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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 fills the whole, Each motion guides, and every nerve sustains, Itself unseen, but in the effects remains.

The belief in spirits, or in an existence in 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 attendent alleged facts was brought forth in their recognized do-

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.

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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 Ingersoll 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 priestcraft. The teachers of science, like those of religion, are

the schismatic. Woe to Haeckel when he opposes the Apostle Virchow. Woe to the Spiritualist; he must flee from the wrath of science when 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; the spirit but another form of matter in 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 are altered, but they are still capable of commu-

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?

Haeckel 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 expetrammeling free thought, by erecting dogmas | rience, each time we think these limits fixed;

and transforming theories into creeds. Woe to | 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. Hackel prides himself on his humility, glories in his descent from a Thuringian peasant, from the ane, and delights in his amphioxus. Yet see his pride! wonderful than other great natural facts, and Look at the scorn with which he treats Wallace, whose intellect be is obliged to acknowledge, because he speaks of things of which Haeckel 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 ts 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 nicating the same quantity of motion in matter. | called it ether. Gordon says, "We called this creases, drawing to itself from the surrounding | ing great elasticity. We may either consider | ists; this is but the gymnasium in which it is matter; then it splits and so multiplies itself | that electri 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

> 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

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 east 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 delty than that God all his passions highly exaggerated. The spiritbody 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 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 doc-

trine 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 still hears a strong resemblance to other animals, showing in its early growth the history of its descent. Now these eggs have been carehighly 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 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 ane and of man were 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 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-

The spirit theory is this: That the life of an | 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 onestion. Although ready to admit the laws of nature as sufficient for nearly all animate and inanimate nature, when man is reached they require a 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 probbuilt in man's own image, and endowed with lem, 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 wedded to his monistic view, and from long conflicts with the Illiberal dualist becomes bigeted 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 obicctionable.

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 further, when the embryo is well developed, it | 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 fully examined by aid of the microscope, and | 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 befogged by the pride of their own works. There is evidently something wanting, there is an unacknowledged Erasmus Darwin, the mechanical theory of the force acting; to some it is the Spirit of God, When vegetable life appears, it is as a cell an- matter Ether, and suppose it to be a fluid growth of intelligence is ingeniously worked and the Divine spark satisfies their doubt. imated with numerous vibrations; this cell in- many million times thinner than air, and hav- out; but the germ of intelligence already ex- 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 ignoramibus? Psychic force will fulfill the conditions. Psychic force correlated with the other forces and closly related to vital force, having many simibrought up at the same breast they would lar 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 the problem may not be solved? It is man in 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

the departed is not contrary to the accepted the facts are ascertained, then the scientist

species through the unformed individual in- were produced by the spirits of the departed. state, through man instead of through the first of the followers of science at this period, ordinarily imperceptible to our senses. Still of those who are physicists, as he has inare the heat rays on one side and the chemical rays on the other side of the solar spectrum, sion. The reader of his book has to choose 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 bugbear 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 editice. These are readily investigated and the truth of their existence es-

tablished beyond all doubt. Direct writing is the writing produced on a slate or paper with the aid of peneil 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 ascer-'tained by tests, the presence of a person called a medium is required; what the agency of the medium'is 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 pencib 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 anasthetic. 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 me diam 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 chre 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 me dium; 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 communication tions, 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-

claimed is that the existence of the spirits of reading, or unconscious cerebration; but when laws of nature, and that the theory of spirits is can choose his theory, and yet it can be one in the natural outgrowth of the law of evolution. | accordance with the laws of nature with which There are some difficulties in the way when he is already acquainted. Some of the best seiwe try to reconcile this theory with our pres- entists of the present age have investigated this ent experiences, such as the propagation of the subject, and have assumed that the phenomena stead of through the individual in its highest Wallace, Crookes and Zöllner, among the spirit. Then all matter with a definite form is have investigated, and are believers in the usually considered tangible, and it is difficult spiritual theory respecting them. The work to imagine an individual with form, and yet of the latter will appeal strongly to the minds there are many things that were formerly im- vestigated the physical manifestations occurperceptible to our senses that through the aids | ring in the presence of the medium, Dr. Henry of science have come within our range. Such Slade. He studied these manifestations for months, and could discover no trick, no delubetween 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 spiritbody, 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 conemplate:

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 high er 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 ooks, 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 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 scances 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 séance 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 n't you want to see mother?" Isa whispered, "Yes." While I was going up to the curtain it closed, but opened in a moment, and therestood my own dear girl as natural as in life, only much more beautiful. She threwher 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

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 séance 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 as sure of his identity as that the sun is seen to shine in a cloudless day.

After that I attended many scances at Mrs. Pickering's, and saw over two hundred materialized forms come out of that cabinet, unmistakably recognizing spirit forms at every séance. 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 carnet.

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 scances 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 séances, 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 ruly 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 Lafille, we landed at Bordeaux. Agreeable pas-sengers 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

and particular in a manner which rendered what 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 ardens, invite attention everywhere. The first call we made was on M. Leymarie,

the noble and fearless editor of the Revue Spirite His place is centrally situated, and is 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 Mdlle. 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 Paper Champs and salendid illuminations.

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 beavior which is so common a feature of our own

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 pavillon, or that portion of the Tuileries 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 cannot 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 faroff Ind, and the finely flavored and humaniz-ing 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 mes meric entertainments in Vermont. The Eddy mediums were then giving spiritual scances 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 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 séance 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 séance 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 séance-room and reproduced a number of their manifestations. When I came out Mary Eddy (now Mrs. Huntoon) 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 imong 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 scance commenced fastoned every door and window of that séance 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 scance 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 n't you know her?" I wondered then that I had not recognized her before. She was my great aunt a maiden lady and a tailoress, 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 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

omebody 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 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 the 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 faf 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 noonday. 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 don't 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 request. ed, 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 their 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 it 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 séance 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 séance at the close of my mesmeric 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 scance 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 so tie the mealums 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 séance 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 séance 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 séance 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 séance 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 séance 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 séance. 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 had lost a little girl by that name. "She wants 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 time in and expressed himself as being very much astonished at what he had witnessed, and | my own language, retaining the form of the promised to give me a splendid notice in the | narrative, as by him, and being careful to state 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 seances 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 scance 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 bad kept it locked until opened to admit the company. 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 ed 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 scance like this before, and I was disposed to give them even better opportunities for investiga-

tion 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 seance 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 MATERIALIZA...
TION IN 1865.

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 | Ingersoli has no son."

the facts and circumstances correctly: Dr. II. says:

"In 1865, 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 adjoin-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 strauge 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. 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 ascential with more cartainty.

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.

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 Beek 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 mate-rialized hand or foot would be thrust outside

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 he 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 herskillful 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 inclosed 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

duce 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 measure

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. 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, and refused to sit ngain. But after much persuasion she consented to

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 Stiunton. Of the witnesses to the above facts, there are now living at Staunton Dr. Mitchell and wife, Isaac Firris, an architect, and his wife, Daniel Firris, his son, and other intelligent men and spirits that a foot might be manifested at the

Firris, 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

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 Bec 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 charge of the advertising 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 not equivocal in any sense, and her remedy is one of the few of great merit before the public. —New Haven Sunday Register. Sunday Register.

The Southern Baptist having said that skepticism and novel-reading made Col. Ingersoll's son insane, the Peoria (III.) 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. THE TRANSITION.

[The following poem, written under an inspirational influence by Mrs. K. R. 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 andience that at his [the lecturer's] request a copy was furnished for pub-

"He has gone !" I heard them say, "Gone!" and then I sank away Into steep so sweet and calm T was as though some precious baim 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!" "Mother! can it be?" I cried,

"Am I dreaming?" She replied: "'T is 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 spake 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 yow. 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 awalt 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 flowerets fair, While their fragrance, rich and rare. Filled the atmosphere around. Stillness reigned, almost profound. On we went, until my guide Paused a beauteous lake beside. There within a wooded dell, Where the simlight rose and fell. Saw I what to me did seem Like the picture of a dream: 'T was a eastle, 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 unconfined, While from out their little throats Issued such melodious notes That the heavenly minstrelsy Filled my soul with cestasy. 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, Sald 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 klss. 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 while 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 spake, 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 Did 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 each 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 spake, "He may be near; Let us dry 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 cheek 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 i"

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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Message Department.

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

Bo more.

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

(Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays.)

AP Letters of inquiry in regard to this department of the Banner should not be all freed to the medium in any case, Lewis B, Wilson, Chairman.

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELHAMER.

[Report of Public Scance held June 2d, 1882, continued from our last issue.]

H. H. Earle.

You have never passed through the experience, Mr. Chairman, of controlling an organ-ism foreign to your own and seeking to express your individuality through its lips; therefore, you are unable to realize the strangeness of such a procedure at least. It appears strange to me, and I hardly know where I am, strange to me, and I hardly know where I am, or what I desire to do, yet the thought presses upon me so forcibly that I cannot forget, if I would, that my great anxiety is to reach my friends, who are in the mortal form. I did not hee to an old age in the body, but was summoned from the earthly life almost before my plans and purposes were matured—not that I was very young, but I had matured ideas which! I desired to outwork in my own way. It is true, I am able, to a certain extent, to do so in the spirit-world; but my ideas must now be the spirit-world; but my ideas must now be developed from a spiritual standpoint and not from an earthly one. I am not here to regret my departure from the body, nor to complain because death came and bore me away from mortality, for I find myself surrounded by more advanced conditions than those which confined advanced conditions than those which confined me here. I am not now traveling over the road, but am engaged in a work congenial to me. Should I speak of it to my friends, they could not comprehend me, and would perhaps think I was talking nonsense; therefore I will wait, before speaking of my life apart from material things, until they become more unfolded to spiritual truths and to a realization of spirit existence. I would like them to realize that I come at times and watch over them, and that although I have not yet succeeded in my attempts to manifest, my presence and imand that atthough I have not yet succeeded in my attempts to manifest my presence and impress them with a knowledge of my affection for and interest in them, I know it assists me spiritually to do so, and cannot harm the loved ones who are in the mortal. I have friends at Athol, Springfield, and Worcester, Mass. I once traveled over the road, between those two large cities, as a conductor; later in my career held the position of conductor on the Springfield and Athol Road. I made many friends, and to them I send my remembrance, for no friend who was near to me is forgotten; casual to meet them in the eternal world. H. H. Earle.

Father Cleveland.

[To the Chairman:] It does me good, my friend, to once more step within the charmed precincts of your circle and take upon myself the conditions which a contact with a mediumistic organism brings to a spirit apart from physical exist-ence. I find there is a great work to do even here in your Circle-Room. There are so many unfortunate spirits in want of enlightenment, instruction and strength pressing around those places where there are open doorways through places where there are open doorways through which spirits may peer and take one more look at material things, that it seems to me there is labor enough for every earnest soul in God's universe. I look around me as I come in contact with material life and perceive the same old conditions pressing upon humanity, or at least upon a portion of God's children that surrounded them when I inhabited the old form of clay and I food distressed that this is so that rounded them when I inhabited the old form of clay, and I feel distressed that this is so, that there are so many weary, earnest souls struggling against wrong, against temptation, and seeking to rise above those conditions that crime, want, poverty and injustice have heaped upon them. I feel that it is the duty of every intelligent spirit, whether embodied in physical flesh or disembodied, to work early and late—to step, if need be, into the mire and filth, wherever a human being may be found and to step, if need be, into the mire and filth, wherever a human being may be found, and seek to lift him up by the almighty force of love and true benevolent charity, that charity which "thinketh no evil and endureth all things" for love's sake. I am, of course, interested in the researches of scientists, and pleased to gain instruction concerning those truths discovered by the savants of the world which will be of advantage to man, for it is very gratifying to every earnest saul to realize that new facts concern. earnest soul to realize that new facts concern-ing life and the laws of nature are being brought forward, and that theories are continually giv-

ing place to knowledge.

