes the scientific teacher to erect the limit of the knowable, to deny all that is hidden from his ignorance. The vital force, vibrating in definite directions, determines the growth of the germ; the inherited vibrations cause one germ to become man, another to become beast; part of the matter inherited from the parent may be ether, and this ether have definite vibrations acting on the germ in accordance with the law of heredity.

The law of adaptation prevents all men from being alike; the vibrations of vital force are modified by other vibrations, and as each germ grows under unlike circumstances and surroundings it is brought into contact with different degrees of force; so different men arise. So in man's ancestors throughout the entire living kingdom each germ has given rise to something different from the parent and unlike any other living thing in some particular. Through the constant transmission of the force, more adaptable forms of matter are created, and in accordance with the law of natural selection, which is, that the vital force is more enduring in that form of matter which is most adaptable, the higher types become dominant; so from the vegetable cell we at last have man as the best fitted to survive or to retain the vital force in spite of the opposition of the other forces of nature. This law of natural selection might also be called the law of progress. So this vital force is one of the manifestations of the great force of nature transmitting its vi-

brations through ether and becoming an essential of living organisms; or, in other words, man is another form of matter in motion, which matter and motion, for the purposes of observation and of deducing the laws followed, we divide into various parts; of these parts are ether and vital force.

As we ascend the scale of living organisms we encounter the problem of sensations, until we reach man, in whom they become so highly organized that the problem is almost as important as that of life, and it is here that a Divine Creator is most often called in to solve the question. Although ready to admit the laws of nature as sufficient for nearly all animate and inanimate nature, when man is reached they require special creation to satisfy their minds. This is generally the starting point of the dualistic theory. When the scientist investigates and examines the investigations of others in this direction, he finds that the more closely he looks into the subject, the more thoroughly convinced he becomes, that although this problem, from its diversity of aspects, is most difficult to investigate, yet in each and every aspect as it is unfolded to his gaze, the laws of nature are visible. He becomes welded to his monistic view, and from long conflicts with the illiberal dualist becomes bigoted and illiberal in his turn. And yet the most dogmatic of these monists is obliged to talk of psychical force when treating of the mind. Originally it was the interruption of the laws of nature which formed the grounds of objection against the dualistic theory; but now the name and all connected with the theory have become objectionable.

You can trace the sensations in the vegetable growing into instinct in the beast and into reason in man; and see that they all follow the same law in their development, and that the dividing lines cannot be distinctly drawn. From sensations in vegetable organisms, to reason and intelligence in man, the progress is by successive steps, each one varying a little from the one before, and man retains many of the sensations visible in the vegetable. Some vegetables may be said to have instinct, and between instinct and reason the difference is more in quantity than in quality. It is hard to deny the higher animals reason and intelligence, or to impute more than instinct to the lower races of men. Examine the scientific history of sensations, of intelligence, of the mind; become thoroughly satisfied of the dominance of nature's laws, still there is a flavor of doubt to all who are not beguiled by the pride of their own works. There is evidently something wanting, there is an unacknowledged force acting; to some it is the Spirit of God, and the Divine spark satisfies their doubt. The scientist is wrong to dodge the question raised by his own investigations; let him look further into the subject, admit the room for doubt, and see if it cannot be satisfied in accordance with natural laws, and without the intervention of the supernatural. Why should the Monist raise the old cry of *ignoramus*? Psychic force will fulfill the conditions. Psychic force correlated with the other forces and closely related to vital force, having many similar phenomena; a relation as between electricity and magnetism. The vibrations of psychic force become visible in nature at a certain time, they are only manifest in living organisms or where vital force is present; these vibrations are transmitted to the germs and modified by contact with the other forces, as are the vibrations of vital force. The tendency is here again toward progression, and the law of the survival of the fittest being followed, those individuals with the best adapted sensations, brain, intelligence, as it may be, to survive in the conflict, transmit their peculiar vibrations to their descendants until man is evolved and then spirit, the spirit-matter bearing the same relation to the psychic force that hard steel does to magnetism. Whether the cause is vital force vibrating in ether, or psychic force vibrating in spirit matter is not important, the effect is there, and the force is only another mode of motion, the matter only another form of matter. To distinguish the phenomena we will limit vital force to being the cause of all phenomena which relate to living, and will call the cause of all phenomena such as sensations, etc., psychic force.

Man is the only individual for whom we have any groundwork on which to form a theory of existence after death, with many of the attributes of the original individual. Whether other individuals do or do not exist after death there are no grounds for discussion. In the germ of man are transmitted certain forces vibrating in definite directions, but modified by the surrounding vibrations. There are two portions of this germ, with one of which we are fairly well acquainted; of the other portion little is known, and the possibility of its separate existence is denied. This unknown portion is the spirit-matter vibrating with psychic force and transmitting these vibrations to the ordinary organic matter by which it is made manifest to us as intelligence. This portion survives after death still as an individual, having form and intelligence, the same intelligence that was manifested through the organs of the living body. The visible body decays, changes to other forms of matter and other modes of motion; but the spirit-matter still exists in part, the spirit-matter is not transformed; it still vibrates with psychic force, and having grown from the germ, developed with the body, is now left for further development by itself. Is this spirit-matter any more difficult to conceive than other forms of matter? It may be ether. It is some form of original matter. All that is

Hard steel after once being magnetized retains a large portion of the magnetism for an indefinite length of time.

claimed is that the existence of the spirits of the departed is not contrary to the accepted laws of nature, and that the theory of spirits is the natural outgrowth of the law of evolution.

There are some difficulties in the way when we try to reconcile this theory with our present experiences, such as the propagation of the species through the unformed individual instead of through the individual in its highest state, through man instead of through the spirit. Then all matter with a definite form is usually considered tangible, and it is difficult to imagine an individual with form, and yet ordinarily imperceptible to our senses. Still there are many things that were formerly imperceptible to our senses that through the aids of science have come within our range. Such are the heat rays on one side and the chemical rays on the other side of the solar spectrum, the bright and dark lines of the spectrum, the numerous microscopic subjects and myriads of things that once were far beyond the scope of man's vision.

Let science once admit the fact that there exist certain phenomena which do not appear to come under the known laws of nature, but still can be accounted for by natural laws; let it give up the hubbub which it has itself erected or has been erected by its enemies, the religious teachers; let it admit the existence of such phenomena and investigate them, when many of the difficulties will disappear before the trained mind. The theory of spirits may be modified or new theories may arise, but when once the investigation is commenced in earnest there will be no paucity of facts. Every day we have occurrences, we have feelings, which would fall under this theory if the possibility of its truth were once admitted. Now such evidences are ignored, cast behind or most imperfectly explained. But the necessity of a theory is not shown nor the theory of spirits erected on such frail evidences as these.

The solid base of Spiritualism is founded on Direct writing, Clairvoyance, Clairaudience and the Healing power. These form the corner-stones of the edifice. These are readily investigated and the truth of their existence established beyond all doubt.

Direct writing is the writing produced on a slate or paper with the aid of pencil or pen usually, but occasionally without. It is produced under such conditions as to render it evidently impossible for any living person to have used muscular force in its production. It has been said that the writing was produced by magnets; but such assertions could only be made by those who either had never seen the writing produced or were ignorant of the ascertained laws of magnetism. As far as can be ascertained by tests, the presence of a person called a medium is required; what the agency of the medium's has not been fully determined, but the most vigorous tests have been used to prove that they did not produce the writing by trickery. The most conclusive test is where the investigator takes a book-slate (between the leaves of which he has placed a small bit of pencil wrapped in paper in the presence of the medium, and writing appears on the inner side of the slate which has never left the hands of the investigator or been touched by the medium. During the writing the scratching of the pencil on the surface of the slate may be plainly heard. If the scientist will condescend to investigate this phenomenon he will find it easy to see it under such conditions as will convince him of its reality. Let him treat the medium as he would a patient upon whom he was about to operate; not insult him and so excite him as to prevent the appearance of the phenomena, for he would not insult his patient and prevent him readily receiving the anaesthetic. Many when they first go to the medium demand conditions and tests, abusing the medium when he declares it is not within his power. The investigator should accept such tests and conditions as the medium may declare are the best in his power as if believing him; and if better tests do not appear, or what he first thought unsatisfactory remains so, let him try another medium. The investigator must become familiar with the medium, his instrument, before he will be able to apply all the tests and examine critically the writing; but if he fail to see this done the first or second time he should not give up and say, with a self-satisfied air, "That medium was unable to dupe me." He must remember that some most able men have investigated this subject and have acknowledged the phenomena as genuine. Mediums, like astronomers, have their cloudy days, only the clouds of the medium are not visible.

Clairvoyance and Clairaudience, or the powers of seeing and hearing what is generally beyond the senses of a human being, are more difficult to investigate; but they have been thoroughly investigated by some scientific men and by them pronounced genuine. The most satisfactory test is to bind the eyes and stop the ears of the medium, so that using those organs is evidently impossible, and then have him relate what occurs around or in another room, where under ordinary circumstances they could tell nothing.

The power of healing is claimed in a greater or less degree by most mediums. Some are able to see the organs as if the body were transparent, and thus diagnose the case; others cure by passes or by laying on their hands. The only difficulty in testing this power is to find a medium with the power sufficiently strong to cure a disease so severe as to leave no doubt but what the cure was made in the presence of the medium. There are such mediums, and the earnest investigator will find them out.

For a scientist to commence the investigation of the phenomena ascribed to spirits, the most complete and satisfactory way would be to commence with the so-called physical phenomena, such as rapping, table-moving, levitation, direct and indirect writing, etc., also animal magnetism, which appears to be closely allied to these occurrences; then, when convinced that these actually occur without trickery, go to the more difficult phenomena.

The idea that these phenomena are caused by spirits, arises from the fact that in all their communications they assert that they are the spirits of those who have once dwelt on this earth. They have done this in communications received by direct and indirect writing, by rapping, or when seen and heard by the medium; in all parts of the world the same tale is told. Many communications give information that could only be known by some departed friend. Many have been told what they knew was locked in their own breasts and that of one dead. The proof of identity is far from satisfactory at present, but this, together with the trifling nature of many of the communications, need not trouble the scientist. He will wish to become certain of their truth or expose the delusion. Once fairly undertaken the investigation will produce many facts, and the necessity of a theory will be plainly shown. Some may prefer that of will-force, thought-

reading, or unconscious cerebration; but when the facts are ascertained, then the scientist can choose his theory, and yet it can be one in accordance with the laws of nature with which he is already acquainted. Some of the best scientists of the present age have investigated this subject, and have assumed that the phenomena were produced by the spirits of the departed. Wallace, Crookes and Zöllner, among the first of the followers of science at this period, have investigated, and are believers in the spiritual theory respecting them. The work of the latter will appeal strongly to the minds of those who are physicists, as he has investigated the physical manifestations occurring in the presence of the medium, Dr. Henry Slade. He studied these manifestations for months, and could discover no trick, no delusion. The reader of his book has to choose between one of two conclusions: either such manifestations did occur as he describes, without trickery on the part of the medium, or Zöllner has published a series of purposeless falsehoods.

THE RELIGIOUS ASPECT.

Whether true or not, there is no more satisfying intellectual conception of the universe than that of Spiritualism. None more moral, and none tending more to the elevation of the human race. As a belief it is most comforting, most satisfactory. The groundwork of this belief is, that as man lives in this life so will be his existence hereafter. Direct responsibility for all deeds, all thoughts. No avenger, no mediator, no mercy, no guiding inspirations. "As ye sow, so shall ye reap." As may be drawn from the scientific portion of the discussion, each deed, each thought must modify the spirit-body, and its form must be affected one way by one set of thoughts and actions, and in a different way by another set. From what can be gathered from the communications of those who have passed away from this life, the following belief is built up. Not a belief, but a hope; not a creed, but a theory, ready to be changed if found contrary to facts that may develop, but hoped for as being satisfying to the intellect, and a pleasure to the mind to contemplate.

When the spirit is first freed from the body there is no startling change. The larger portion of the individual is still in existence; the intellect, the thoughts, hopes, aspirations and passions are all there, but somewhat free to act as separate from the grosser forms of matter. The world as we know it is still within his field of vision; the ties that bound him before still bind him after death; he feels sorrow for their sorrow, and is distressed when they are pained. His associates in the spirit-existence are such as he would usually seek in this world. If he has found pleasure in low and ignoble companions he will still be surrounded by them; if his pleasures have been coarse, his deeds bad, his thoughts impure, his passions unbridled, his life in the spirit-world will be the same, only, being separated from the body, the indulgence of passions can give no pleasure; the intellect reigning, all will be pain; and yet he may not know how to better himself, or even that there is any better existence. This is the dark, heavy flame which cannot arise above the noxious vapor and is kept close to the earth. But, on the other hand, if his companions have been cultivated, his pleasures refined, his deeds good, his thoughts pure, his intellect enlarged, his passions subdued, his associates will be of the bright spirits, all will be pleasure, and beyond him will stretch vast fields of improvement. This is the bright pure flame that soars above the earth and rises higher and higher. Between these two extremes lie the world of spirits of all hues and degrees of brightness.

All the communications received from those who have passed away but a short time show that the intellectual change is but slight at first. Those who have used their opportunities well are happy and see pleasure beyond them; those who have no ideas above this world are bored with their existence, being of the world and yet not in it; and those who have held low ideas are tormented by themselves.

Communications come from spirits of all creeds, and they still believe in them. Some come from those who believe they are in the power of the devil; others are sitting in the church-yard, waiting for the resurrection, and some sit on their grave-stones, watching their bodies decay, dreading the sound of Gabriel's trumpet which they fear may summon them to everlasting torment. Some of these unhappy ones after a time become convinced of the fallacy of their belief, or at least desire something better, and after searching around, see some of the brighter spirits and join them in more pleasant pursuits.

The various religious sects object to Spiritualism because according to it their divine inspirations become human thoughts and their great prophets mere fallible mediums. Man can no longer trust to a code with inflexible rules for the guidance of his conduct, but must judge of all inspirations, all doctrines, as his intellect dictates, and is only responsible to himself for all errors, these errors bringing upon him inevitable retribution. If the inspirations seem good to him, let him follow them; if bad, avoid them, as he would advice from a friend, only remembering that not seeing the person communicating, he is without all those signs such as looks, tone of voice, etc., which go so far toward aiding in making up a judgment.

On what higher plane can man stand, morally speaking, than on that formed by his own judgment, directly responsible to himself, with the same guides as in any business, those that he can gather from the experiences of others and those formed by his own intellect? With no uncertainty can he wander from his course, hoping for forgiveness. If he deviates he suffers, and if he falls he becomes bankrupt.

The idea of a God, of a great First Cause, is placed higher until it seems profanity to call it a being or to attempt to grasp it, and utterly barbarous to give it human thoughts, human passions. We find that there may be many beings higher than ourselves; we are no longer relations of the Almighty or made in the image of God.

The man who in this world lives a pure life and cultivates his intellect, passes over the river, finds himself a spirit, still existing under the great laws of nature; his intellect brighter, much to learn, and great pleasure in acquiring knowledge, having made the first step upon a pathway whose length is infinite and at the end the eternal.

Dread death no longer, it is but a change for the better; no longer grieve for the dead, they are spirits about you, whom you may again meet and recognize after a short separation.

RICHARD WAINWRIGHT.

No. 808 22d street, N.W., Washington, D.C.

Of all thieves fools are the worst; they rob you of your time and temper.—Goethe.

Form-Materializations.

An Experience at Mrs. Pickering's Seances.

To the Editor of the Banner of Light:

Having been informed by a lady of Medford who had attended two seances at Mrs. J. R. Pickering's in Boston that she had seen my daughter materialized (who passed out Nov. 15th, 1881), and that my daughter expressed the wish to have me come there, I made preparations to attend with a party made up of people from Stoneham and Medford. My youngest daughter accompanied me, but did not sit near me, as I sat too near the cabinet to suit her courage. Many forms came out and were recognized, two of them being little children.

During the seance a spirit came and pointed at my daughter in the circle. The latter walked reluctantly up and waited for the curtain to open, and when it opened she rushed forward and exclaimed "Isa!" (which is my spirit daughter's name) and we all witnessed as real and earnest a greeting as ever occurred between two loving friends who have been separated for a long time in this life. After my daughter's surprise was somewhat abated, she asked, "Do not you want to see mother?" Isa whispered, "Yes." While I was going up to the curtain it closed, but opened in a moment, and there stood my own dear girl as natural as in life, only much more beautiful. She threw her arms over my head and whispered distinctly, "God bless you." She then stood holding the curtains apart until she changed very perceptibly to us both, then dropped the curtain and was gone.

The husband of this daughter, F. H. Richardson, of Stoneham, nephew of Dr. Richardson, well known to the Spiritualists of Boston and vicinity, passed on June 16th, 1881, and his wife, Isa, Nov. 15th of the same year. At this same seance he also materialized, and was unmistakably recognized by his sister, Mrs. Nelson Peak, of Medford, and myself. She clasped him around the waist while he threw his arms over her head and around her neck, she exclaiming, "Why, Frank, this is you!" We were sure of his identity as that the sun is seen to shine in a cloudless day.

After that I attended many seances at Mrs. Pickering's, and saw over two hundred materialized forms come out of that cabinet, unmistakably recognizing spirit forms at every seance. At one of them, when we had a very harmonious party of eight, my daughter came, very beautiful and strong, three or four times. The last thing she did was to take the lace from her head. While she was doing so I noticed her hands trembled violently, when all at once she fell to the floor like a heap of lace, and was gone in a moment. When she went down there was no more noise than if a feather had fallen on the carpet.

In my experience it has been proved to me that the more times spirits materialize, the stronger they are when the conditions are the same. At some seances my daughter has brought red and white roses, sometimes three in each hand, once a beautiful vase with a red rose in it, and at another time a white banner with a dark blue border, shaded. At another time she brought what she called links from the cabinet, and stood close to three of us, working and twisting them until a white and red rose appeared in her hand. She can bear a much brighter light now than when she first materialized. While I have been attending these seances, eight persons of good sense and reliability have recognized my daughter Isa; among them my oldest daughter and husband, my youngest daughter, twenty-five years of age, (who has good eyesight), my oldest daughter, thirty-one, with sight unimpaired; also I am able to trust to my own senses as yet, and can truly say I know whereof I write.

Stoneham, Mass.

Mrs. J. W. BARRETT.

Dr. Ditson in Paris.

We are in receipt of a letter from our friend and translator, Dr. G. L. Ditson, late of Malden, Mass., wherein under date of July 16th he announces his safe arrival at and domiciliation in the capital of the French Republic. From this epistle we take the liberty of making the following extracts:

"After a voyage of thirteen days in the *Chateau Laflite*, we landed at Bordeaux. Agreeable passengers and kind and courteous officers caused the trip to be all that could be desired. I recall with especial pleasure the 4th of July celebration, which our commander, with a liberality and patriotism no words of mine can do justice to, conducted in a manner which rendered what occurred memorable in all our minds.

At Bordeaux we visited the 'Exposition.' It was in many respects like our late 'Mechanics' Fair,' with the addition, I may say, of an airiness in arrangement peculiarly French. The exhibition of preserved fruit was large and very attractive.

We reached Paris by one night's ride, and last Sunday morning found us in this great centre of this little world. No city that I have ever visited is so beautiful in all that makes a city residence attractive. Clean streets, grand public buildings and monuments, and superb gardens, invite attention everywhere. The noble and fearless editor of the *Revue Spirite*, whose place is centrally situated, and in all its departments exceedingly neat and convenient. His rooms are all on one floor, and extend along the rue *Petite Champs*, with the 'Palais Royale' on the opposite side. Mme. Mons. and Mlle. Leymarie received us with much kindness.