But when I look around me and behold the misery and squalor upon every hand, the suffering and sin, because of the ignorance of the human race, and because of the poverty and want which surround human beings who are as much God's children as the more favored ones of earth, I question whether or no it would not be as well for the crudite scientists, the learned teachers and theorists, to pause a moment in the investigation of scienpause a moment in the investigation of scientific law, whether it be medical or judicial science, whether it be in the department of entomology or in that of planetary law, when seeking to discover the force as well as the nature of a fly's wing, to try and solve the mighty problems that press upon humanity instead, and earnestly endeavor to discover what will most rapidly advance human beings, as a race, and also how to apply the forces of life and nature, as they understand forces of life and nature, as they understand them, to a solution of the question, What shall we do to bring these human beings out of the slough of despond, of misery, of degradation and of vice? Would it not be just as well, my friends, for these learned theorists and thinkers to pause long enough to try to discover the reto pause long chough to try to discover the resources of the earth, so that mankind may be provided with the means of earning a comfortable livelihood, instead of being crushed by thousands, as they now are, deep down into the depths of misery and despair? It seems so to me, at least. I believe the time is coming when more importance will be attached to the condition of humanity and less to the laws of condition of humanity and less to the laws of nature-unless they are to be applied to the amelioration of the human race-than there is to-day; and then mankind will stand upon a higher plane of unfoldment than it has ever occupied in the past. I think of these things, and very many more which I cannot express through another's organism, as I gaze upon the weary, suffering faces of those who are ground over and over in the mills of want, poverty and oppression, and sunk deep down in degra-dation and sin; but I still remember that they belong to the same great family of which I am a member, and that they have as much right to a member, and that they have as much right to the sunshine of heaven and the love of God as I have. Therefore, it seems to me that we all must work early and late to bring these chil-dren of adversity to a realization of the mean-ing of existence, its laws and its destiny.

I do not come to preach, although I always feel like saying a few words when I do step into

this place, for it seems as though there is a con-tagious influence here that fills us with a desire to make ourselves heard, and to express our opinions as best we can; but I am here to day, Mr. Chairman, to assist a spirit to control the medium, not because she desires to give any public expression of her mind, or wishes to be known as returning from the spirit-world, but because she has learned that by coming to this place, by taking control of the organism of the medium and expressing herself she will be able to rise above and free herself from the unpleasant conditions which now surround her, and enter more fully into the realities and beauties of the true spiritual life. Therefore we will assist her to come, no matter who may cavil. Cherles Cleveland, or simply "Father CleveJennie.

I don't wish to come to speak to any one in the flesh—I rather desire to remain away from all beings who dwell on earth, and to forget, if all beings who dwell on earth, and to forget, if possible, those experiences and those memories concerning my earthly life which were so unpleasant to me and which seem to weigh me down, now that I am a spirit, away from the hody which I once possessed—but I have been told that by coming here I shall be assisted to rise above those things. I don't understand this mode of living: I know I am ignorant concerning all these things; I am even assisted by a powerful spirit to speak these words which I give to you, for I feel like a little child that has just entered school, as though I knew nothing and it was almost impossible for me to learn. The thought and remembrance of the last year and more of my earthly life are very distressing to me; I cannot bear to look at them, and try to put them aside, but they still keep coming up before me and I cannot free myself from them. All I can see, wherever I look, is something that reminds me of the past; and although I have seen kind faces around me and heard gentle voices speak to me in words of cheer, yet tle voices speak to me in words of cheer, yet they seem to have no effect upon me, no power to assist me to rise or to free myself from those to assist me to rise or to free myself from those unpleasant things, for there is a continual drawing of me back to earthly conditions. It seems as though the whole atmosphere around me is exercised, in confusion, kept in an uncertain state which I cannot overcome; and so I cannot by any means say I am happy. I do not live in that dreadful place of which I sometimes thought while in the body, and wondered if it would be my portion to inhabit it; yet I cannot say that I dwell in a beautiful place, such as others speak of, but I seem to be in a condition between misery and happiness. I feel as though I must talk, and yet I do not wish to. I cannot see how this coming here will assist

I cannot see how this coming here will assist me, or how, when I go away from this place, I shall be able to leave parties who are attracting me back, keeping me in an unhappy state, or how I shall see more clearly my surroundings. I do n't know how this can be, but those friends who are assisting me, seeking to uplift me, that is, make me more happy, tell me it will be so; that I shall be in a better condition, shall be able to not the past, behind me, overcome

be so; that I shall be in a better condition, shall be able to put the past behind me, overcome this unpleasantness to a certain extent, so that those old conditions will not always be staring me in the face, and that I shall be able to enter new scenes, find new occupations and friends with whom I can go forward and learn many things that will be pleasant to me.

I want to say that I have no feeling of dislike, or desire for revenge, or anything of that kind, neither animosity toward any one who is in the earth-life, or who is in the spirit-world. I do not feel any enmity toward any individual, no matter what the past has been; I have no such feeling in my heart; for I know, or think, that all things will be right sometime; and that all feeling in my heart; for I know, or think, that all things will be right sometime; and that all those who are in the body, who perhaps feel that I wished to injure them, will, I know, in time, regret the past as much as I have done, and be eager to look upward for more light and strength. So I have no feeling against any one. I only desire the best that life can bring to be brought to each one. If I can bring conditions from the spirit-world to any one—no matter whom, or whatever their position may be.

tions from the spirit-world to any one—no matter whom, or whatever their position may be, or their feelings toward me, or their position in the past—that will make them happy, and will cause them to avoid danger, I shall be sure to do so. I think I can help them in this way.

I don't speak very well, I don't wish to speak at all, but I seem to be obliged to, but this is my feeling, and so I speak as best I can. You will oblige me very much if you will not publish my name, but I feel that you have a right to know it, because you have very kindly opened the way for me to come. Feeling that it may be, as I am told, that by coming here I shall be uplifted, strengthened, and in time made happy, I am glad to speak, but I don't think the public has anything to do with my communication. I have no objection to its publication if you will suppress my name and simply give that of Jennie. ply give that of Jennie.

[Report of Public Scance held June 6th, 1882.]

Invocation. Oh! thou who art the Way, the Truth and the Life, thou who art the sum and substance of all things, the Source of all Inspiration, the Centre of all Power, the Fount of Love, of Wisdom and of Knowledge, as the flower at morn turns toward the rising sun to receive of its warmth and glory, so do our hearts turn to thee for the sunlight of power and of warmth that will quicken and refresh our beings and bear down within our souls that inspiration, that genial love, that will cause us to blossom forth in beauty of spirit even as the flower blossoms forth in rare fragrance and perfection of form. We praise thee for the manifold gifts of life which thou hast bestowed upon humanity; and oh I may we become as thinking minds, as those who of life which thou hast bestowed upon humanity; and on I may we become as thinking minds, as those who are observant of what life means to the individual, as those who are receptive of spiritual truths, of soutexating knowledge, and as those who are perceptive of all the good things which life contains. Even though shadows fall around our pathway, even though storms of adversity sweep round our spirits, may we feel to rejoice in existence; feel ourselves blessed because life, power and opportunity are given unto us as individual, conscious beings. And oh! our Father, in the midst of all blessings, of all joys that are ours, may we feel to sympathize with those who are more unfortunate than ourselves; may the divine pity that floweth downward from the fountains of love flow from our souls unto those in need; may we at all times be ready to extend a helping hand to uplift some spirit lower than ourselves; may we give forth of that benevolence which cometh from above and which feedeth the soul with living water, that those around us may be strengthened and refreshed even as our own spirits are upheld and quickened by the divine love and assistance from thy home on high. We ask thy blessing to rest upon all humanity, and pray the day may soon dawn when human beings who are advanced in knowledge and power will hasten that day of glory, the millennium to come upon earth, by themselves going forth as workers to assist the needy, strengthen the weak and befriend the unfortunate.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions are now in order, Mr. Chairman.

Ques.—[By A. C. Williams, Granville, Iowa.] Please explain why it is that when I sit for the to me at other times?

Ans.—This individual is, probably, at times more passive, less anxious to receive evidences of the presence of invisible beings, and therefore the conditions surrounding him are more favorable for the manifestations when he does obtain raps and other demonstrations of spiritpower, than when he sits quietly for that pur-pose. It is also probable that the spirit-attendants of your correspondent prefer to give him the manifestations of their power and presence when he is not expecting them, not anxiously awaiting some such result, perhaps not think-ing of them, thus demonstrating to his own sat-

ing of them, thus demonstrating to his own satisfaction, at least, that they come independent of any operation of his own mind.

Q.—[By E. L. Snodgrass.] If, while in prayer, a person hears raps, may they usually be considered as an expression of the approval of the spirits producing them of the sentiments the prayer embodies?

A Library indications point otherwise raps

A.—Unless indications point otherwise, raps A.—Unless indications point otherwise, raps or other demonstrations of spirit-presence, given at the time when an individual is engaged in prayer, we should take as an indication that the spirit-attendants of the person approve of the sentiments uttered or unexpressed which are embodied in the prayer. Prayer causes the individual engaged in it to become receptive to spirit-intelligences and to the operations of power from the invisible world, for prayer is the out-reaching of the soul toward spiritual things and brings its utterer en rapport with things and brings its utterer en rapport with the denizens of the spiritual or exalted spheres of being: therefore conditions become favorof being; therefore conditions become favorable at such a moment for the spirit-attendants of the individual to make their presence known.

Q.—[By Lerna Fisher, Fulton, Mo.] A lecture was delivered in St. Louis, by Henry Ward Beecher, upon the subject of acquiring wealth, in the course of which he is reported to have enjoined upon his beavers the precessity of charges. In the course of which he is reported to have enjoined upon his hearers the necessity of obtaining riches, as they would bring ease and luxury, while these in turn would lead to refinement and culture. He also remarked, in substance, that if a man at thirty-five years of age had not acquired a fortune, he was guilty of immorality. What, thinkyou, is the tendency of such teachings?

A.—Ease and luxury do not always produce culture and refinement: we wish it were so.

A.—Ease and luxury do not always produce culture and refinement; we wish it were so. On the contrary, they sometimes engender brutality and kindred vices. However, the man of thirty-five who has had the facilities and the opportunities for acquiring a competence by

which he could comfortably support himself and family, and has neglected to do so, may not have been guilty of immorality, but he has certainly been unwise, improvident and unist to himself and those dependent upon him. Extreme riches may be a curse to the individual possession them by narrowing his mind and limiten his hetter nature to a consideration of material things; in fact, by producing selfishness, or selfish propensities. Extreme poverty, also, is in itself a curse to an individual, for it narrows his scope in life and limits his powers; he will be come again; but fined, I wish each one thousedge; he is able to provide only the increst necessities of life for those dependent upon him, and certainly cannot give them those advantages which all human beings should possession so stonowedge; he is able to provide only the increst necessities of life for those dependent upon him, and certainly cannot give them those advantages which all human beings should possession so stonowedly exhausted at nightfalt that he is glad to hurry into bed, cannot possibly have the opportunity, time or conditions necessary for becoming refined, cultured and self-educated; his existence is one of more living, and breathing, dragging out life from day to day, with no hope for himself or for his office of the solid to acquire a sufficiency of wealth to enable him to cultivate his own powers, educate his intellect, and provide himself and those dependent upon him with a comfortable living, life would be a blessing to him and those dependent upon him with a comfortable living, life would be a blessing to him and those hence and all the grand attributes of his being, then certainly the acquiring of material alluence, involves a moral question. If one is to nequire wealth at the expense of all that is noble and good in his nature; if he does so by being unjust to those so through penuriousness, through the himtartion of benevience and all the grand attributes of his being, then certainly the acquiring of material possessions becomes a of use to the community; if he desires to accu-mulate wealth in order to benefit and bless his fellow-beings, then the desire to amass riches becomes a blessing which will not only benefit himself and family but react upon humanity at

Dr. E. A. Tweedy.

I am afraid. Mr. Chairman, that I encroached rather too closely upon the one who has just been speaking, but I became so interested in been speaking, but I became so interested in his considerations of the queries which were propounded, that before I knew it I was drawn almost into contact with him. This returning from spirit-life is a new subject of inquiry to me, one which I have not investigated as I should have done; but concerning which I desire to learn, to possess such knowledge as may be attained. Finding myself apart from my physical form, still a man, still able to consider the questions that pressed upon me in the past, and finding the old problem still puzzling my mind, I am ready, and it is my duty, to seek to inform myself concerning these things and to investigate the various means which life presents for the unfoldment of the spirit within. My profession, when on earth, called my attention to the various phases of human nature, and I beheld in individuals those traits of character which go to form a conglomerate of individuality. ter which go to form a conglomerate of individuality. I beheld, within the various individuals with whom I came in contact, those traits which make up life as a whole and which compose the great human family. I have studied into these matters very thoroughly since passing to the spirit-world, for I am not now so passing to the spirit-world, for I am not now so fully interested in the material condition of man as I was when here, but rather in the spiritual condition, in those attributes pertaining to the spirit, which make an individual what he or she proves to be during his journey of 'ife in the form. I come back in this way, not merely to waft my greeting to my friends and to assure them that I am a worker in the vineyard of life, but also to gain information concerning the low of the spirit in operating through matter, concerning the ways and means which spirits employ in expressing their thoughts and desires upon the plastic minds of means which spirits employ in expressing their thoughts and desires upon the plastic minds of individuals in the form; and I am very glad and very proud to say that I have impressed my thoughts upon individuals who were associated with me when I stood in the mortal body; they have no idea I am present with them; they think I am as one who has departed the life that is, to inhabit the life to come. I am still an inhabitant of the life that is, for I am interested in both spheres of being, the material and the spiritual, and my spiritual existence is as real, tangible and palpable to my senses as the former life in the body ever was. I am entering into a new domain of am entering into was. I am entering into a new domain of labor; true, it is connected with my old profession, with the old lines of work which pressed upon me and which perforce I followed to their end; but it is still of the spirlowed to their end; but it is still of the spiritual, and I am seeking to learn the laws of nature, the laws of being, which are certainly the laws of God: I am desirous of attaining all the knowledge from the various fields of nature and of law that I possibly can, for I find that we understand but little concerning the nature and the destiny of mankind. I feel as one almost apart from the old existence and from the old work, because I see so much opening up before me that what I have acquired in the way of education and of knowledge seems as nothing to what there is to attain in the future. When I have gathered up these things, have learned the lessons which are brought to me, and understand something more brought to me, and understand something more of the physical structure of man, as well as of his spiritual nature, I shall be delighted to return and come into communication with any old associate and co-laborer, and impart what I have received to him. I send out my greeting

Assure my friends, if you please, Mr. Chairman, that I come with love and remembrance; not only because I do remember them do I come, but because I am anxious to experiment and to experience these things—the spiritual control of a human organism—for myself, for I believe I shall attain knowledge in this way that will assist me onward in my work. It is about sixteen months since I passed from the body. I am from Norwich. Dr. E. A. Tweedy.

Sarah C. Whitney.

It will be three years in December next since I parted with my mortal form. Since that time I have been learning many strange lessons, have been through sweet and varied experiences, and have now, I think I may say, become thoroughly acquainted with the friends who surround me in the spirit-world, and very well familiarized with the life which is now mine apart from the body. I was twenty-four years old when I passed from earth. I do not feel any older at present than I did then, although it seems as though I should be a good though it seems as though I should be a good deal older, because I have passed through so many scenes and entered into association with so many new friends, and yet it has all been so beautiful I have not noticed the lapse of time, and it seems as though but a month or two had passed since I was in the body, weak and worn. passed since I was in the body, weak and worn. I come back from the spirit-world to send my love to my dear friends who yet remain on earth, and to tell them that, although I have passed from the mortal side of life, and the body has gone to decay, and they have not heard from me during these past years, yet I have not left them, for in spirit, in love and in sympathy I am always with them; and though many times I am away from their home, interested in spiritual scenes and conditions. my ested in spiritual scenes and conditions, my ested in spiritual scenes and conditions, my thought and affection are still with them, and I know when they are sad and sorrowful, and when they are happy and glad. So I come, bearing my love, bearing unto their hearts a gift of beautiful flowers, sweet and enduring; enduring because they fade not, but bring peace and happiness to those whom they surround. I know that it was very sad for my dear parents to part with me; they felt as though they were losing their all; and as I passed out into the beautiful glory of the spiritworld I lelt myself drawn back again to my

to assure them it is well with me, as well as to arouse myself to labor. I am informed there is work for me to do, and I am glad to know it, for I never could be content in idleness while I have the same energies and powers stirring within my being that I feel are mine to-day. Consequently, although I only went out in January last, yet I am here to-day to call the attention of my friends to this spiritual philosophy, to send them a trumpet-call, which I trust will be heard and understood by them and that they will respond heartily and with good-will. For many years, sir, I was a ship-owner, also

For many years, sir, I was a ship-owner, also a business man, very well known in various parts of Maine, especially, as I said, in Bath. I believe, and indeed know, that those who have heard of me and those who knew me very well, will learn of my return to this place. Assure will learn of my return to this place. Assure them, if you please, that I have entered a snug harbor and found a port that is beautiful and well adapted to my necessities. I send words of greeting to my friends, and would say that I shall be glad to come to them in person, if they will provide me with an instrument for my use will provide me with an instrument for my use, one that I can identify myself through. I believe I have nothing more to say, but I thank you for the privilege extended to me of returning in this manner. Capt. G. E. R. Patten.

[Capt. John T. Webb, formerly of Bath, who was in the audience when the above message was given. informed the chairman that he was personally well acquainted with Capt. Patten, and recognized him from the facts he narrated, even before he gave his name; and further stated that the communication was correct in all its details.—Ed. B. of L.]

L. Sweet.

If you will be kind enough, Mr. Chairman, to announce that L. Sweet, well known in Attle-boro', Mass., has returned to your office to make himself known, I shall esteem it a very kind fa-vor from you. I resided in that town and was prominently known by many there. I acquired a competence while in the body which I en-deavored to make use of to the best of my judgment, and I do not regret the past in any sense whatever. I am done with that now; I have departed from material life and its conditions; departed from material life and its conditions; I have taken upon myself a new lease of existence under other circumstances; and now I am going forward, seeking to acquire spiritual means, spiritual wealth, which will be for the enrichment of my soul. I am seeking opportunities to express myself through physical avenues in life and also in spiritual ways. As one step in this direction I find myself present in your circle-room endeavoring to reach my friends. I wish to assure them (and I refer to the friends in the body, of course) that it is well with me as a man; I am very well satisfied with my life and its surroundings in the spirit, more so because I have my dear friends and companso because I have my dear friends and companions with me; I am happy in their sympathy and affection; they give me the desire and encourage me to go forward and to seek to perfect myself as nearly as possible.

I passed out from the body, sir, very suddenrather more unexpected to my friends than to me; for although I said but little, I felt that when I departed from the body I should not be subjected to a long illness. I arose in the morning, as was my wont, and clothed mythe morning, as was my wont, and clothed myself; but feeling a strange sensation pressing
upon my heart I sat down upon the floor. That
is all I remember in regard to material things,
for in a very short space of time I found myself
apart from the body. Having lived to a great
age, having passed four score years and more in
the material, I have no complaint to make at having been taken from it so suddenly: indeed, I am gratified that such was the case; for I was I am gratified that such was the case; for I was instantly transported to a new life, where I beheld the waiting friends who gave me welcome, and where a new glory seemed to shine around me such as I had never seen before. Assure my friends, if you please, that it is well that it is so; much better than had I pined away slowly and gradually; for now my spirit is strong, more powerful to express itself and to bring influences of good to those who remain here than it would have been had my physical form been subjected to disease. I do not know form been subjected to disease. I do not know how I express myself, sir, for I feel strange and in a new position in this place; but I do the best I can. I thank you very kindly for permitting me to come.

Mrs. Sarah A. Brown.

I died more than a year ago; indeed, I have been trying for almost a year to come and speak, but have not been able to do as I wished; now am assisted and am glad to find the conditions so that I can express myself, if only in a few words. I passed out of the body at Cleveland, O. I wish to send my love to my friends at the West, and I also desire to send my greetings to friends in New Hampshire—Concord—where I belonged. I want every one who knows me and who is near to me to feel that I am well and happy, and that Lam not dead: that is the most important of all, for if they realize that they will realize that they also will live after the body has gone to decay. I have met my friends who passed out into the spirit-world before me, those whom I had seen fade away from mortal life—my husband and many other dear ones—I have found them all again, and it seems like coming home to find myself surrounded by the old, familiar faces of those whom I love. Thereold, familiar faces of those whom I love. There-fore, I would not come back to the body and live if I could do so, for, although I have many friends here, yet it seems as though the near-est and dearest are there in the spirit-world. I est and dearest are there in the spirit-world. I only come to send my love and to tell my friends that we are together, that we shall try at all times to bring them any information or influence which we feel will be for their benefit materially or spiritually, and that it is our work to seek to draw them upward to our life and its conditions. Mrs. Sarah A. Brown.

Julia Morgan. My name is Julia Morgan. I have been what men call dead for a number of years, and it has seemed as though I was dead to my friends bewhen they are happy and glad. So I come, bearing my love, bearing unto their hearts a gift of beautiful flowers, sweet and enduring; enduring because they fade not, but bring peace and happiness to those whom they surround. I know that it was very sad for my dear parents to part with me; they felt as though they were losing their all; and as I passed out into the beautiful glory of the spiritworld I telt myself drawn back again to my home in the body; I felt as though I could not leave my dear ones; but when I realized that I could return again and again, and bring my love and an influence of peace to those who still sorrowed in their hearts for me, I felt it had all been for the best; for I could be prepared as though I was dead to my friends because they have heard nothing: from me—I mean those with whom I lived when on earth. Because I have not been able to speak or to make myself felt is no reason for believing that I am dead or asleep, for I have been as fully awake and active as I ever was in my working hours while on earth; and now after this lapse of time I come to tell my friends that it is so, that I have watched, to a certain extent, over their proceedings and the changes that have with many changes not as pleasant as they would wish to see. and I know of all these things. I would like to say to William Morgan hours while on earth; and now after this lapse of time I come to tell my friends that it is so, that I have watched, to a certain extent, over their proceedings and the changes that have with many changes not as pleasant as they would wish to see, and I know of all these things. I would like to say to William Morgan how it has affected him. I have tried very hard here. Since then I have been trying to do the

him and knew all that was taking place, but could not do so. It seemed to him as though his friends were very far off, that they were in-deed dead, and he has sometimes thought that deed dead, and he has sometimes thought that probably there was no existence after the body was consigned to the grave. My other friends also have had these things come to them, and they are drifting away, it seems to me, from spiritual things, and so I have made one more effort to speak, and though I am not succeeding very well yet it will give me experience and perhaps help me to come again by-and-by.

Please tell my friends that I send my love, and those with me do the same; that we are not by any means separated from them, but that we watch over and care for them as fully as we ever did. We desire them to feel that whatever may come to them in life is all for the best; we want them to struggle on, to make the best

ever did. We desire them to feel that whatever may come to them in life is all for the best; we want them to struggle on, to make the best of whatever is theirs, and to bring about themselves the best conditions possible; we do not wish them to feel that it is no use for them to try to go forward, because things are adverse for them, but rather to become braver and stronger than their trials and afflictions, and determine to conquer unpleasant conditions. In this way they will give their spirit-friends power to come to them, to assist them, and by-and-by when the shadows disappear, they will behold the bright sunshine of prosperity streaming down upon them, literally behold prosperity come to them while they are in the body, for I can see it returning unto their homes. It seemed to take its flight at a time when all was dark and gloomy around them, but it is not to stay away forever, it is going to come back again more bright than it was before. I see this, because I can see the results and the effects to work out from operations which are going on at the present time in the material life. My mortal friends can only behold the work which they are doing, but cannot see far enough to know the results. I see that positively these things will come, but not for many months in the future. I come to give a sign of encouragement, feeling that by doing so my friends in the future. I come to give a sign of encouragement, feeling that by doing so my friends will be sustained and strengthened to go forward to the end. I am Julia Morgan, and my friends are in Boston.

MESSAGES TO BE PUBLISHED. 9.—Lucy Edwards; E. C. Fellows; Mrs. Maria Ben-L. Morton; Rebecca Jordan; Samuel Jacobs; Mrs. June 1.— Inter Edwards, L. O. Fenous, and accobs; Mrs. nett; R. I. Morton; Rebecca Jordan; Sanuel Jacobs; Mrs. Mary Webster.