The 14th of this month was a grand fête-day. The shops were closed, banners by the thousands graced the streets; there was a review of troops at the *Long-Champs*, and splendid illuminations and fireworks in the evening. On such occasions there is doubtless some more license among the people than when under the Empire; still there was none of that rude and boisterous behavior which is so common a feature of our own holidays.

It has been said that Paris has much altered since the late revolution, but I do not observe it except in a few minor points. I have seen no ruins and no signs of the late war, except where Louis Napoleon resided—the central pavilion, or that portion of the Tuilleries which fronts the beautiful grounds that extend to the great Arch of Triumph.

There is only one cure for the evils which the newly-acquired produces—and that cure is freedom. When a prisoner leaves his cell he can no longer bear the light of day, he is unable to discriminate colors or recognize faces. But the remedy is not to remand him to his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage, but let them gaze on, and they soon will be able to bear it. In a few years men learn to reason.—*Macaulay*.

Not long ago a grocer, who never heard of Oscar Wilde, advertised to sell, not tea and coffee, but "the peculiar delicacies of the far-off Ind, and the finely flavored and humanizing leaf of the still further-off Cathay; the more exciting though not less delicious berry of Brazil, and the spices, sugars and luscious fruits of the Antilles; the sugar, condiments and blood-enriching wines of the Mediterranean, and the salt-cured and brain-renewing fish of our own waters."—*Boston Advertiser*.

Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NUMBER FOUR.

Prepared expressly for the Banner of Light.

In the fall of 1866 I gave a number of mesmerism entertainments in Vermont. The Eddy mediums were then giving spiritual seances in their own home in Chittenden, some six miles northeast of Rutland. I saw a number of people who had attended, most of whom believed that they were genuine mediums. There were many, however, who called them humbugs and frauds; but nearly or all of those who did so had never seen them. During some thirty years of careful investigation I have learned the one great fact, that the less a person investigates the spiritual phenomena the more he pretends to know about them, while, on the other hand, the more any one informs himself thereof the more firmly he believes them to be true.

I went to Chittenden one Sunday evening, and was rather surprised at the number of teams that were hitched to the fence-posts near the house. On going in I found a company of about forty people, and the seance had already commenced. Horatio and Mary Eddy, then about eighteen and twenty years of age, were being tied by two men to the chairs in which they were sitting. When apparently securely tied they were carried into an adjoining room, and a door with a curtained aperture near the top closed between them and the audience. The moment the door closed, a large dinner-bell came through the aperture and fell to the floor. The committee examined the tying as soon as possible, and declared the mediums had not moved in the least. Other manifestations took place, such as bare arms being thrust through the aperture, bells rung, musical instruments being played upon, etc., for an hour or more, the committee occasionally examining the tying and pronouncing it intact every time. When the seance was over I requested the mediums to tie me as tightly as they had been tied, and then allow me to go into their dark room. As the mediums were nearly tied before I arrived, I did not know but they had managed to be tied in such a way that they could slip their hands out and in the ropes. Mary and Horatio tied my hands and arms till they were satisfied that I could do nothing of myself, and I walked into their seance-room and reproduced a number of their manifestations. When I came out Mary Eddy (now Mrs. Hutton) said: "Why, you are a better medium than we are!" She almost fainted when I assured her that I was not a physical medium and had done it all myself. I was perfectly satisfied that Mary and Horatio Eddy had never practiced deception while being tied by a committee, for if they had they would have detected the way I manipulated the ropes as they were tying me.

There was considerable excitement for a time among the visitors; many who had been loud in their praise of the mediums half-an-hour before were now ready to call them frauds and humbugs, like many investigators after seeing a so-called "exposé." I calmed the "troubled waters" by assuring the people that I was more convinced of the genuineness of the mediums after being tied by them than I was by their being tied by those who were strangers to me. I then explained the way I had obtained a sufficient amount of slack rope, while being tied, to allow me to slip my hands out of the ropes and in again. I then, by request, tied the mediums, and they gave a second and more wonderful seance than the first one. Before I left the house I made an engagement to come again on the following Sunday night, and there was to be no one admitted except myself and my son and a young man in my employ; no one of the Eddy family present except Mrs. Eddy, Horatio and Mary.

On the following Sunday night, I returned to Chittenden, and before the seance commenced fastened every door and window of that seance room. There were none present except the six mentioned. We all joined hands, the light was extinguished, and we waited for the advent of the spirits. After waiting a few minutes, Horatio, while apparently entranced, said that the spirit of a lady had taken on a material form and was standing by my side; that she was my aunt, and thought a great deal of me, when I was boy, and I of her. I assured him that I never had an aunt that liked me when I was a boy. He said that I was mistaken, and described how she showed herself to him for my identification. A string of gold beads around her neck, a pair of shears attached to her apron-string, a cape over her shoulders and a frilled cap on her head, was a part of the description given. My mother never had a sister, and my father only two, which I remembered of ever seeing; and as they did not answer to the make-up of the apparition I began to think that the seance would prove a failure. "That you may recognize her," said the medium, "she represents herself as taking a round horn snuff-box from her bosom and shaking it. Do not you know her?" I wondered then that I had not recognized her before. She was my great aunt a maiden lady and a tallness, and while in the earth-life, I had seen shears upon her apron-string a hundred times; the gold beads which he had described she gave to my sister while on her death-bed; and a similar snuff-box, with a penny in it, I had shaken many a time when a little boy, while on my way to the store for a cent's worth of snuff.

The moment I acknowledged her identity somebody stood by my side and patted me on the head and face in the most tender and affectionate manner. Whoever or whatever it was, it leaned against me two or three times sufficiently hard as to almost push me from my chair. As I had hold of two hands of the mediums, and my son and the young man who came with us held tightly to the other hands of the mediums and Mrs. Eddy's, there must have been the seventh person in the room.

After a few minutes' time Horatio, still apparently entranced, said that the spirit of a little girl was there, and that she had fully materialized also. "She says that her name is Jennie; and that you are her uncle. Do you know her?" I answered that my wife's sister had lost a little girl by that name. "She wants to get into your lap and kiss you," said the medium; and sure enough, a little girl, apparently six or seven years of age, got into my lap, and putting her arms around my neck kissed me on my cheek.

I asked her if she could see me distinctly, and she patted me three times for yes. "If you can," I said, "I want you to take hold of the end of my nose with your thumb and finger;" and although I moved my head as far as possible, she took hold of the end of my nose at once.

I asked her to take hold of the lower edge of my right ear, and then the left one; and although I moved my head as far as I could after each request, she complied with as much precision as if the room had been as light as noon-day. After she left me she got into the lap of the young man and kissed him, which badly frightened him; he was afraid of ghosts. She finally nestled down in my son's lap, and, before he was fully aware of the fact, she had dematerialized and was gone. She gave him one good test, however, while in his lap. He said that before Jennie died she would sit in his lap, clasp her hands tightly together at the back of his neck, and give his head a sudden pull forward, repeating it a dozen times in succession, and would laugh quite heartily while doing so. The little apparition who called herself his cousin that evening at Chittenden, Vt., did the same thing several times.

The young man who was with us is now an actor, and is known as "Manchester." The last time I saw him I was filling an engagement in Music Hall, Providence, R. I., while he was at the Variety Theatre in that city.

After Jennie disappeared, some one called out, "Halloo, Mr. Cadwell." I asked who it was, and he said his name was Henry Eldred. I thought I knew that voice before he gave the name. I said to him I did not know he had passed over. "My mother do not know it either," said the spirit, "and I want you to write to her and tell her I was starved to death in Andersonville prison. Tell her not to worry, for I am all right now." I promised to write as requested, and he said, "Thank you; good-by." A minute later a feeble voice called my name again, and by listening attentively I heard the spirit say: "My mother—has—moved—from—Iowa—to—St. Johnsville—N. Y. Please—write—her—there. Good-by." I wrote a letter to Mrs. Eldred, St. Johnsville, N. Y., and after a time received an answer, saying that she did not believe Henry was dead; if he was, he would come back to her instead of to me. I thought so, too, provided he had as good an opportunity.

About two years from that time my oldest daughter received a letter from Henry Eldred's sister, who had been one of her playmates in Iowa, and she wrote that a soldier, who had volunteered from their town, had just returned, and informed them that he knew Henry, and was with him when he was starved to death in Andersonville prison.

Another spirit materialized, and said his name was Wilder; that while helping repair the big dam at Holyoke, Mass., he was carried over and drowned. I had known a Mr. Wilder in Springfield, but had not learned of his death until he thus informed me of it himself.

During the remainder of the evening a number of musical instruments went floating around the room while being played upon by some other than the Eddys, for their hands were held tightly by Manchester, my son and myself, and when the seance closed I found every door and window as I had fastened them.

I believed that I might do some good by taking the Eddy mediums, as they wished to have me, and give a spiritual seance at the close of my mesmerism entertainments. I knew very well that it would double my expenses, without adding a penny to my receipts, but I did not realize the fact that it would decrease my income more than half.

As soon as I could make arrangements, I advertised that Horatio and Mary Eddy would give a spiritual seance at the close of my entertainment in the Town Hall in Rutland, Vt.

A committee, consisting of two gentlemen, was selected by the audience to tie the mediums. I took especial pains to explain to that committee how some would-be-exposers managed to be tied so that they could untie themselves or slip their hands, and I cautioned them to tie the mediums that they could not by any possibility get loose. The majority of the audience were not only disbelievers, but bitter opponents, so much so that they would not trust their own committee, who soon became thoroughly convinced that the mediums were aided by an unseen power.

I opened in the city of Rutland as an experiment, not intending to remain there more than one night. At the close of the seance we were threatened with a coat of tar and feathers if we ever dared be seen in that place again, but I called the audience to order, and announced that we would give another seance in that hall on the following night. At the appointed time we were ready for another effort to promulgate the great truth that even under unfavorable conditions, the spirits could present sufficient evidence to convince any candid inquirer that man lives after the death of the body.

The audience selected their own committee, and when that committee reported that manifestations were taking place which they knew must be by somebody besides the mediums, there was a general yell to smash the cabinet; but the officers were there to protect us, so long as we gave no indication of practicing deception. No matter how securely the mediums were tied, the moment I closed the cabinet door hands and arms, and sometimes faces, and sometimes children's feet, would come out of the aperture in the cabinet door, in full view of the audience.