June 13.—Mary J. Phillips; Peter Rogers; Cyrus Miller; William S. Clemence; Mary Dearborn; Wallace H. Blackwell; Janues Dennis.

June 16.—Mrs. Almira L. Baker; George H. Pierson; Dort Snow; Delia A. Walker; Daniel Brady; B. W. Titus, June 20.—William Whiting Pond; Theodore L. Scott; Sarah Erskine; Mary Fowler; S. H. Tilton; Gilman Tut-

tle. June 23.—Children's Day.—Lillie May; Lottle Sanby; Rutha May Williams: Albert Johnson; Bessie Spurr; Johnny Harmon; Mannie Wheeler; Carrie Dunn; WillieJ. Hunt; Annie Bates Graves; Willie Barstow Hates; Mary J. Shnpson; Sammy Marston; Isabelle; Little Golden; Johnny McArthur. Kinile Bates Graves: w. m. Son: Sammy Marston; Isabelle; Little Golden; John Monroo; Henry Paine; Maria Roberts; Leonora W. Sullivan; Sylvester Taylor; Lotela, for Annie I., F. Fish; Emily K. Darling; William Wallace; Henry V. White; Emma M. Livermore, J. Lydia Maria Child; Minnie Hardy; Samuel O. Stone; Elijah L. Howes; Lotela, for Hiclen M. Carr, Mary Abbie Bird, Mary Stillman—Robert Anderson.

For the Banner of Light. THE LAST HOURS OF MRS. NELLIE J. KENYON.

On the couch of transformation Suffering long "our Nellie" lay, For it seemed our love detained her, And prolonged her earthly stay.

There were nights of anxious watching, There were days of loving care; Through them all her faith upheld her, Gave her strength her lot to bear.

Christ-like was her trusting spirit, Pure and noble was her life; Unto others an example Of a daughter, sister, wife.

Called by angels to the labor Of enlightening human minds, Her sweet, holy inspirations Were a blessing to mankind.

But one thought her spirit burdened, One pang felt her spirit true: Those she loved for her would sorrow, Weeping, breathe their last adieu. But, with inner vision opened,

Saw she lovely angel-throngs,

Saw the flowers with which they crowned her, Heard their sweet, melodious songs. Then her faith grew into knowledge. Then the earth-mists cleared away,

Till no rivulet nor river Barred her from th' eternal day. Rising up above all sorrow, As an eaglet seeks the sun Grander rose her song of triumph Till her earthly life was done.

In that room adorned with pictures-Some her artist-hands had wrought-Good-bye, Ned!" she gently whispered. Found the higher life she sought. Woodstock, Vt. MRS. B. C. SOULE.

Verifications of Spirit-Messages.

HENRY MOORE.

To the Editor of the Banner of Light: In your issue of July 1st there is a communication from HENRY MOORE. I wish to acknowledge the communication, and to express my thanks to the medium and to the editor of my thanks to the medium and to the editor of the Bainer of Light for the publication of it. Father mentions my name, with others, in the communication, and it was impossible for the medium to have had any knowledge of the persons mentioned. He also states that he often impressed me with a knowledge of his presence. I was aware of it, for it was by his impression that I took the journey last winter to the State of New York to see Charles E. Watkins, the wonderful slate-writing medium. And while with Mr. Watkins I received several fine communications from my father, and other fine communications from my father, and other relatives and friends. Father mentioned in one of the communications that I received at that time that he had impressed me to go to Mr. Watkins, and it has been a source of grat-

ification to me that I obeyed the impression. He also mentioned to me several times before he passed on, that if it was possible for him to communicate through the Banner's medium he would do so; and several incidents that he mentions in the communication, known only to our family, stamp the message as a splendid test. Yours fraternally, JOHN L. MOORE.

Artemisia, Ont., Canada, July 24th, 1882.

ELLA PATTEN. To the Editor of the Banner of Light:

In the Banner of Light, June 24th, is a communication given through the mediumship of Miss Shelhamer from ELLA PATTEN. She stated she "was sure her friends would see what she had said." I offer my testimony in favor of the truthfulness of the communication. tion. She passed to higher life from her home here in Candia, N. H., three years ago. Her friends have seen and read her communication, and appreciate it as well as can be expected being strangers to the beautiful philosophy. I hope she will again communicate through Miss Shelbamer and give her friends a test they can Shelhamer and give her friends a test they can-

May the angel-world bless Miss Shelhamer in her great and good work. Respectfully,
MRS. A. B. F. ROBERTS. Candia, N. H., July, 1882.

MRS. MARY F. PLATT.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

• The highly interesting, cheering and beautiful communication from the spirit MRS. MABY F. Platt, to her husband, Mr. John H. Platt, and her father, Mr. Henry Munson, of New Haven, Conn., and published July 8th, has been shown to Mr. Munson, who gives to it his joyful recognition and thankfulness for its coming to him and other members of his family. Mr. Platt is at the present time out of town. The paper will be ordered for him.

Friends, let us scatter the light of truth. Let us help the bright messengers—the bright immortals who come freighted with words of love and wisdom to dwellers on the mortal shore. Let these messages be shown everywhere to the

surviving ones in earth-life. And thus you may rend the vail that hides from sight immortal truth.

E. P. Goodsell.

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 Wauquainted with the family of ELI GAGE, of Waukegan, 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 youched for by Mr. Carpenter as being correct in all its details.—The Stoughton (Mass.) Sentitinel, 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 Tuscarora. Acting Indian Agent Smith evidently shared the general trepidation, for he also had moved his quarters to Tuscarora. At that time the writer of the article we have referred to, and which was published in the Territorial Enterprise, Virginia, Nevada, July 15th. M. Van B. Wisker, was in San Francisco on business, and having left three of his children in the care of relatives resident at White Rock, only twentyfive 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 ax 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, Pintes and Goshoots 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 reservavation 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 nounds 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. Wisker 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, the Agent has received the due appropriations, 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. How he investigated few of the

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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 got 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 investiga-

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 reunder the Howe administration, who were to receive \$8 each per month, and the privates \$5 each. Wherever practicable Indians were also used to put up the rough buildings, etc., on the reservation. In this way they have carned 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 excessive among them during the past season, and not for among them during the past season, and not for few of the Bannocks, but for fear of starvation and death, they fled to Tuscarora, 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, alle same as Howe.' Fearing that this quiet, patient, and 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 iew, 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 had full an ed agent. It is believed that he had full an 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 gent and one of the Indian captains as far as

uscarora. The settlers know the character of the Indians of this reservation. They are peaceable, industrious and desirous of becoming 'allee same as white man.' They have lived for years 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 sort to deand 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 Modoes, 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.

Lefter 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

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, "Wincona" 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 state-

ment 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 invariable kindness, for a reception. Mdlle. Batiste

cially 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 1 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 raillery 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 campmeeting 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 have ever met with.

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. Beals 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. Beals and singing, after which my guides gave an invocation, followed by a song from Mr. W. Berry, whose fine tenor voice resounded sweetly through the grove. My controls then dis coursed for a little more than an hour upon 'The Definite Contribution which Lake Pleasant Rostrum 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 wholesouled, liberal, genial man, and adds very much to the success of the meetings by the candid reconnected with their usefulness as may have ports he gives of the lectures. After the Messrs. Bacon had sung a pleasing duet, "Winoona 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

Friday night found me back in New York.

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's lecture, Edgar W. Emerson, of Manchester, N. II., 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 Excelsion 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 nleasant 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. W. J. COLVILLE. Yours sincerely,

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the Ranner of Light: At the session of Monday evening, July 31st. Mrs. Mühlig, commenting upon a recent communication to the Brooklyn Times, said. "It is munication 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 from 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

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 be-all and the end-all of existence; but you should use the phenome-na as illustrations, and nothing else, and then you will arrest attention. The lesson of all these attacks and criticisms is that of charity. 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 langour. Whatever power comes to ou must use your brain and be guided through he channel of your desires. It is by your belief and not by your unbelief that you gain pow-

Mr. Roworth said it is only three and a quar ter years since he became a Spiritualist, and gave a brief account of his conversion and experionce during that time, and of the manifes refrence intring that time, and of the mainestations 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 tonvictions, and in warring as he had with what he considered wrong.

DR. WM. H. COFFIN, Sec.

852 Fullington street, Brooklyn, N. Y.

Is 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 assaulters 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 lecturers, are fast being perverted and used by opposing spirits to the destruction rather than the promotion of what is called Modern Spiritnalism.

E. W. Wallis, the English trance-lecturer, is a remarkable specimen of this class, after the order of the celebrated "Jack Falstaff," by whose doughty spirit he seems to be controlled at times, apparently beyond question, as will appear by the following quotations made from Shakspeare's play of King Henry the Fourth. of England, and from Wallis's letters to his chum, the editor of Light, also both of England: Falstagt.—I tell thee what, Hal, if I tell thee a lie spit in my face, call me horse—thou knowest my old word; here I lay, and thus I bore my point. Four rogues in buckrain let drive at me.

Prince Henry.—What, four? Thou saidst but two, oven now.

yen now,
Fal.—Four, Hal; I told thee four,
Palis.—Ay, ay I he said four,
Fal.—These four came all afront, and mainly thrust
tme, I made me no more ado, but took all their seven

points in my target, thus.

P. Honry.—Seron? why there were but four, even

No. 8- In Momory of Our Departed Friends.

Polis, -Ay! four in buckram suits.

Ful. - Secon by these hills, or I am a villain else.

P. Honry. - Prittice let him alone; we shall have

No. 9-The True Gift of Healing: How we

Fig. — Dost thou hear me, Hal?
P. Henry.—Ay! and mark thee, too, Jack.
Fal.—Do so, for it is worth the listening to. Those holds by buckram that I told thee of—

P. Henry —So two more already. Fal.—Their points being broken— Poins.—Down fell their hose.

Forms.—Down ten their hose.
Fat.—Began to give me ground; but I followed me close, came in foot and hand, and with a thought seven of the cleven I paid.

P. Henry.—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. 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 go, 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 scarchingly 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 No. 24—Easier for a Camel to go Through loose hair [Mrs. Hull always wears her hair the Eye of a Noedle than for a Rich Man loose, and down, at her scances, for reasons not here necessary to explain .- T. R. H. I thrown around it and the shawls bundled 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 "sees a mask, false hair and the medium's clothes and shawls bundled 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 bundled up to represent the body." In his second written account it seems that he saw "the medium's clothes and shawls bundled 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.

of the Indian Department, and it was considered necessary a send Major Children and the was considered necessary a send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as sending the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as sending the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as send Major Children and the was considered necessary as sending the was considered necessary as send Major Children and Major Children and Children was considered necessary as such as the was considered necessary as the was considered necessar

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.

Bn 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, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Hanner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. Collin & Rich.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1-All Things Made New. Delivered Sunday Morning, Sept. 18th, 18st,

No. 2-Why was our President Taken Awny?

Delivered by Spirit E. H. Chapin, Sept. 25th, 18st.

No. 3-President Garfield Living After Douth.
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 Similary, Oct. 16th, 1881. No. 6-The Gods of the Past and the God of the Future.

Delivered Sunday, Oct. 28d, 18st. No. 7-Spirit E. V. Wilson's Answer to Prof. Pholps. Delivered Sunday, Nov. 6th, 1891.

No. 8-In Momory of Our Departed Friends.

May all Exercise It. Delivered Sunday, Nov. 20th, 1881. No. 10-The Restoration of the Devil.

Delivered Sunday, Nov. 20th, 1881. No. 11-The Blossedness of Gratitude.

Delivered Thursday, Nov. 24th, 1881. No. 12 The Tares and the Wheat.

Delivered Sunday, Nov. 27th, 4851. No. 13-Natural and Revealed Religion.

Delivered Sunday, Dec. 4th, 1581. No. 14-The True Basis and Best Methods

of Spiritual Organization. Delivered Sunday, Dec. 11th, 1881, No. 15-What kind of Religious Organiza-

tion will best Supply the Needs of the Hour? Delivered Sunday, Dec. 18th, 1881.

No. 16-The Origin, History and Meaning

of the Christmas Fostival. 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 Institutes.

5 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-Now 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.

to Enter the Kingdom of God.

Delivered Sunday, March 5th, 1882.

No. 25-The Sermon on the Mount, and its Ethical Teaching.
PART 1.
Delivered Sunday, March 12th, 1882.

No. 26-The Sermon on the Mount, and its Ethical Teaching.
PART 11.—DO WE ALWAYS RECEIVE OUR JUST DESERTS

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SPECIAL NOTICES.

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Banner of Bight.

BOSTON, SATURDAY, AUGUST 12, 1882.

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THE WORK OF SPIRITUALISM Is as broad as the universe. Hextends from the highest spheres of angelle life to the lowest conditions of human Ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, -John Plerpont.

Untruthful Spirits.

A recent number of our contemporary, Light For All, contains up in its editorial page an article entitled "The Spirits Never Lie," in which the writer cites a case of materialization at Mr. Mott's, at which time the two spiritdaughters of a gengleman present materialized so perfectly that he recognized them and was positive of their identity. The gentleman known) was, and they replied that " Frank was Frank in question returned to his father's the assertion made by his spirit sisters when materialized at Mr. Mott's scance.

In connection with the narration of the above episode, and in justice to the lady, we editors of our contemporary, while under spiritcontrol announced to the anxious parent that his son Frank was alive and well and would rediction proved time to the letter. The editor of Light For All proceeds as follows:

Now we do not understand all the laws "Now we do not understand all the taws controlling spirit return, and we are in the field for further knowledge, and we respectfully ask the believers in the East who are so ardently determing everything and anything connected with materialization, why, if this materialization is a 'higher phase' of spiritmanifestation, the materialized spirit does not tell the truth? We have numerous recorded instances of it, and have seen the same in this city, and we do not understand the law whereby the 'higher manifestation,' presupposing, always, that the higher is the inther progressed, does not tell the truth. If this progression means untruthfulness, how can we reconcile it with our teachings of Spiritualism that we call THE TRUTH? Can the Banner of Light, our oldest spiritual journal, give us the much-desired information on this us, and we carnestly desire the knowledge to set us right."

It is of course impossible for us to explain the inconsistency in this particular case be tween the statement made by the materialized sisters, concerning the whereabouts of their brother Frank, and the truth. It would be absurd for us to believe that even spirits are always aware of the position, surroundings, or location of their earthly friends; but in this instance, the spirits declared positively that "Frank was in spirit life with them!" thus making an affirmation which subsequent events proved to be untrue. Now it is not probable that the spirit daughters of the gentleman sitter desired to willfully and maliciously deceive their father when questioned concerning their brother, and as there appeared to be no doubt as to their identity in the opinion of their parent, we are forced to the conclusion that the father's own mind must have been deeply exercised over the disappearance of his son, that he was of the belief that the son was dead, and having this thought at the time he questioned the spirits-who probably were very sensitive to impressions on the occasion of their manifestingit was received by them, and echoed back to his auxious heart.

We are told that a person who visits a circle for the purpose and with the determination of exposing fraud, generally discovers something during the progress of the seance to confirm his suspicions: the explanation being that such a party exercises a psychological control over either the spirits or the medium, which power causes the operating intelligences to produce just the kind of demonstration waited for. Now if this be so, how can we know but that an individual, deeply agitated over the probable fate of a near friend, and fearing that some disaster has happened to that loved one who visits a materializing medium for the purpose of coming into communication with spiri friends, does not cast the reflections of his own thoughts and fears upon the mind of the spirit or spirits manifesting, and cause them to be reproduced or recchoed by those intelligences?*

* Testimony pointing directly to the fact of this delicacy of conditions, even in the giving of public tests by spirits through a medium entranced by themselves; (instead of an instrument materialized by them for the purpose) is afforded by W. J. Colville in his letter on our fifth page, wherein he says, in the course of his remarks in reference to his gifts in this connection, and his own opinions concerning

them:
"It alls me with delight to think that I may be made instrumental in giving dir et evidence of spirit-power to those who can beer receive it in the form of a test-comminecation. If I may judge others by my oran actual experience, I should extainly to fer that the most satisfact ry results are obtained them nothing in particular is expected; as then the observe of excitability in either the sitter or medium furnishes the best means for the statement of truth."

One thing we do know, and that is that the laws governing spirit-control of matter and of medial organisms are so delicate, subtle and complex that we can never expect to fully comprehend or explain them upon purely materialistic grounds. All that we can do is to study into them as carefully as we may, and when we have discovered a new truth or fact make a note of it for future knowledge and guidance.

mystery involved in the case under discussion we cannot tell; but we are not prepared to as- decade. Ethiopia, sometimes called Nubia, is sert that "spirits never lie." On the contrary, we know that as all classes of minds are constantly going forward from earth to spirit-life, it is but just to expect the return to and manifestation on the earth-plane of a certain proportion of untruthful, or mischief-loving spirits, whose statements may at times deceive the unwary. Investigators, therefore, are not to accept the statement of any spirit as absolutely that England and France, in 1879, each imposed infallible, but "to try the spirits" to see of what manner or kind they are.

As for ourselves we have never asserted that materialization is a "higher phase" of Spiritualism, save only as it brings the crowning. evidence of man's immortality, proving distinctly that spirit is enabled to manifest through matter intelligently, independent of the brainpower or mind of any mortal: thus proving, by its appeal to the senses of sight, touch and hearing, that it is a separate personality or identity from that of the medium. In this sense we claim that true and genuine materialization is the most powerful and convincing phase of the spiritual phenomena.

But we are also aware that undeveloped and selfish spirits have as much power to materialize themselves as have the refined, pure-minded and well-disposed intelligences of the spiritworld; therefore it will never do for us to claim more of purity, moral grandeur, holiness of purpose, etc., for the spirits who manifest through "materialization," than for those who demonstrate their presence and power through any other phase of mediumship.

We claim that all phases of mediumship have their uses, their duties and missions. All are needed, and all are of value in demonstrating truth to humanity. Each phase may be made of practical worth, and become the agent of ministration and of power for well-disposed, earnest spirits. Equally so, any phase of mediumship may be debased, abused and rendered. mischievous by undeveloped, ignorant spirits interfering with it. Hence it behooves every one to pay caual attention and give careful study to all the various methods and means which the spiritual world employs for reaching the attention of mortals, and transmitting to them a knowledge of its existence and power.

Egypt.

Now that the havoe of war is heard once more asked these spilits where Frank, their brother, on the northern edge of that parental land of (whose whereabouts were at the time un mystery and dreams called Egypt, everything that relates to the country and the people. in spirit-life with them." Subsequently the which can be soon told, becomes of increasing popular interest and significance. Its civilizahome alive, hale and hearty, thus disproving jion can be traced as far back before the appearance of Christ as civilization has traveled since that event over the dusty road of time. From that point, counting up the dynasties and reckoning their existence by an average period would say that Mrs. Winchester, one of the of time-there being sixteen of them that preceded the date of about 1800 B. C.-we readily have for the actual age of Egypt under the Kings about 3800 years prior to the Christian turn to his home at a certain time, which pre- age; or, accurately speaking, 5680 years of Egyptian government that may be ranked with the governments of civilization. Then we are left free to indulge our speculations regarding the extent of the age that preceded the kingly one, which will easily carry the imagination back into the remotest antiquity which was the very youth of the world.

The arr of mummerying is traceable as far back in the past as 4000 B. C. That could not have been a new art then, but must have been the perfected outcome of a long past behind it. Such calculations, based as they are on recorded facts and the results of latest discoveries, would has led many to an adoption of false views. Biblical record, with its inconsistencies, contradictions and a sumption of authority, and compel us to begin our conceptions anew, so far as Egypt is concerned. Egypt evidently was a theatre of life when Italy was populated only with nomads. It had flourishing cities before the northern peninsulas of the Mediterranean were discovered to the spirit of enterprise. Of the fact of its close relation to India in the hoary past there are to be found many and imperishable proofs; but of its having been the daughter of India, or being in any other sense kin than in the external and individual one. there are no evidences which are of a nature to destroy the belief in E4ypt's early existence along with that of India.

Almost the first we know, because it was the first that the world knew, of Egypt was in consequence of the conquests made of its territory by other peoples. The first invasion on record proceeded from Persia, long before the rising of the morn of civilization in Greece, and while there were kings to be obeyed in Jerusalem. The next great invasion was by Alexander the Great, more than 2300 years ago, whose conquest was complete, and of which he left as an abiding memorial the city he built and gave his name to, and which the guns of the English iron clads and the torch of the incendiary have combined to destroy. From that date, Egyptian history drops the reign of the Pharaohs and begins with that of the Ptolemies. Of this line Cleopatra was the last. Finally came the conquest of Julius Cresar, who had just left his great rival, Pompey, defeated at Pharsalia. He made but little impression on the country, and

left Cleopatra in power as its reigning queen Egypt became in fact a part of the Roman Empire after the Emperor Augustus had defeated Marc Antony at Actium, Cleopatra being in league with him. From that time Rome drew her yearly sustenance from Egypt, and especially from the fertile Nile Valley. Many a time have the abundant wheat crops of Egypt saved Rome from famine. After Rome came the Moslem-power to despoil this oldest of the nations of the earth, and Moslem has it remained in its faith and its diminished resources until this day. It had a population of fifteen millions in its palmiest days, according to the common reckoning. No empire or kingdom on the face of the earth was more rich or powerful, until Rome came to dispossess Egypt of its inheritance; and then Rome became the misstress of the world. Alexandria once had a population of six hundred thousand and the most famous library in the world. Its scientific and learned men have some of them never been approached for intellectual scope and marvelousness of invention. Their names still remain the wonder of mankind.

Modern Egypt, reduced as it is from the dimensions of the Egypt of ancient days, is never- | Spiritualist Camp-Meeting, seventh page.

theless a country of rich resources. In the Nile Valley are some six thousand square miles of highly productive soil, which are cultivated by irrigation. It sustains a population estimated at five and a half millions.* The land is capable of supporting certainly four times that population. The upper Nile region contains an area of a million and a half square miles, and includes a mixed and varied population of some Whatever may be the correct solution of the sixteen millions. Much, if not the most of this has been acquired by conquest within the past a part of that conquest, and it is likely to be a long while before it is opened to trade and consequent civilization. The Khedive, or King, is the appointee of the Sultan of Turkey, who is obliged to pay the latter an annual tribute of \$3,600,000. The late Khedive lavishly contracted debts abroad, amounting to \$40,000,000, and it was to secure the annual interest on this sum upon Egypt an official to collect the revenues for its regular payment.

The whole cause of what at this time threatens to become a fiery conflict, which may engulf in rapidly-spreading conflagration the peace of Europe's various nations, is merely English greed-no more, no less. English speculators have set the whole thing on foot. They advanced immense sums of money to the predecessor of the present Khedive, who was lavishly extravagant and spent large amounts in debauchery and the gratification of his vanity. None of this indebtedness was incurred for the benefit of the Egyptians, and it is natural that they should not like to pay it. Improving their opportunity, the greedy lenders of this money exacted interest at the rate of twelve and fifteen per cent.; and in order to be sure of getting it, they had the influence with their own government to secure the collection of the Egyptian revenues (as above stated) by officials appointed by their government and imposed upon Egypt. This was the best security the indebted Khedive could give, and in fact the only security. But it is to be remembered that the Khedive himself finally had to go, for no other reason than this. The indebtedness, however. remained: and it is chiefly this that has caused the revolt which England alone has taken it upon herself to suppress. It is simply a revolt against oppression, and nothing more can be made of it. Any civilized nation would be held vindicated that should attempt a similar task.

To recapitulate: This is a mere money war, waged by a powerful government against a weak and struggling one, for the forcible collection of money loaned at usurious rates of interest to a ruler who was long since deposed because of this very extravagance against the welfare of his people. Having set him aside, through the Sultan, they are now engaged in a revolt against the payment of his debts.