Musical instruments would be played upon in the cabinet, and I would often open the door suddenly, and see the instruments falling to the floor; but I could never detect either of the mediums in one motion indicating that they had had their hands loose for a second. At the close of the seance there was another threat, that if we ever dared appear there again they would mob us. I did not expect to be there again, but I immediately announced that we would give one more seance on the following night, and we did. Many had become satisfied of our honesty, and we had a large audience of more respectable people on our third, and last night, in the old town hall of Rutland.

After the close of our first seance I went to the office of the *Rutland Daily Herald*, and said to the editor that I would like a notice in his local column of our seance.

He informed me that he had requested his reporter to go to the town hall and see if there was anything worth noticing in his paper. He thought that the reporter had gone home, and he said if I would step into the other room and write out the facts, he would inquire of some of his workmen who he thought had been in the hall, when they came in, and if their statement agreed with mine, it should appear in the local column of his morning paper. I did as he requested me to, and by the time I had prepared the statement the reporter came in, and the first thing he did was to tell the editor of the wonderful performance he had attended at the town hall.

The editor said to him that the manager was at that moment in the other room. The reporter came in and expressed himself as being very

much astonished at what he had witnessed, and promised to give me a splendid notice in the morning paper. I wished the editor to know that I had not intended to overstate the case, and in his presence I handed the article which I had written to the reporter; and after reading it he said that it was perfectly correct, and so nearly what he was going to write, that he would adopt it. That article came out in the *Rutland Herald* as I had written it. The weekly paper of another office in its next issue accused the editor of being a Spiritualist. It was not popular to be a Spiritualist; and he came out in his next paper with a statement that the article referred to was handed in as an advertisement, and put into the wrong column by mistake. I think that I would rather have remained silent than to acknowledge that I was so inferior a business man as not to be able to keep advertisements out of the local column. A few months later I was in a hotel in Burlington, Vt., when that reporter, in presence of a number of gentlemen, commenced talking about the Eddy mediums, and in their presence acknowledged that the article was intended for the local columns of the paper.

I subsequently gave a number of entertainments in connection with the Eddy séances in the towns near Rutland; one being in the Court-House at Middlebury, Vt. The following morning the landlord of the Addison hotel said that a number of the prominent citizens of the town had threatened to give us a coat of tar and feathers if we remained another night; he therefore advised me to leave, and to show his good will toward me, offered to cancel our hotel bill, and let his team take us free of cost to any place within ten miles. I told the landlord I would not go; but if he would assist me, I would give a private séance in his hotel, after the close of our entertainment that night in the Court-House; to which he might invite those who had made the threat, each of whom should be admitted free, with a lady, if accompanied by one; and if I failed to convince them of the truth of physical manifestations by an invisible agency, I would submit to the proposed indignity.

During our séance that night in the Court-House, a lady requested permission to go into the cabinet in which Horatio and Mary were securely tied. When she came out, she declared that her husband had materialized, and put his arm around her neck, and kissed her. She said that she knew it was her husband, because he had lost two fingers of his right hand, and he had put that hand in hers. While the lady was telling the audience about it, a hand came out of the aperture, not over two feet from my eyes; and two of the fingers were missing. At least two hundred people saw the hand plainly, the room being well lighted.

After the public entertainment in the Court-House, I took the mediums into the upper parlor of the hotel, which had been prepared for us by the landlord. He had fastened the window of a sleeping room adjoining the parlor, and placed a number of musical instruments on a table as far from the door as possible. The door of that room had been opened, and the doorway covered with two heavy bed-quilts which were fastened at the top of the doorway, and extended down to the floor. From fifteen to twenty ladies, and as many gentlemen, occupied three or four rows of chairs in a semi-circle in front, the nearest being some ten or twelve feet from it. Mr. Ryder, the landlord, at my request, then stated to the people our conversation in the morning. He assured them that neither myself nor the mediums had been in either the parlor or sleeping-room since that conversation; and that, at my request, he had arranged some musical instruments on a table in the darkened room, and had fixed up the bed-quilts, and arranged the chairs in the parlor himself, and had kept it locked until opened to admit the company. Mary Eddy then came into the parlor and seated herself in a chair directly in front of those bed-quilts, and about two feet from them. Horatio then came in and sat in a chair by her side; some one was asked to sit by the side of Horatio, and a stranger complied with my request. Horatio grasped both hands of the stranger with one of his, and both of Mary Eddy's hands with his other hand. I then asked a lady if she would throw her folded shawl over Mary's hands, and she did so.

Within the next minute somebody or something made a terrible racket with the instruments in that darkened room. A violin came out between the bed-quilts, about three feet above Mary Eddy's head, and it was grasped near the keys by a large hand, the forefinger of which snapped the strings vigorously, as the long, large arm swung the violin around a number of times over her head.

I think the most interesting sight I ever saw was the look of amazement that came over the faces of that company. The violin disappeared between the bed-quilts, and went down on the table ten feet from the medium. I then requested two only of the company to go in and make a thorough examination of the room. One man asked me if I was afraid to have more than two go in; and I replied that if they all rushed in, they could not investigate as thoroughly as to have only two at once. "Yes, that is so," said he, "but I did not think of it." I told the company I had witnessed one séance like this before, and I was disposed to give them even better opportunities for investigation than they could devise themselves.

As Jesus sent two at a time, so did I send two at a time, until all had searched for the cause of that wonderful manifestation. When they were all again seated, other hands and other instruments came out at the centre and sides of that doorway, and among them the hand with the two missing fingers. Once during that séance I counted thirteen hands which were visible at the same time; and this, remember, while both of the mediums were sitting in full view of the audience.

Prof. A. E. Carpenter once asked me to relate some of my most wonderful experiences to some friends of his, and I told them of that night in the hotel at Middlebury, Vt. Some of the company declared that they did not believe it possible. Prof. Carpenter replied that he believed every word I had said, as he had been told of it by a number of people who were present on that occasion.

[Number V. will appear August 26th.]

EXPERIENCE WITH MATERIALIZATION IN 1895.

To the Editor of the Banner of Light:

As the phenomenon of spirit-materialization is receiving perhaps more than usual attention from Spiritualists, I have thought the following narrative, embracing a fact or phase a little at variance with the ordinary run of this class of phenomena, might be interesting to some of your readers. I received it from Dr. J. A. Higgins, a magnetic physician and resident of this city. For the sake of brevity I use mainly

my own language, retaining the form of the narrative, as by him, and being careful to state the facts and circumstances correctly:

Dr. H. says: "In 1895, when I was in practice as a magnetic physician at Staunton, Macoupin County, Ill., there was a girl by the name of Nancy Beck, living with her uncle Beck in the adjoining county of Montgomery, about eight miles west from Hillsborough. She was an illiterate, unsophisticated girl, about seventeen or eighteen years of age, and had been living with her uncle seven or eight years. During this year Mr. Beck, observing something strange in the conduct and mental condition of his niece, was led to consult a physician on the subject, who pronounced her insane, and advised him to send her to the insane asylum at Jacksonville. A person in the neighborhood, who knew me, advised him to bring her to me for examination. He did so, and after such examination as I was able to make, I was convinced that she was a medium, under the control of an ignorant or undeveloped spirit. I told the uncle, and proposed to him to leave her in the family of Dr. Coon, who resided near me, and I could probably soon ascertain with more certainty the nature of her condition."

She was left in the family of Dr. Coon, and in a few days her mediumship was made clearly evident by spirit-raps, bell-ringing, playing on musical instruments and other striking spirit-manifestations. The Spiritualists of Staunton were, at that time, holding circles for spirit-manifestations at the house of Dr. Coon once a week; and after Nancy Beck came by spirit-direction, a large cloth was placed on the table around which they sat, reaching to the floor on each side. Under the table a bell and musical instruments being placed, the bell was rung and the instruments played by invisible hands, keeping time with an organ in the room played by one of the company.

At some of these sessions—the company sitting around the table, near to it—what seemed to be hands or feet would press upon the knees or limbs of some of the company from under the table, inside of the cloth. At length, at the request of some of the company, a materialized hand or foot would be thrust outside of the cloth, so that it could be seen and touched by the sitters.

On one of these occasions a young man of the circle, thinking perhaps he would test the matter a little, when the foot was presented near where he sat, caught it with his hand and held it fast. At this, the girl rose indignantly from her seat, and refused to sit any more.

This satisfied the company she had been playing a trick upon them. Drs. Coon and Mitchell, their families, and other Spiritualists, pronounced her an impostor, and thought that for our credit as Spiritualists we had better denounce her as such. I told them I thought she was a genuine medium; that I did not believe her skillful enough in her normal state to perpetrate a fraud of this kind; and I proposed that a few honest investigators should come to my house, bringing the girl with them, and I would so arrange a circle that all would be satisfied whether there was deception or not.

To this they agreed, and at the time appointed we formed a circle of ten or twelve persons, around a large dining-table, which was uncovered, and no space under it was covered with curtains. This was done by direction of the spirits, signified by raps. I placed the medium between my wife and Mrs. Dr. Mitchell, with her feet on the rounds of her chair, requesting the latter to keep their eyes on the feet of the medium. I then requested the spirits to produce a foot, at the furthest point from the medium, where Dr. Mitchell sat, and that its presence might be manifested by pressure on the foot of Dr. M. The distance from the chair-round on which the feet of the medium rested, to where Dr. M. sat, was seven feet by measurement.