* A secular contemporary epitomizes in the following vehi "A secular contemporary epitomizes in the following vein concerning the Egypt of to-day; "Egypt proper is a stip of tetritory about 1,600 miles long by 50 miles wine, lying between the Mediterranean and the first Nile catanet contains 5,500,000 people, divided as follows; SetHed Arabs or Fellaheen, 4,500,000; Reitonins, 300,000; Copts, or descendants of the ancient Egyptians, 50,000; Abyssinians, 3 000; Nubbuns and Sondanis (slaves), 45,000; Jews, 20,000; Rajah Greeks, 20,000; Syrians, 7,000; Armenians, 10,000; Europ ans, from 60,000 to 90,000-that is, before they all ran away, "One of the state of the secondary of the secondar

The True Method of Investigation.

Our readers will not fail to peruse with interest the very able and scholarly essay by Richard Wainwright, upon the first page of this issue of the Banner of Light. It is worthy of close and attentive study; and the presentation it gives of the scientific and religious claims of Modern Spiritualism is eminently entitled to the consideration of the thoughtful classes of mind to whom it is the more particularly addressed. The theories it offers are so reasonable, and the deductions therefrom commend themselves so fully and fairly to the intelligence of all, that if considered independent of opinions preconceived to be absolute truths, they will be coincided with. There is one passage that should be in a special manner heeded, not only by those to whom it is addressed, but by all who propose to study the phenomena of Spiritualism. The neglect of pursuing the course prescribed go to upset all at once the assumed sanctity of the | and eventually to charges of fraudulent practices on the part of mediums that might have been avoided had they begun their investigations and studies at the beginning and worked up, instead of at the middle and attempted to work both up and down. Taking the lowest step first and becoming firmly grounded on that, the next and all subsequent ones are easily made, and the student in spiritual things has his house built on a foundation that no winds and storms of persecution, come whence they may, can move or harm. The passage referred to is this:

"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, levita-tion, direct and indirect writing, etc., also an mal magnetism, which appears to be closely al-lied to these occurrences; then, when convinced that these actually occur without trickery, go to the more difficult phenomena."

How to Mesmerize.

In another column will be found the announcement that Prof. J. W. Cadwell-whose years of experience as a mesmerist entitle him in the highest sense to the right of approaching the public attention through the printed pagehas brought out a new volume (which Colby & Rich have on sale) wherein, in compact form, are furnished the most comprehensive and valuable instructions for inquirers into practical Mesmerism yet given to the reading world; combined with which is a record of facts bearing on the truth of Spiritualism, which truth Prof. C. avows in the most pronounced fashion. Allen Putnam, Esq., and other excellent judges have already pronounced the book to be the best of its kind which has ever fallen under their attention. It is a brochure whose circulation among skeptics would accomplish effective missionary service; and one which Spiritualist mediums, also, will find on perusal to be of great value to them.

W. C. Smalstig, Springfield, Mo., writes, wishing to be placed in the way of securing a medium to come to that locality. He prefers a materializing instrument, but if one is not available would like one for independent slate-writing. Reliable parties desiring to visit Springfield, and possessing the medial developments (either order) which he mentions can address him, as to terms, etc., as above.

The Spiritual Offering refers to the recent article of Mr. A. E. Newton in the Banner of Light as "giving proofs positive of the wonderful medium powers of Mrs. Hull, her unsullied reputation as a woman, and the high esteem in which she is held by all."

Read the notice of the Lake Champlain

Dr. Wilder on the Neoplatonists.

On the evening of Monday, Aug. 7th, Dr. Alexander Wilder lectured before the Concord (Mass.) School of Philosophy upon the Alexandrian Neoplatonists. The school can be traced to Ammonias Sakkas, who held that the wisdom, or wisdom-religion, of the ancients had the truth of the earliest faith of the world. attack, the first three having come upon him at short Plotinus was the noblest disciple of the new school. Aristotle did not satisfy him. He wanted a philosophy which was a worship. After him came Longinus, then Porphyry, then In the Alexandrian constellation, till cut off by her atrocious murder; then Proklos, the last great light in the Alexandrian constellation, till cut off by her atrocious murder; then Proklos, the last great light of the school. It was closed by Justicial to the school. tinian. But that was not the end of the philos ophy. Individuals and groups through the Middle Ages in various parts of Europe cher-ished the Platonic doctrines. The school comished the Patonic doctrines. The school comprised the leading characteristics of the different schools of the world. All the philosophers of the ancients were familiar with the secret rites, which were related to ideas of God, the soul, immortality, the truth and the mode of life. There is mystery in the Christian religion. Paul said he spoke the hidden wisdom to the perfect alone. The ancient teachers regarded the classics and sacred literature as allegorical. Porphyry treated the works of Homer as having an internal soul. Philo inter-

preted the works of Moses in the same way. Paul declared the exodus of the Israelites to consist of types, and that the story of Abraham and his two sons was an allegory. The early fathers of the Church—Clement, Origon and Augustine—explain the Scriptures in the same manner. Maimonides, a Jewish theologian, di-rected the person who had discovered the true meaning of the first part of the book of Genesis to be careful not to divulge it, and Josephus describes it as written after a philosophic manner, in a decent allegory. Swedenborg had abundant examples, as well as argument, for the doctrine of correspondence. Indeed, it would Scriptures is an innovation. According to the doctrine taught alike by the apostle and the philosopher, this visible universe was the shadow of the delty. The Alexandrian philosophers acknowledged the one God who abides in eternity. The Egyptians recognized him as the Concealed One. Porphyry says that the most ancient worship was that of the Mithras. In the Babylonian theology the Mithras symbol is a sphere, or luminous globe, with a representa-tion of one standing in the sun. He was the god of truth, and liars were smitten by him

Dr. Wilder then spoke of states of trance or cestasy which were known among the ancients. Plotinus frequently raised himself, by his conceptions, to a great height of cestasy, doing this by an ineffable energy and not by potency. Paul says that he knew one caught up into the third heavens who heard things not lawful for a man to uttor. A similar vicine is described in the neavens who heard things not havin for a man to utter. A similar vision is described in the book of Daniel. This peculiar phenomenon is a historical fact, a psychological fact, and one which no intelligent mind can deny. Every religious faith, every world-religion has had at its beginning numerous facts and occurrences of this kind. It has been said that the Alexandrian Platonists brought God down to man, but they rather elevated man to the Deity.

"A Token of Death."

The Herald, of this city, for Aug. 3d, contains the following, which is credited to a Plymouth (Eng.) correspondent:

"On Tuesday evening, a young man, residing at Devonport, called upon the editor of a local paper and begged to be informed if any telegrams had been received giving the names of Englishmen killed during the day in Alexandria. He was informed that no such message had been received. He mentioned that during the afternoon the methor and wife for retry efficient. afternoon the mother and wife of a petty officer named Revington, serving in Alexandria, had what they regarded as a token of his death.' They were sitting together in their house when they heard, or thought, they heard, the voice of he absent son and husband say Mother the absent son and massand say motion times. With forebodings upon them, the brother was dispatched to the nearest newspaper office, with the result indicated. On Wednesday the relatives of Mr. Revington received a tele gram from the Admiralty to the effect that he was shot in the streets of Alexandria on Tuesday while serving on police duty.

Lake Cassadaga Camp-Meeting.

We learn that the interest is increasing in regard to the excursion by the Spiritualists of Cleveland to Lake Cassadaga camp-meeting, to which we have before alluded, and encouraging reports come in from Mantua Station, Garrettsville, Alliance, Akron, Ravenna and other points along the line of the N. Y., P. and O. Railroad, from those who intend to join the excursion. Tickets for the round trip from Cleveland are to be had at the low price of \$4. The party will leave Cleveland Thursday, August 24th, returning the following Monday.

The first general meeting of the recenty established Society for Psychical Research was held at Willis Rooms, King street, St. James, London, on the afternoon of July 17th, an account of the proceedings at which, mainly the reading by Prof. Barrett of a report of a 19th. During their stay they will be located on committee appointed to investigate the phenomenon of thought-reading, occupies a large portion of Light of the 22d ult.

The Gardiner (Me.) Home Journal copies in full the spirit messages of Mrs. MERCY WHEELER and FERNANDO SWAIN, and the Milford (Mass.) Journal does the same regarding those of M. A. BLUNT and A. C. MAYnew of that place—these communications having been originally given at the Banner of Light Public Free Circle-Room, and published in our fourth page Department.

Mrs. Nosworthy, daughter of the ascended George Thompson, delivered two lectures in Belper, England, July 9th, upon Spiritualism, what it is, and its uses and advantages. A correspondent of Light says: "The fair lecturer handled the subjects in a clear and precise manner, evidently giving great satisfaction to those who listened to her.

Rev. Mr. Eldridge, of Turner's Falls, Mass., exercised his alleged intellect Sunday week in a sermon on Spiritualism. Report has it that he maligned the Lake Pleasant camp and its visitors. Mr. Eldridge has a good deal to learn. His indiscriminate denunciations, we are informed, created great dissatisfaction among his own church-members.

The Boston Herald of the 7th makes pleasant and appreciative mention of the discourse delivered on Sunday last at Lake Pleasant by Cephas B. Lynn, who took for his theme on that occason, "Unity or Chaos." The Herald styles Mr. Lynn "the Ingersoll of the spiritualistic platform."

Miss Wood has been giving very satisfactory materializing séances in the presence of a circle of members of the Central Association of Spiritualists in London. The conditions were such as to preclude all possibility of the forms that appeared being other than they purported to be.

The Melbourne Harbinger of Light for June 1st is filled with excellent reading-matter. It is the very best foreign periodical in the English language, devoted to Spiritualism, with which we exchange.

Passed to the Higher-Life.

Charles E. Jenkins, Esq , closed his active andfuseful earthly career on Tuesday night, Aug. 1st, 1882, at his residence 44 Chester Square, Boston, at the age of 65 years. On Sunday, July 23d, after having returned home from a call on some friends in Worcester square, he was overcome by a stroke of paralysis, and remained unconscious until his death. This was his fourth intervals some three or four years ago. Mr. Jenkins was one of our best known citizens. Two years' service in the Board of Aldermen in 1870-71 brought him into pleasant relations with a large number of our citizens, who found him an approachable and efficient official, who held his position as a public trust to be administered for the benefit of the people. He was ever courteous, yet firm, warmly cooperating with his associates in promoting all good schemes, but firm and unyielding in his opposition to measures of doubtful utility. He was Chairing of the Board during his last year of service, and his name, had he been willing, would have been prominently used in connection with the Mayoralty. After his official services terminated he made a tour abroad. and returned shortly after the great fire. Mr. Jenkins was a native of Schuate, and came to Boston when quite young, and subsequently, as a member of the firm of Bailey & Jenkins, engaged largely in building. The agreeable business relations with Mr. Balley have continued ever since, but some years ago the firm became interested in manufactures, and then embarked in the wool business. Mr. Jenkins was at one time Vice President of the Massachusetts Charitable Mechanic Association, a position which he resigned before the expiration of his term, owing to ill health. The Journal truly remarks: "The posses sion of a remarkably genial temperament made his presence always welcome. He was faithful to every trust, and he leaves to his widow and friends the memory of a character that was without reproach."

Many years ago, Mr. Jenkins's liberal mind led him to investigate the truth of the Spiritual Philosophy; and after giving the subject his shrewd and serious attention for some time, he became fully convinced of the fact of spirit communion, and was ever ready to give his reasons for such belief. He was one of the projectors and a liberal contributor to the support of the Music Hall Spiritualist Meetings. His generosity was unstinted to the deserving poor.

Materialization, or the appearance of those who have passed the change called 'death," in a form visible to those who have not, is the grand basic truth upon which has always rested man's knowledge of immortality. Says Epes Sargent, in his invaluable work. "The Scientific Basis," Christianity "did not spring from the decisions of councils, from the interpretations of students, from the dictation of majorities, from any dogma relative to vicarious atonement, the Tripity, or the nature of salvation. It was born of a knowledge that the Jesus whom they had known and conversed with had reappeared to certain disciples and friends after his crucifixion, and thus given them the assurance and the palpable proof of his own immortality, and indirectly of theirs. .. The fact of Christ's reappearance was the cardinal doctrine of the early Christians, their common faith and hope."

Correspondents from various parts of the United States assure us weekly of the high regard in which the Banner of Light is held by them. We publish several of these kindly communications in other parts of the present issue and are grateful to these patrons (and all others) who have thus expressed themselves. We trust the friends everywhere will endeavor to do us the added kindness of striving to increase our subscription list should an opportunity present itself to them.

What a Spiritualist has seen of Egypt may be found recorded in the popular book of Dr. J. M. Peebles, "TRAVELS AROUND THE WORLD," of which Dr. E. S. Walker, of Cincinnati, in a note to the author, recently said: "I cannot remember when I have read anything more interesting or in which I took a deeper interest than in this book: it ought to be in the library of every Spiritualist in the land."

Ko J. V. Aldrich, Vineland, N. J., writes: "I look upon the Message Department of the Banner of Light as one of its most valuable features, and hope it will be retained so long as the bright folds of the Banner wave over the land: and may this be until all know the truth, and learn to do right and deal justly with one another."

We regret to learn that Ed. S. Wheeler, of Philadelphia, Pa., whose name is so widely and favorably known among Spiritualists in all parts of the United States, is at present prostrated by serious illness at Onset Bay Camp.

Mr. J. B. Hatch and wife, together with C. Frank Rand and wife, of the Shawmut Lyceum, Boston, will visit Lake Pleasant on the Denton street, Highlands.

A. E. Doty writes from Ilion, N. Y.: No reading matter affords me more real pleasure than that in the Message Department of the Banner of Light."

Prof. J. W. Cadwell, the mesmerist, is now at the Onset Bay Camp.

Movements of Lecturers and Mediums [Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. Amelia H. Colby was to lecture at North Clarendon, N. Y., on the first Sunday of August. She speaks in Johnson's Creek the second Sunday; Lockport the third Sunday; the last week of the month she will attend the Cassadaga Camp meeting. The month of September she will be at Pittsburgh, Pa., at which place during that month she will reply to correspondents. On account of the poor health of Mrs. O. K. Smith she will be obliged to travel alone for the present, much to her own regret as well as that of her many friends.

A. W. S. Rothermel will remain at Cassadaga Lake, New York, during the continuance of the camping

Frank T. Ripley is ready for engagements to speak and give tests at once on his way to Wisconsin. All letters to be addressed to him care of Charles R. Miller, 15 Willoughby Avenue, Brooklyn, N. Y. His terms are reasonable.

Anna Kimball was to speak in Denver, Col., on Sun day, August 6th.

Capt. H. H. Brown will probably be at the Burling ton, Vt., Camp soon after Sept. 1st. He will be at the State Convention at Montpeller, Sept. 22d, 23d, 24th. He would like engagements for the rest of September, anywhere on any route between these points and New York City or Boston. He has purposely refrained 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 fill Aug. 27th, Neshaminy Camp, Oakford, Pa., After that, care of M. Rathbun, Esq., 453 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.

BRIEF PARAGRAPHS. A POINTER FOR THE RESTLESS.

If you sleeplessly toss on your pillow And long for a space of repose, Just be still as a tomb or a willow, And think of the end of your nose. And think of the end of your nose.

See that never a thought goes to wander,
While softly your eyelids you close;
And be sure that but one thing you ponder—
Keep your mind on the end of your nose!
—[Louisville Courier-Journal,

But should then a fly or a "skeeter" Advance to break your repose, And plant both himself and his baggage In force on the end of your nose-

Just give him a gentle reminder. Though you have to resort unto blows; There's no place on earth so dangerous To him as the end of your nose.

To be "thirsty" is not the right way to say it now that technical terms are fashionable. To "suffer from polydipsia" is the correct thing.

Boiled Rice, Georgia Style, — Pick over the rice, wash it until the water is clear, put it into salted boiling water, allowing a quart of water to each cupful of rice; boil it twelve minutes rapidly; then drain off the water and set the saucepan containing the rice, uncovered, in the oven for ten minutes. The rice will be dry and the grains separate. If the rice is liked better done it must be cooked a little longer.—The Industrial South.

Politicians are recommended to employ onelegged men to stump the States about election

The recent marriage of a Mr. Diamond to a Miss Ruby was considered a very brilliant affair. Result: In due time the little Rubies will be classed as Diamonds.

The land of the Pharaohs is being once more overrun by frogs-John Bull-frogs this time.

When a man has a sensible wife he always behaves well in company, says an exchange, which is proof, if proof is needed, that woman is the superior of man. And we have no doubt upon the subject. She is.

There is a "Young Ladies' Society" in California for the prevention of bad taste. There ought to be a similar one in Boston, the Cochitnate water-drinkers think.

The John Bulls are a shrewd set. They beat the Yankees all hollow in this respect. They are bound to hold on to the "Almighty Dollar" at all hazards, even if they have to run all their paupers out of the country.

Scandal-mongers are now traveling about the country seeking whom they may devour.

recovered, the newspapers always report "the body of a man found dead," etc. Now if the body is all there is of a man, whether alive or dead, as the Investigator alleges, what sense is there in the expression quoted?

than it was in Boston.

steady labor of over three years, has just completed his remarkable book "The Lincoln Memorial Album-Immortelles," being an album of opinions touching the life, personal recollections and public services of Abraham Lincoln. It is a book of nearly six hundred octavo pages.

Though croup and colle and kerosene,
And cramps in the water when bathing unseen,
And watermelons and apples green.
Of their wonted mission have missed all,
There is still this perfect certainty given.
To the averace youngster of six or seven,
Who yearns to find a short cut to heaven: Let him go and get a toy pistol!

—Vandyke Brown.

Mr. Gray, of New York City, a Spiritualist, has leased the Osborne House, Saratoga Springs, for the season of 1882.

Yes, it was a bouncer. It weighed eleven pounds. A very pretty name, too. What do you think of that, Bro. Mac.? If you do n't believe it, ask Bro. H.

Politicians are talking so much about "platforms" and "planks" that one would think by reading their newspapers that all the lumber in the country was being called into requisition. Perhaps it is.

Beef and butter are more plenty, and of good quality, at slightly lower prices, and potatoes are no longer luxuries, too high for the purse of the workingman and his family.

The body of Miss Fanny Parnell has been embalmed, and will be removed to Ireland for interment, under the direction of the Philadelphia Central Union Land League.

The management of the new railroad by Saratoga Lake have issued excursion tickets from Saratoga Springs to Lake Pleasant and return, the price being \$3,25 each, and the tickets being good for ten days from date.

In Egypt Arabi's forces are said to be increasing; at a meeting recently held in Cairo, composed of prominent Egyptian leaders, his course was sustained. British troops are daily arriving. The European powers are showing evident distrust-and Russia especially marked hostility-regarding the English policy. Aside from skirmishes between outposts and reconnoitreing parties, nothing of note has transpired since our last.

Lucy Hooper is writing about "conjugal escapades," whatever that may mean.

The most disastrous fire experienced by the city of Gardiner, Me., occurred on the evening of last Monday, August 7th. It originated in a planing-mill on Bridge street, thence passed to a cluster of manufactories, saw-mills and foundries. A high wind then set in, driving the flame into streets occupied by tenement-houses, their inflammable nature and the protracted drought causing them to be destroyed with great rapidity. Twenty acres were burned over; sixty dwelling-houses and all the factories on the lower dam on the Cobbosse stream swept away. Two persons are said to have been killed; the value of property lost is estimated to be \$200,000, and nearly 500 men are thrown out of employment.

It is proposed to light up the White Mountains by placing an electric flame of 36,000 candle power on the top of Mount Washington.

Forty-two million gallons of Cochituate water were used daily during the heated term in this

We received last week a dainty white box containing a generous piece of wedding cake, and a card inscribed as follows: "Col. & Mrs. Chamberlain. Mattie A. Houghton." We thank the donors, and wish them every happiness on the voyage of life.

The earth passes through what has been named the August meteor zone, on the 9th, 10th and 11th of this month, on which dates fine meteoric displays may be expected.

The Spiritualist Camp at Niantic. To the Editor of the Banner of Light:

One of the most attractive places that it has been our good fortune to arrive at in our perambulations away from the busy, dusty haunts of men, is the Spiritualist Camp at Niantic, Conn. Its situation upon the Shore Line Railroad, about one mile from Crescent Beach, in a beautiful grove of pines, with open fields on either side, and nearly surrounded by the romantic river from which the adloining village takes its name, makes it indeed a place easy of access and of rest and recuperation for overburdened and of rest and recuperation for overburdened and exhausted physical and spiritual conditions. The sea breezes, the fragrant groves, the refreshing shades, the avenues and streets with their gaily decorated cottages and white tents, together with the beauty and grace wandering amidst them, and the constant expectation of some new pleasure, fairly fill the soul with unuterable joys.

If you the west side of the grounds, in a grove.

Upon the west side of the grounds, in a grove whose beautiful foliage is charming to all lovers of nature, are two amphitheatres, so regular in their formation as to render the works of In in their formation as to render the works of man superfluous. In the largest of these is an artistically-constructed stand for speakers, with comfortable seats for several thousand people. Near by is a well, from which unceasingly flows Nature's beverage in copious, cold, refreshing draughts. The managers of the Association have not been unmindful of the wants and necessities of the campers and their guests. Far out into the vives to a nice of sufficient distinct of the campers and their guests. and necessities of the campers and their guests. Far out into the river is a pier of sufficient dimensions and strength to receive the passengers and freight of the largest river-boats. An elegantly appointed and commodious steamer plies from the camp to the many interesting points upon the Niantic, making short excursions unrivalled for the pleasures they convey. If there is one thing more than another to boast of in a spot with so many attractions, it is the pavillon; in size, architectural beauty, and commodiousness, it has no superior at any of the summer resorts. Skating and dancing to the delightful music of Chapman's orchestra is the order of every day and evening; the

to the delightful music of Chapman's orchestral is the order of every day and evening; the throngs of beautiful girls in their summer costumes, gliding gracefully over the floors in the dance or on the rollers, is a scene almost as enchanting as we read of in fairy tales. In the upper story of the pavilion are ample accommodations for transient visitors, or those otherwise unprovided for, and upon the main floor is a refreshment saloon whose rates are reasonable. That important feature of the camp, the dining-room is under the management of that able. That important feature of the camp, the dining-room, is under the management of that accomplished gentleman and caterer. Georgo A. Chaffee, and his estimable wife, of Middletown. At their table may be obtained anything the markets afford, in such style and at such prices as create surprise and excite the gratitude of all who partake thereof. In close proximity to the payillon is a large field devoted to base ball play, practice and rifle shooting, croquet, etc.

ing, croquet, etc.

From the above it must be evident to all your readers that the Spiritualist Camp at Niantic is a very desirable place to visit and abide at.
We would like to mention at length the lecturers When a person is drowned, and his remains recovered, the newspapers always report "the body of a man found dead," etc. Now if the body is all there is of a man, whether alive or dead, as the Investigator alleges, what sense is there in the expression quoted?

It was cooler in New Orleans during July than it was in Boston.

Osborn H. Oldroyd, of Springfield, Ill., after a steady labor of over three years, has just completed his remarkable book "The Lincoln Methods and the state of the season thus far, and the amplificant to accommodate the audiences assembled to hear him.

We would like to mention at length the lecturers who have been and are yet to come here, but such space for and are yet to come here, but such space for and are yet to come here, but such it is name of the speakers, as they are of such eminence as to need no comment from our pen. Such speakers as Cephas B. Lynn, J. Frank Baxter and Mrs. R. Shepard-Lillie upon any platform is a guaranty of utterances distinguished by sound philosophy, reason and eloquence. Last Friday and Sunday, Aug. 4th and 6th, Geo. H. Geer, Esq., of Michigan, occupied the rostrem forencon, afternoon and evening, and it is no exaggeration to say that it was the event of the season thus far, and the amphiticant to accommodate the audiences assembled to hear him. bled to hear him. ZENAS.

Cassadaga Lake Camp-Meeting.

The sessions at this point are attracting large audiences. A correspondent under date of Aug. 3d writes: "Our meeting is very success ful. Hudson and Emma Tuttle, G. B. Stebbins, G. H. Green, O. P. Kellogg, G. H. Geer, Lyman C. Howe, and other speakers are present. The interest in the Lyceum work is constantly increasing, and Thomas Lees and his sister Tillie are receiving thanks from all quarters for the work which they have done among the little ones. We are confident that the meeting this year will be a glorious success."