It was understood by Dr. M. that, if the foot was presented, when it pressed on his foot he should slip his hand quietly down and catch it. Soon, the expected foot came, and pressed heavily on Dr. M.'s foot. Dr. M. caught it with his hand and held it firmly. The medium immediately sprang into the floor, saying that Dr. Mitchell had caught her foot. I asked the doctor why he did not hold on to the foot? He said he did, till it dissolved, or vanished in his hands. He said the foot he caught was bare. The medium, of course, had shoes on. I tried to persuade the girl that the doctor could not have caught her foot, but she stoutly contended that he did. As she refused to sit again, I asked her to sit again, and she consented to sit again. She took her seat, with her feet on the chair-round, and under the same scrutiny as before. The same request was made of the spirits that a foot might be manifested at the furthest point from the medium, where Dr. Mitchell sat. The foot came, Dr. M. caught it, and the medium sprang into the floor, as before, saying Dr. Mitchell had caught her foot again, and expressed great indignation that she should be treated in that manner.

My wife and Mrs. Mitchell said they were willing to state on oath that the girl's feet were on the round of the chair all the time in each experiment. The girl's feet were of course clad. Dr. M. said the foot he caught felt like any other bare, living foot of flesh and blood.

Dr. Mitchell was at that time and still is a respectable practicing physician at Staunton. Of the witnesses to the above fact, there are now living at Staunton Dr. Mitchell and wife, Isaac Farris, an architect, and his wife, Daniel Farris, his son, and other intelligent men and women.

I certify that I witnessed the facts above stated, and that the narrative, as given above, is correct and true. Dr. J. A. HIGGINS.

I may add that Dr. Higgins has been a resident of Springfield, and in practice here as a magnetic physician and healing medium, about seven years; that he has acquired and still holds quite a large practice, extending often to other counties; that his position is altogether respectable, and I regard his narrative above given as entirely credible.

The spiritualistic manifestation called materialization is so wonderful that light thrown upon it from any quarter ought to be acceptable. The connection between the medium and the materialized form, though known to be important, is probably as yet very far from being understood. That the girl-medium, in the case above given, felt the grasp of Dr. Mitchell's hand when he seized the materialized foot, just as though it had been her foot, there can be no doubt.

Springfield, Ill.

A Noted Woman.

The item in regard to the failure of "Yours for health, Lydia E. Pinkham," of Lynn, Mass., which has been floating through the papers, we are glad to learn is false in every respect, as we found on inquiring at Hubbard's International Newspaper Agency of this city. The Lynn Bee said a few days since: "The Lydia Pinkham Compound Business is not financially embarrassed as reported, but is being conducted on a much larger scale than ever, doing a large and growing business, and paying one hundred cents on a dollar." Mr. Hubbard has whole columns of the advertisement of this and other similar large houses, and informs us that he has inserted her advertisements on yearly contracts in over 8,000 newspapers last year, so that she is to-day the best known woman in America. In addition to this fact she is a live, earnest woman of over sixty, and doing a great deal of good in the world, as many of the best families in this city can testify. Her advertisements, though worded plainly, are as convincing in any sense, and her remedy is one of the few of great merit before the public. — *New Haven Sunday Register*.

The Southern Baptist having said that skepticism and novel-reading made Col. Ingersoll's son insane, the *Peoria (Ill.) Freeman* gives the following sufficient reasons why it was not so: "Col. Ingersoll's son did not read novels; he is not a skeptic; he has not become insane; Col. Ingersoll has no son."

THE TRANSITION.

[The following poem, written under an inspirational influence by Mrs. K. H. Stiles, of Worcester, Mass., was read at the close of an address delivered by the Hon. Warren Chase in that city, in March last, and so deeply and favorably impressed the audience that at his [the lecturer's] request a copy was furnished for publication:]

"He has gone!" I heard them say,
"Gone!" and then I sank away
Into sleep so sweet and calm
'Twas as though some precious balm
Had been poured upon my breast.
Briefly thus my soul did rest,
When an angel met my gaze,
Seen as through a misty haze.
Toward me this bright angel came,
Tenderly she called my name,
Thrilled my soul with rapture wild
At her words, "Welcome, my child!"
"Am I dreaming?" She replied:
"I'm no dream, my darling son,
You this moment have begun
Life within another sphere."
Dimly then, but soon more clear,
Gleaming through the golden light,
Many forms fell on my sight.

One there was who, standing there,
Seemed than all the rest more fair.
As I gazed upon her face
She approached with angel grace,
Took my hand, and bending low,
While a more than heavenly glow
Wrapt her in its light, until
Through my being passed a thrill
Such as ne'er my soul had stirred.
Stood she there, but spoke no word,
Till at length I seemed to be
Carried back in memory
To a time, long years before,
When, upon another shore,
With her hand in mine as now,
Pledged we each to each love's vow.
Then my arms I opened wide,
Saying, "Oh, my long-lost bride!"
Answered she, "Thine evermore,"
Pointing to an open door,
"Enter," said my angel fair,
"Home and rest await thee there."

Then as with the lightning's speed
Followed I my angel's lead,
Through the open door we passed,
Underneath an archway vast,
Over which twined flowers fair,
While their fragrance, rich and rare,
Filled the atmosphere around.
Stillness reigned, almost profound.
On we went, until my guide
Paused a moment beside
There within a wooded dell,
Where the sunlight rose and fell,
Saw I what to me did seem
Like the picture of a dream:
'Twas a castle, high and grand,
Such as seen in foreign land.
Only that it seemed more bright,
Viewed from out the golden light.

As we nearer to it drew
Bands of children came to view.
They approached as we drew near,
Saying sweetly, "Welcome here."

"Enter," said my angel-guide,
As we passed the portal wide
Of a fair and spacious room,
Filled with every rich perfume.
O'er the walls sweet roses twined;
Birds were there, all unconfin'd,
While from out their little throats
Issued such melodious notes
That the heavenly minstrelsy
Filled my soul with ecstasy.

As I listened to their song
Round me pressed the happy throng
Of fair children, clad in white;
On their faces shone a light
Such as rests upon the flower
At the golden sunset hour.
Said I to them, "Tell me where
Have I seen your faces fair?"
Answered they, "Long years ago
Dwelt we in the world below;
Some of us within the home
Whence so lately you have come."
Then I said, "Oh, children, sweet,
Tell me, tell me, am I meet
For such blessedness as this?"
Answered they with loving kiss,
And I clasped them to my heart,
Praying that I ne'er might part.

To my angel then I said,
Those called 'living' are the dead.
Never did I feel the glow
Of such perfect life as now."
Answered she with sweetest smile,
"Earthly friends will learn ere long
That the ones whom they call 'dead'
Live a fuller life instead."

Then I said, "Oh, angel fair,
Does the shadow of a care
Ever rest upon this spot?"
And she answered, "Know you not
Sorrow reacheth even here?"
As she spoke, unto my ear
Came the deep tones of a bell,
Tolling, tolling like a knell.
To my angel-guide I said,
"Some one mourneth for the dead."
Suddenly I caught the tones
Of deep anguish, and of groans:

"Father! father!" then I heard,
Ah! how quickly at that word
My soul cry, "Let me go
Back to earth, that they may know
That I live and love them still."
Said my angel, "As you will;
Yonder is the open door—
Open to you evermore."

Then I turned and backward sped,
I, the living, toward the 'dead.'
And, as I drew near the home
Whence so lately I had come,
I could hear earth groan and cry,
Every word, each deep-drawn sigh.
To their spirits then I said,
"Seek me not among the dead!"
Then I laid my hand upon
Head of daughter and of son;
And one spoke, "He may be near;
Let us try the falling tear
And rejoice in his release.
Rest, dear spirit, rest in peace!"

The first wave of anguish passed,
They could calmly speak at last,
And could calmly, meekly bow,
Even while on check and brow
Of that form so still and cold
Fell their tears like drops of gold.

Then I said, "My earthly night
Has been merged in heavenly light!
Lead, oh, angel, lead me on
In the life this hour begun,
Until I, like you, shall know
More of life above, below!"

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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surviving ones in earth-life. And thus you may read the veil that hides from sight immortal truth.
New Haven, Conn., July 16th, 1882.

ELI GAGE.

To the Editor of the Banner of Light:

I am informed by a lady who was intimately acquainted with the family of ELI GAGE, of Watertown, Ill., that the communication from him in the *Banner of Light* of June 24th was correct in every particular, except the age, which was seventy-four instead of seventy-three; and that the message was exactly like him, and is highly prized by his widow.

ALBERT MORTON.

San Francisco, July 17th, 1882.

MRS. S. E. CARPENTER.

A communication purporting to emanate from Mrs. S. E. CARPENTER, spirit-wife of Eugene V. Carpenter, of Sharon, Mass., and published in the *Banner of Light* of July 1st, 1882, is vouched for by Mr. Carpenter as being correct in all its details.—*The Stoughton (Mass.) Sentinel*, July 29th.

Swindling the Shoshones

We have frequently reverted to the causes that operate in producing what are popularly known as "Indian Outbreaks," and shown that in nearly every instance they do not have their rise among those who are charged with originating them. There has recently appeared in one of our Western papers a plain and forcible illustration in support of what we have hitherto claimed to be the facts in "our Indian troubles," in a letter recounting the wrongs to which the Shoshones have been subjected, and which, having reached their culminating point, seem just on the eve of a crisis that in whatever form it may take, or with whatever result it may end, the Indians are likely to be unjustly censured, and blamed for that of which they are not guilty; while, if justice were done them, they would be commended for their long and patient forbearance under deprivations and indignities that have been inflicted upon them by unprincipled white men.

On or about the first of last May there appeared in the journals of the Pacific Coast a copy of a telegram sent to the authorities at Washington by Acting Indian Agent Smith, of the Western Shoshone Reservation in Nevada. The purport of this telegram was to inform the authorities that, for fear of another Bannock outbreak, the great majority of the Shoshone Indians had left their reservation and were then encamped around and about Tuscara. Acting Indian Agent Smith evidently shared the general trepidation, for he also had moved his quarters to Tuscara. At that time the writer of the article we have referred to, and which was published in the *Territorial Enterprise*, Virginia, Nevada, July 15th, Mr. Van B. Wicker, was in San Francisco on business, and having left three of his children in the care of relatives resident at White Rock, only twenty-five miles from the Reservation, his anxiety for their safety was great, and he hastened to return. When he did so he found the settlers more amused than otherwise over the said telegram, but indignant and outspoken concerning Acting Indian Agent Smith and the way in which the affairs relating to the said reservation have of late years been carried on. The writer says he is a very quiet and retiring citizen, without political aspirations or "an axe to grind," but finding such gross injustice done the Indians, the settlers of the surrounding country and every citizen who puts a dollar into Uncle Sam's Treasury, he felt it his duty to write that which he knows, and that which he can prove.

The Western Shoshone Reservation is located at Duck Valley, about one hundred and twenty miles north of Elko, Nevada. Under the new and advanced ideas of teaching the Indians the ways of civilization, and of peace and independence, the mixed and scattered tribes of the Shoshones, Putes and Goshutes have been gathered there for the purpose of teaching agriculture to the able-bodied, and reading, writing, etc., to the rising generation, or those who would learn. Three or four years ago John Howe, an old and respected St. Louisian, was appointed Indian agent under the Schurz administration of Indian affairs. The writer says that it is not his purpose to attack an old gentleman who may simply have made mistakes, but to do his duty as a citizen. He then states he is credibly informed that during the Howe administration of the affairs of the Western Shoshone Reservation, rations and supplies were drawn for three thousand eight hundred Indians, whereas, never, at any time, have more than six hundred or seven hundred been gathered together upon the reservation, and that the actual count for whom supplies should be drawn will not number more than two hundred and fifty; and further, that large appropriations have been obtained for expenditure upon this reservation which have not been expended thereupon; that vouchers for supplies delivered to the reservation by the settlers, on order from the Indian Agent, have been raised from small amounts to large amounts and sent to the Department for payment. In one case five thousand pounds of potatoes were delivered and the ranchers credited with that amount, but the voucher was raised to twelve thousand pounds, and forwarded. In another case one beef was supplied and a voucher for one thousand dollars worth of beef sent in. Concluding on this point, Mr. Wicker says he could add considerably to this list, and even then fail to inform in full detail "those whom it may concern" why in and around that neighborhood for miles the "Government credit" is at a considerable discount, for supplies have been obtained for this Agency from every rancher who had produce to sell, and up to the time of his writing, without a known exception, the ranchers received only verbal promises from one who claims to have a great deal of official authority and assumes a great deal of official dignity.

"About last December," continues the account, "some of these facts had reached the ears of the Indian Department, and it was considered necessary to send Major or Colonel Arden R. Smith to investigate and take charge of this reservation. He is investigated few of the settlers know, and perhaps it is not their special business to find out. How he promised speedy settlement, etc., of all just claims, with many dignified and official nods of the head, many of us do know. How those promises have not been kept, alas! we know too well. There is one particular case of hardship which ought to be mentioned. A certain John Hoover, an old timer, a Dutchman, and a blacksmith and general utility man, has been employed around and about the reservation for about two years. Six hundred and eighty dollars were due him for labor; of that amount he has received \$100. On this he has had to feed and clothe himself, wife and four children in a country that has but one store or grocery for a distance of over fifty miles; and in such a case \$100 for more than a year's supply does not go far.

Outlanders can imagine that old John Hoover and his family have not lived on the fat of the land nor dressed in the height of fashion. Because Arden R. Smith promised John Hoover a speedy settlement of his claim, and even named

the date, John was for a few days happy and content, and ate his crust with hope in the bosom of his hungry family. Because Arden R. Smith, the accredited Government Agent and investigator, did not fulfill his promise, honest John tried to write him a letter, but could not all alone, and so sent a Frenchman to help him. Imagine a letter written in partnership by a Dutchman and a Frenchman. Nevertheless it was a pretty good letter—a certain Saxon bluntness rounded off with polite French metaphor. No ordinary man on this coast would have been insulted by it, but Major Arden R. Smith is not an ordinary man. He felt insulted, and when he met John Hoover a few days ago, ostensibly to settle, he took up a blacksmith's hammer and threatened to settle that way—and of such metal are "official investigators."

That the Indians may be kept well in hand, it was thought best to establish an Indian police. Two captains were therefore appointed under the Howe administration, who were to receive \$8 each per month, and the privates \$5 each. Whoever practicable Indians were also used to put up the rough buildings, etc., on the reservation. In this way they have earned a considerable sum of money. This they expected to receive before the winter set in, so that they might get a few extra supplies for their comfort. But they have had to pass through the most trying winter ever experienced in Nevada without their just dues, and with their supplies from the government cut down by Acting Agent Smith to a per capita of \$1.40 per month. Disease and death were therefore exacted among them during the past season, and not for fear of the Bannocks, but for fear of starvation and death, they fled to Tuscara, where white men could be found in numbers, so that they could live from their refuse.

On account of Mr. Smith's repeated failures to keep his promises to these Indians, one of their chiefs, an honest, good, and civilized Indian, told him to his face, "He one liar, also same as Howe." Fearing that this quiet, patient, and long-suffering people would turn upon him, for their looks began to get dark and their words few, he fled from the reservation at night, and then trumped up the tale about the Bannocks. He has just been to the reservation to hand over the property of the Government and the reservation to John S. Mayhugh, the newly-appointed agent. It is believed that he will fall at liberty and the means to pay both the Indians and John Hoover, but he has not done so, and knowing the feeling arrayed against him, he felt obliged to have the company of the new agent and one of the Indian captains as far as Tuscara.

The settlers know the character of the Indians of this reservation. They are peaceable, industrious and desirous of becoming "allies" as the white men call them, and are in harmony with the settlers, working in their fields side by side with them, and their squaws helping in their households. But if their agents and the Government representatives sent to do them justice prove false to them, what can we, who live scattered, expect from them? It is true they are not numerous. No more were the Modocs, and this is, so to speak, a "lava-bed" country.

In closing, the writer expresses the hope that Eastern papers will copy this statement of facts, and show our brothers in the cities how "the Indian heart is made to hate the white man," and the lives and property of the settlers are endangered.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

As you have so kindly given space in your columns for my last crude effort written in Philadelphia under difficulties, I venture to tax the patience of your indulgent readers by another. I know there are many persons who enjoy odds and ends, having leisure and inclination to read only short articles which aim at condensing the news of the day. For this reason, my letters, though eminently conspicuous for their entire lack of literary merit, may perhaps be palatable to some of my friends and your readers in general, who may wish to hear a brief recital of my summer's experiences, in so far as they relate to the condition and spread of the glorious work of the spiritual movement. I always make it a rule to say nothing of any one, unless I have had actual pleasant experiences with them personally, and then I am apt to give a brief account of such interesting facts connected with their usefulness as may have come under my immediate notice.

When last I wrote to you I was in Philadelphia, a city which has for me many agreeable associations. My visit this summer has been especially delightful, and I may truly say that during my stay, both in the city and at Neshaminy Falls, I received only kindness from every one with whom I had any dealings. You have already published my remarks upon my experiences at Neshaminy, July 23d. I returned there July 26th, and was greeted by a very large and attentive audience, among whom not the least appreciative listeners were, many of them, our colored brothers and sisters. My guides spoke upon subjects given by the audience, and were highly complimented. At the close of their efforts, on the same evening they held a reception at Camp Hall, which was largely attended. After several questions had been replied to, and we had enjoyed music, "Winona" gave about a dozen personal poems to individuals present, and to my surprise several people said that I had given them tests when under control, of a most satisfactory kind. Now I never believe that I have any power as a test medium, but if such evidences of spirit-presence can be given through me, it fills me with delight to think that I may be made instrumental in giving direct evidence of spirit-power to those who can best receive it in the form of a test-communication. If I may judge others by my own actual experience, I should certainly infer that the most satisfactory results are obtained when nothing in particular is expected; as then the absence of excitability in either the sitter or medium furnishes the best means for the statement of truth.

On the following day, July 27th, I had the pleasure of taking part in the conference presided over most ably by Capt. Brown, who spoke eloquently. Others also delivered themselves ably. We had a most delightful interchange of elevating thought, good music and a crowded hall. In the evening of the same day about fifty of my friends gathered in the parlors of 1601 N. 15th street, Philadelphia, which Col. and Mrs. Kase threw open, with their inviolable kindness, for a reception. Miss Batiste sang exquisitely, Mr. J. H. Altemus played some grand marches on the piano under spirit-influence, and a lady, whose name I have unfortunately forgotten, read a selection with telling effect. My guides answered several questions and gave a poetical address on Longfellow's entrance into spirit-life. "Winona," as usual, gave some poetical offerings to persons present who had not received symbolic names previously. Mr. Altemus is fast developing into a medium whose instrumentation at the piano compares favorably with that of the renowned Jesse Shepard; he is also a good singer, and has very great healing powers. "Winona" called him "Song Bird of Joy."

On Friday morning, July 28th, I spent a delightful hour with Mr. and Mrs. Densmore, who are now in Philadelphia. They are two of the most thoroughly charitable and lovable people I ever met. They are perfectly united, and full of charity for all mankind, and especially for persecuted mediums, and Mrs. Densmore seems to have an answer ready for every conceivable question, and while not a trance speaker, converses fluently and frequently with the aid of spirits of rare attainment. During the afternoon of the same day I gave my last inspirational lecture at Neshaminy. The day was hot and there were few visitors, but campers were out in good force. The subject was "A Miserable Old Hag," suggested by the report of a Methodist minister's sermon against Spiritualism, delivered in Philadelphia the previous Sunday evening, founded on the twenty-eighth chapter of the first book of Samuel, which gives an account of the appearance of Samuel to Saul through the mediumship of the woman of Endor. My guides called the attention of the audience to the fact of her truthfulness and ladylike conduct, and of the genuineness of her mediumship and of the fulfillment of the prophecy made through her lips, and pointed out that one of the sins of Saul was his cruelty to ancient mediums, to one of whom he turned for relief in his bitter extremity, only to learn of the terrible results of his lack of spirituality. A high compliment was paid to the mediums of to-day and of the past, and it was plainly shown that the Orthodox Christian faith and its advocates must be in a sorry plight when the only weapons of attack they have to use against Spiritualism are vulgar railery and abusive, unfounded epithets. After the exercises I had a pleasant sitting with Mrs. Patterson, who is on the grounds. I asked several questions, and they were answered through direct writing inside a locked slate. Some of the answers have already proved correct, others refer to the future. The phenomenon is very interesting and well worthy of investigation. The First Association of Philadelphia, under whose auspices the camp-meeting is established, deserve and have my sincerest thanks for their extreme courtesy and kindness. Not only did the officers treat me with every courtesy, but actually went beyond their agreement and compensated me more liberally for my services than I had any right or reason to expect. Under such favorable and generous auspices the Association is fast becoming, and richly deserves to be, a powerful and influential institution. It is one of the largest and best conducted societies I have ever met with.

Friday night found me back in New York. Saturday, July 29th, I took train for Springfield, Mass., and proceeded from there on to Lake Pleasant, where I found a large number of old friends and made several new ones. Lake Pleasant this year is more enjoyable than I have ever found it before. The temperature is just as it should be to insure the comfort of campers; a feeling of general good fellowship everywhere prevails, and under the able and genial presidency of Dr. Banks all promises to go more than simply well. The hotel appointments are excellent, the guests numerous; the Fitchburg Band, which has for several years past delighted visitors and campers equally, is as efficient as ever, giving two or three brilliant concerts daily. The public speaking for the season commenced Sunday, July 30th, at 10:30 A. M., with appropriate remarks from Dr. Banks and singing, after which my guides gave an invocation, followed by a song from Mr. W. B. Bery, whose fine tenor voice resounded sweetly through the grove. My controls then discussed for a little more than an hour upon "The Definite Contribution which Lake Pleasant Rostrom should make to the Thought of the World." The subject was chosen by Mr. Spear, the courteous and learned representative of the Boston Herald. This gentleman has also an interest in the sprightly and truthful paper published on the grounds. He is a whole-souled, liberal, genial man, and adds very much to the success of the meetings by the candid reports he gives of the lectures. After the Messrs. Bacon had sung a pleasing duet, "Winona" gave a poem on "Nature and Her Teachings," and the morning exercises closed about 12:15. The audience numbered about eight hundred persons, and was remarkably quiet throughout the exercises.

At 2 p. m., Mrs. Sarah A. Byrnes delivered, under spirit-control, to a large audience, a lecture of great power. Her guides were remarkably logical, practical and eloquent in their delivery of a masterly address on "The Utility of Spiritualism." The vocalists on this occasion were the same as in the morning, with the addition of a young gentleman from Springfield, a Mr. G. H. Catfish, who sang "Rocked in the Cradle of the Deep" with fine effect. After Mrs. Byrnes' lecture, Edgar W. Emerson, of Manchester, N. H., gave some tests very clearly, nearly all of which were recognized. At 7:30 p. m., my guides answered a great many questions and improvised poems at Excelsior Cottage, the summer home of Mr. and Mrs. Seaman and family, of Troy, earnest Spiritualists, and very sincere workers in the cause, at whose hospitable home in Troy I spent a very pleasant week last autumn. The evening being warm and dry and very pleasant, most of the friends preferred the open air so I spoke from the steps.

Mrs. Dr. Parker is here now, and gave a short but telling speech during the reception. She is giving splendid lectures on Spiritualism as a science, and highly interesting addresses on all the leading topics of the day. She is a fluent and interesting speaker, a bona fide medium, and a lady who enters heart and soul into her work. She is a most valuable acquisition to the platform. Societies can make no mistake if they write to her for terms and dates.

Yours sincerely, W. J. COLVILLE.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Banner of Light:

At the session of Monday evening, July 31st, Mrs. Mühlberg, commenting upon a recent communication to the Brooklyn Times, said, "It is true that Spiritualism holds two forces: one tries to build up and the other endeavors to pull down. One writer asserts that all mediums are fools and that they labor under delusion, but we know that we have this knowledge, and that the invisible. One thing you should understand, that instead of you ruling the world of spirit, it is the master. But antagonisms often rend apart the delicate web which has been formed."

Mr. C. R. Miller made some reference to the opinion that Spiritualists should be placed in the lunatic asylum: "Utterances to that effect in the journals of the city of course are reflections of the general opinion, and it is incumbent upon us to educate the people into knowledge. Spiritualism must regenerate the world; its light, brighter than that of an electric sun, will shine into all the dark places and reveal the hideous deformity of sin. We welcome all who come to our atmosphere from the spirit-world, and we are glad to listen to what they have to say." Upon closing his remarks, Mr. Miller read a hymn written by an old gentleman, published in the *Circular*, and intended to be sung at spiritual circles. He also suggested holding Sunday meetings.

Deacon Cole, alluding to objections made to what was said to be the trivial and petty

nature of communications from the spirit-world, said: "If you run a stream of water through an inch pipe you cannot get more than an inch of water. Such criticisms are to some extent deserved, for to some the phenomena are the local and the end all of existence; but you should use the phenomena as illustrations, and nothing else, and then you will arrest attention. The lesson of all these attacks and criticisms is that of clarity. The theory of vicarious atonement is true. Every one who visits the sick gives relief by his presence, and bears away with him a measure of the pain and languor. Whatever power comes to you to assist your brain and begeth through the channel of your desires. It is by your belief and not by your unbelief that you gain power."

Mr. Roworth said it is only three and a quarter years since he became a Spiritualist, and gave a brief account of his conversion and experience during that time, and of the manifestations he had seen. Mr. Green read a poem, "Prayer," from the *Medium's Friend*. Mr. Miller gave Deacon Cole a well-merited tribute of approval, and notice of his history, commending his manliness of purpose in following his convictions, and in warring as he had with what he considered wrong.

Dr. Wm. H. Coffin, Sec.
832 Fullington Street, Brooklyn, N. Y.

In E. W. Wallis.

The Back-Sliding Trance-Medium, Controlled by the Spirit of the Renowned "Jack Falstaff."

To the Editor of the Banner of Light:

Among the most furious of the American assailants of "form-materializing" mediums may be reckoned a score or more (male and female) trance-mediums, who, through envy and spite, leave no stone unturned to do them harm, greatly to the detriment of their own special gifts, which, as it must be observed by all thoughtful hearers and readers of these lectures, are fast being perverted and used by opposing spirits to the destruction rather than the promotion of what is called Modern Spiritualism.

E. W. Wallis, the English trance-lecturer, is a remarkable specimen of this class, after the order of the celebrated "Jack Falstaff," by whose dauntless spirit he seems to be controlled at times, apparently beyond question, as will appear by the following quotations made from Shakespeare's play of King Henry the Fourth, of England, and from Wallis's letters to his *Falstaff*, I tell thee what, Hal, if I tell thee a lie, I will eat my horse; about knowest me old world; here I lay, and thus I bore my point. Four rogues in buckram let drive at me.

Falstaff—What, four? Thou saidst but two, even now.

Falstaff—Four, Hal; I told thee four.

Falstaff—Ay, ay! he said four.

Falstaff—These four came all affront, and mainly thrust at me, I made me none more ado, but took all their seven paces, and my target, thus I bore my point.

Falstaff—Seven? why there were but four, even now.

Falstaff—In buckram?

Falstaff—Ay, for I told thee buckram suits.

Falstaff—Seven by these bills, or I am a villain else.

Falstaff—Prithee let him alone; we shall have more anon.

Falstaff—Dost thou hear me, Hal?

Falstaff—I will mark thee, too, Jack.

Falstaff—Do so, for it is worth the listening to. Those who in buckram that I told thee of—

Falstaff—No two more already.

Falstaff—The points being broken—

Falstaff—Dost thou hear me, Hal?

Falstaff—Began to give me ground; but I followed me close, came in foot and hand, and with a thought seven of the eleven I laid.

Falstaff—Oh, monstrous! Eleven buckram men grown out of two.

Now let us see what the "lying spirit" Jack Falstaff did and said through his medium, E. W. Wallis.

Be it remembered that through Wallis's own request, an invitation to attend one of Mrs. Hull's séances for form-materialization was extended to him gratis. At the close of the séance Wallis took Mr. Hull by the hand, and expressed himself warmly and gratefully for the pleasure he had experienced, and said if opportunity permitted he should be glad to attend another séance.

I think it is pretty well understood that from the first, during his late visit in America, Wallis allied himself especially with the more prominent professional fraud-hunters of Chicago, New York and Brooklyn. Whether he had had any conversation with any of these before the morning of the next day I do not know, but from a letter written Mr. Hull by Mrs. S. B. Nichols, it appears that on that morning the new English fraud-exposer told her that he "thought he saw a mask" in the cabinet, neither more nor less than a "thought," fathered without doubt by the "wish" of Wallis.

The thought grown into a certainty, or the "two men in buckram." Some time after this Wallis writes to his sympathizing fellow woman-slanderer, "Light," as follows: "I looked searchingly into the dim recesses of the cabinet, and there, on the lounge, I saw a mask, not the medium as I had supposed, but a mask with some loose hair [Mrs. Hull always wears her hair loose, and down, at her séances, for reasons not here necessary to explain.—T. R. H.] thrown around it and the shawls bunched up to represent the body. . . . On comparing notes afterward with several friends, I found that others were dissatisfied, and that one at least besides myself had distinctly seen the mask."

The "two men in buckram" grow into four. In *Light* of July 15th, Wallis again returns to the "exposure," and "aces a mask, false hair and the medium's clothes and shawls bunched up to represent her body. Comparing notes with other and trustworthy sitters, I found they had seen the same I had done." In Wallis's first written account he saw only the "shawls bunched up to represent the body." In his second written account it seems that he saw "the medium's clothes and shawls bunched up to represent the body." In his first account he says that "one at least beside myself had distinctly seen the mask." In his later account he states that "comparing notes with others and trustworthy sitters I found they had seen the same as I had done." Thus the four men in buckram had grown into seven. A few more communications from the woman-slanderer will probably bring them up to Falstaff's fictitious number of eleven.

THOMAS R. HAZARD.

A GOOD FIND.—About a year ago a young man named Conover had a dream that a large lump of gold could be found in a certain place on the farm then occupied by his father in Lint township, but took no notice of the circumstance further than to tell his father about it; but about a week ago this young man again had the same dream, and in the morning again told his father. The young man remembered the exact location which he saw while dreaming, and the father proposed to the son that they investigate. They proceeded to the spot, and after sticking the pick into the ground several times, struck what they supposed to be rock. They dug it out, and sure enough it looked like a huge lump of gold, and when examined by those who professed to know, was declared to be solid gold. The find weighed nine pounds, and contains \$1,928 worth of the precious metal. It is probably some Indian relic, as the shape of it is similar to the stone hatchets found in the mounds in this vicinity. The lump has been seen by a number of people living in Lint township, and this find is particularly acceptable to Mr. Conover's family, as they are said to be poor people.—*Quincy (Ill.) Whig*.

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the *Banner of Light*. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

Special Notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

Special Notice.

In conjunction with his professional work as lecturer, CELESTINE B. LYNN will act as our representative, soliciting advertisements and subscriptions for the *Banner of Light*, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1—All Things Made New.

Delivered Sunday Morning, Sept. 10th, 1881.

No. 2—Why was our President Taken Away?

Delivered by SPIRIT E. H. CHAPIN, Sept. 25th, 1881.

No. 3—President Garfield Living After Death.

Delivered Sunday, Oct. 2d, 1881.

No. 4—The Spiritual Temple: And How to Build It.

Delivered Sunday, Oct. 9th, 1881.

No. 5—Houses of God and Gates of Heaven.

Delivered Sunday, Oct. 16th, 1881.

No. 6—The Gods of the Past and the God of the Future.

Delivered Sunday, Oct. 23d, 1881.

No. 7—Spirit E. V. Wilson's Answer to Prof. Phelps.

Delivered Sunday, Nov. 6th, 1881.

No. 8—In Memory of Our Departed Friends.

Delivered Sunday, Nov. 6th, 1881.

No. 9—The True Gift of Healing: How we May all Exercise It.

Delivered Sunday, Nov. 20th, 1881.

No. 10—The Restoration of the Devil.

Delivered Sunday, Nov. 20th, 1881.

No. 11—The Blessedness of Gratitude.

Delivered Thursday, Nov. 24th, 1881.

No. 12—The Threes and the Whens.

Delivered Sunday, Nov. 27th, 1881.

No. 13—Natural and Revealed Religion.

Delivered Sunday, Dec. 10th, 1881.

No. 14—The True Basis and Best Methods of Spiritual Organization.

Delivered Sunday, Dec. 11th, 1881.

No. 15—What kind of Religious Organization will best Supply the Needs of the Hour?

Delivered Sunday, Dec. 18th, 1881.

No. 16—The Origin, History and Meaning of the Christmas Festival.

Delivered Sunday, Dec. 25th, 1881.

No. 17—The New Year, its Hopes, Promises and Duties.

Delivered Sunday, Jan. 1st, 1882.

No. 18—Death in the Light of the Spiritual Philosophy.

Delivered Sunday, Jan. 8th, 1882.

No. 19—The Coming Physicians and Healing Institution.

Delivered Sunday, Jan. 15th, 1882.

No. 20—The Coming Race.

Delivered Sunday, Feb. 12th, 1882.

No. 21—The Religion of the Coming Race.

Delivered Sunday, Feb. 19th, 1882.

No. 22—New Bottles for New Wine; or, The True Work of the Religious Reformer.

Delivered Sunday, Feb. 26th, 1882.

No. 23—The Coming Government.

Delivered Sunday, Feb. 5th, 1882.

No. 24—Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God.

Delivered Sunday, March 5th, 1882.

No. 25—The Sermon on the Mount, and its Ethical Teaching.

Delivered Sunday, March 12th, 1882.

No. 26—The Sermon on the Mount, and its Ethical Teaching.

PART II.—DO WE ALWAYS RECEIVE OUR JUST DESERTS? Delivered Sunday, March 19th, 1882.

Paper, single copies, 5 cents; 6 copies for

until the present from making any definite engagements after Sept. 24th, and is now ready to make them in any section of the United States for the fall and winter. He invites correspondence from friends who would like him to visit them, and if a sufficient number of calls are made in any section, he will go there, be it West or South, or he will, if desired, remain in New England. Address till Aug. 27th, Neshaminy Camp, Oakford, Pa., After that, care of M. Rathbun, Esq., 433 Fourth Avenue, New York City.

J. William Fletcher has met with greatest success in his lectures and tests: he will begin at Lake Pleasant Aug. 13th, and thence go to Cassadaga Lake. Mr. Fletcher can be engaged for '82 and '83. Address 2 Hamilton Place, Boston, Mass.

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BOSTON, SATURDAY, AUGUST 12, 1882.

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astrum. Deep philosophy, wit as keen as a Damascus blade, humor that bubbles like a spring, a sincerity of purpose that like life-blood fills every word and action, a great sympathy that warms and draws, and those sudden and unexpected bursts of pure eloquence, when with rapid thought and glowing beautiful figures upon the hearts of his auditors, his address upon "What Spiritualists Believe," was in his happiest vein. Strong and beautiful contrasts were made between the creeds and our philosophy. Attention was called to its phenomena, its philosophy, and then to its place as the world's religion. He had little respect for the intellectual acumen of a person who accepted our philosophy and rejected our phenomena.

Spiritualists believe in God, the Universal Spirit, the Infinite Good, an ever-present and active God, that they reject all the definitions and limitations heretofore made or that ever shall be made, for when defined, when limited he ceases to be God. God is here in leaf and tree, in star and ocean-wave, but most eloquently in the throbs of the human heart.

We believe men and women amount to something; they are not of no more value to be damned, and were not born totally depraved; but in each is an angel which is daily growing into beauty and power. We believe the highest development of religion is to get all the religion out of a man, and not, as is the theological method, put all you can into him. We believe in communion with the dead; in no Hell, no Devil; but an Infinite here and now, growing to eternal, and where as each person makes by acts his hell or heaven. The speaker closed with an eloquent peroration upon the moral power of this communion upon man; for in the presence of angels, where he shall recognize this presence as of earth-friends, he is stimulated to all noble actions and pure thoughts; and by this communion his soul is redeemed from the evil of its ignorance and the man blessed by the heaven of redemption through love to his higher impulses.

The evening meeting was addressed by Mrs. Milton Rathbun, of New York, upon "What Spiritualism has done for us," and by Capt. Brown, who answered questions from the audience.

Our forenoon conferences are well attended and very interesting, being places of conference and not of discussion.

The routine of our camp is as follows: Two lectures every Sunday, conference at noon, and a meeting for questions or experiences in the evening. Monday is rest day. Every other of the week days there is conference in the forenoon and a lecture in the afternoon. Dancing in the Pavilion every evening, and meetings, when desired, in the camp-hall. The amusements of the month are the Neshaminy and rambles along its banks, life practice, baseball, swings, etc. The young ladies have a club known as the "Neshaminy Boat Club," and their blue flannel dresses, with the monogram "N. B. C." are one of the favorite attractions—the ladies in them—for the young men of the camp. Your reporter has had the pleasure of a trip on the river, rowed by their fair hands.

The following mediums are present: Mrs. Peterson, slate writing, from Pittsburgh; Mrs. Hutchings do, from Camden; Mr. George W. Williams, Mrs. Ball, Mrs. Walters, and Mrs. Gladding, all of Philadelphia; Mrs. Jennings, of Vineland, N. J., and Mrs. Reom, of Baltimore. Miss Mary Jones, also of Philadelphia, has been with us a few days.

Prof. Do Bath furnishes excellent concerts every forenoon and afternoon, and every dancer is full of praise for his orchestra.

Mr. W. Mayberry, Jr., the excellent floor manager of our dances, is very much missed the first two weeks, as he was ill at his home in Philadelphia. He was able to assume his duties on Monday, and everybody rejoiced, for Will is a universal favorite; no one understands his business better, and he has infused new life into all our amusements. He is a young man, and the First Society did a very wise thing in electing him one of its Executive Board, and making him one of its Amusement Committee, and it shows a moral courage not often found for a young man to be known prominently as a Spiritualist. He has succeeded in attracting young people to the meetings, and convincing me that other societies could infuse new life into their work by putting young people into places of responsibility—if they are so fortunate, as is this society, to have one—we think it worth only one Will.

Picnic parties on the various churches are of almost daily occurrence, and many of the excursionists attend our meetings; in this way much missionary work is done.

Mr. Griffith keeps an excellent restaurant; board \$4 per week; but the Sunday crowds try very hard to eat his larder bare. 900 quarts of ice-cream on one Sunday will give some idea of the capacity of that larder.

Alfred Weldon, of New Jersey, passed a day in camp.

Mr. and Mrs. Milton Rathbun, of New York City, are here for a few days.

Mrs. Stulter and Mrs. Taintor are in camp for a week.

Mr. H. B. Champion, the former President, and recently from San Francisco, and his estimable wife, are at present in camp.

Mr. James Shumway, Secretary and Treasurer of the Association, and his wife, occupy tent No. 2, and are very comfortable. Mr. Shumway comes to rest in, for its hospitable curtains are always thrown back and chairs invite to repose.

Capt. F. J. Kaffer, our Superintendent, is the right man in the right place, and he comes the nearest to being in many places and doing many things at the same time of any man we ever met; the wonder is how he does all so well.

Our band-stand overlooks a beautiful landscape and is becoming a favorite resort for meditations during the evening, and many a test of spirit presence is there given the fortunate ones who happen to be present.

The express train which leaves New York City via New Jersey Central Railroad, at 11:45 A. M., will leave passengers at our camp. Time, one hour and three-quarters. Any other train which stops at camp takes one hour longer. Will New York friends please notice, and they Shumway, Neshaminy Camp, Oxford, Pa., for an order for a special ticket.

We have three weeks yet of camp, closing Aug. 27th, and hope to see many Eastern friends here before we close. Yours truly,

H. H. BROWN,
Chairman of the Neshaminy meetings.

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To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of bona fides, and in order to preserve or return communications not used.

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