Another correspondent forwards the appendevening (4th), under the conductorship of Thos Lees, of Cleveland, assisted by Tillie II. Lees and Hattie Myers. It was a marked success. The first Sunday session was held the 5th. This is a new departure in camp-meetings and is considered a step in the right direction."

W. J. Colville's Services.

W. J. Colville's Services.

On the evenings of Monday and Tuesday, July 31st and Aug. 1st, Mr. Colville addressed very large and appreciative audiences, under influence of his spirit-guides, in the beautiful parlors of the residence of Mr. H. W. Smith, of Greenwich, Mass. About seventy-five persons were present each evening, many of them having traveled several miles to attend the meetings. On Monday evening a distinguished gentleman, one of the selectmen of the town, requested Mr. Colville's guides to lecture on "The Fall of Man." For an hour and a quarter a stream of eloquence was outpoured upon this abstruse question. Profound allusions were made to the ancient faiths of the world on this subject, showing great knowledge of history and philosophy. The ground taken by the controlling intelligence was that which, in perfect harmony with modern ideas of evolution, takes into consideration the spiritual or moral, as well as the physical side of this fascinating subject. According to Mr. Colville's inspirers, every soul needs the sum total of earthly discipline to unfold its boundless capacities, and thus every fall is in reality an experiment which, even though seemingly a failure, is really a step toward success. The absolute control of matter by spirit was insisted upon as constituting the eventual attainment of the human spirit. The speaker considered Adam historically as the progenitor of Israel only, not of all races of mankind, while insisting particularly upon the allegorical nature of the second account of creation given in Genesis.

As many church-members were present the

races of mankind, while insisting particularly upon the allegorical nature of the second account of creation given in Genesis.

As many church-members were present the lecture gave rise to considerable after-discussion, and thus on Tuesday questions came thick and fast upon the future life and the nature of its rewards and penalties. A great number of highly interesting questions were answered on the second evening in a most satisfactory manner. One very pleasing feature of the exercises was the improvisation of poetry by "Winoona," Mr. Colville's brilliant improvisatice, who not only gave a number of poems on subjects chosen by the audience, but also individually favored several of the audience with personal tributes conveying symbolic names. The rooms were beautifully decorated with choice flowers, and the exercises diversified with fine music. Mr. Colville's lectures and receptions at Lake Pleasant, Sunday, July 30th, and Wednesday, August 2d, were sources of delight to campers and visitors. On his way from Lake Pleasant to Onset Bay he lectured in Townsend, Mass., Thursday, August 3d. He spoke at Onset Bay August 5th and 6th, and went from there to Niantic, where he is now fulfilling an engagement. He lectures in Chicago, Sundays, August 20th and 27th, and intermediate days; from thence he goes to Quebec, Canada, taking his departure for England from that city September 2d. He will be open to engagements in England on and after Sunday, September 17th. He will remain in England three months certainly, but probably no longer. Correspondents are requested to address him at 30 Worcester Square, Boston.

Dr. A. S. Hayward, of Boston, the celebrated magnetic healer, so well known by many citizens here for some twelve years past, is now making his annual visit to Saratoza, and may be found at the Empire Hotel, Front street. Persons having nervous or chronic diseases should consult him by all means.—The Saratoga (N. Y.) Sentinel.

The state of the s

Meetings in Newbury, N. H.

Mr. Geo. A. Fuller, of Dover, Mass., ad-lressed a select audience Saturday evening, August 5th, at the residence of Mr. V. C. dressed a select audience Saturday evening, August 5th, at the residence of Mr. V. C. Brockway upon the "Religion of Spiritualism."

Sunday, August 6th, was a lettely day; old Sunapee Lake never looked more lovely than then. At 1030 A. M. a good audience had assembled on the old camp ground at Blodgett's Landing. Mr. Fuller gave a spirited address on "Religious Progress." In the afternoon the audience was even larger, and Mr. Fuller discoursed upon "The Evidences offered by Spiritualism to prove the Immortality of the Soul."

Mr. Blodgett has done a good deal for Spiritualism during the past five years. His grove

Mr. Blodgett has done a good deal for Spirit-ualism during the past five years. His grove and buildings have always been given free of charge whenever the Spiritualists of New Hampshire have seen fit to hold meetings in that vicinity. He has made many improve-ments since last season, and in conjunction with the other officers will do everything in his power to make the camp-meeting to be held

power to make the camp-meeting to be held there in September a perfect success.

There are many beautiful resorts around Lake Sunapee. Liberty Island, owned by Mr. and Mrs. E. B. Craddock, of Concord, N. H., has been fitted up especially for meetings.

Mrs. S. B. Woods-Craddock lectures in her grove upon this island upon the subject of Stitution. Spiritualism every Sunday morning at 10:30. She also holds circles and gives private sittings. We understand from parties who have visited

her that her tests are very satisfactory.

Mr. Fuller will lecture next Sunday, August 13th, at West Randolph, Vt.

A Heredity Convention at Wicket's Island Home.

The second anniversary of the establishment of this Home will be held August 15th. A Convention will be held at the Island from the 14th until the 23d inst. The object of this Convention is to discuss the great and very important question of "Endeavoring to reform the world through a more enlightened motherhood."

Cars leave the Old Colony Depot in Boston for Onset Station. Carriages take passengers to the wharf, where a small steamer will convey them to the Island. Address

DR. ABRIE E. CUTTER,

East Wareham, Mass., Onset Bay.

Mr. Walter Howell's Farewell, and Departure from England to the Unit-

ed States of America. Fo the Editor of the Banner of Light, and the Spiritualists of America :

Sirs and Brethren: The name of WALTER How-ELL, trance medium, may be somewhat new and unknown to most of the friends in the great field of spiritual labor on the western side of the Atlantic. It will

known to most of the friends in the great field of spiritual labor on the western side of the Atlantic. It will, however, we venture to hope, before long become as one of the "household words" in your very midst.

At a meeting convened by friends of Spiritualism in Manchester, it was decided that we send you a friendly greeting, with the hope that this medium may receive at your hands a share of your patronage, but in accordance with his deserts, and no more.

Intuitively we feel safe in leaving him with you, and wish him a hearty God speed among the community of people whose first-formed nequandance he is now about to make, feeling assured our confidence will not be misplaced.

Mr. Howell occupies a peculiar—we might say very peculiar—position. Born without, or almost without the power of vision, his chances for learning were of such a scant character, that had it not been for an interior faculty his avenues for the getting of information would have been indeed limited. The higher inteligences have, however, utilized this otherwise weak and feeble instrument, and brought him out under their own auspices, presenting him to the world as a grand embodiment of spirit power.

We believe he will make his mark on the platform of American Spiritualism, leaving his "footprints on the sands of time," passing from yourn due season to other fields of labor which his guides have mapped out for him. We trust he will receive at the leughs of the friends in America a greeting equal to the farewell friendships which have so cordially been given him on our leaves-taking.

He sails in the Hyoming, of the "Guion Line," on Saturday, July 20th, and hopes to reach New York on our about the 8th of August.

We are, dear friends in the cause of progressive spiritual truth, Yours very fraterendily.

I. THEMPSON, Chairman,

83 Chapel street, Saiford, Manchester, Eng.,

WILLIAM GOODALL, Fleedo.,

H. Ross, Assistant.

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

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

"ROUGHON RATS." Ask druggists for it. Clears out rats, mice, roaches, bed-bugs, vermin.

Lake Champlain Aptricalist Camp-Meeting.

Lake Champlain Spir trailed Camp-Meeting.

To be held at Queen City Park, Burlington, Vi., under the an plees of the Forest City Park Association. Commencing Aug. 21st, and continuing until Sept. 1th, 1882.

This Association have spared no pains or expense to inaugurate a truly list-class Camp-Meeting in this State. They be two already secured some of the myst talented and popular speakers of the land. Among those engaged are the well-known and justly popular Dr. H. B. Storer, of Boston, Mass.; Dr. H. P. Fairfield, Worrester, Mass.; George A. Fuller, Dover, Mass.; J. D. Stiles, Weymouth, Mass, Miss Jennie B. Hagan, South Royalton, V.; Mrs. Famile Davis Smith, Brandon, Vt.; Mrs. Emma Pant, Stowe, Vt.; Mrs. Albertson, Boston; A. E. Stanley, Ledecster, Vt.; George A. Severance, Tumbridge, Vt.; Mrs. Morse-Baker, Granville, N. Y. It is also expected that Capt. II. H. Brown, W. J. Colville and other eminent and distinguished speakers will be present.

Some of the best test, musleal, independent state-writing and materializing meditims will be present and give tests and scances during the entire meeting. Among the number are the truly wonderful J. D. Stiles and Gertrude B. Howard.

There will be two or three addresses from the grand stand on each day, preceded by conference meetings, in erspersed with songs and ducts from the choir and musle by the band. Arrangements have been made with the Rairoad and Steamboat Company and with the Captain of the new steamer Reindeer for one or more grand excursions on the lake during this camp. Meeting to face one way.

Alsocarrangements have been made with the Rairoad and Steamboat Company and with the Captain of the new steamer Reindeer for one or more grand excursions on the lake during the Camp. Meeting at great excursions on the lake during the Camp. Meeting at presence of the part of the may steam of the may speaker can be heard by all. Paul Brothers' Orchestra and Company and with the Captain of the new steamer Reindeer for one or more grand excursions on the lake of the park

gradually falling until meeting the waters of the lake, combind to render it one of the most perfect of Nature's retreats.

Those wishing to secure lots or tents, and have them ready for occupancy, should notify S. N. Gould, West Randolph, VI.

Committee on Tents and Grounds: Dr. S. N. Gould, West Randolph, VI.; A. D. Rood, Essex Junction, VI.; A. E. Lamb, West Randolph, VI. Transportation: Dr. E. A. Smith, Brandon, VI.; B. F. Rugg, St. Albans, VI.; Newman Weeks, Rutland, VI. Speakers sind Music; George A. Smith, Plover, Mass.: Dr. S. N. Gould, Dr. E. A. Smith, Police, Lights and Sanitary; Dr. S. N. Gould, Dr. E. A. Smith, Police, Lights and Sanitary; Dr. S. N. Gould. Directors: Dr. E. A. Smith, A. D. Rood, Dr. G. S. Brunson, A. F. Hubbard, Dr. S. N. Gould, Lucius Webb, A. E. Lamb, Mrs. E. N. Shaw, Mrs. F. E. Benley, Dr. E. A. Smith, President. Dr. S. N. Gould, Dr. E. A. Smith, President. Dr. S. N. Gould, Geo. A. Fuller, Lucius Webb, Merc. Presidents. O. G. Brudber, Secretary.

East Barnard, VI. A. F. Hubbard, Treasurer.

The Annual State Camp-Meeting
Of the Kansas Liberal Union will begin on Sunday, Aug.
27th, and continue till and close on Sept. 4th. 1882, at Busmarrk Grove, Lawrence, Kansas. Good speakers from a
distance and music are engaged. Good accommodations on
the grounds and in the city, and ampe facilities for boatriding on the broad, beautiful and still waters of Kaw River, above the dam; and all at reasonable lates. All inquiries
concerning the Bismarck meeting will be cheerfully answered by
Annie L. Diggs, Secretary.
Come one, come all,
Lawrence, Kan. The Annual State Camp-Meeting

Spiritualist Meetings in Boston.

Engle Hall. - Spiritual Meetings are held at this hall, 516 Washington street, corner of Essex, every Sunday, at 19% A. M. and 2% and 7% Plen Cobb, Speaker and Conductor. Meetings also held Wednesday attempons at

Harmony Hall, 34 Essex Street (1st flight), -- Spirunal meetings in this new and beautiful had every Sunday, at 165 A. M. and 2% and 75 P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental musle provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society Mrs. F. O. Hyzer, permanent speaker—bolds services at Everett Hatt, ass Futton street, between Smith street and Gadatin Place, every Samday, at 105 A. M. and 75 P. M. Seats free to all. Children's Progressive Lyceum meets at a o'clock P. M. Conference meetings—d. Dayld Chalman—swey Saturday evening, at 80 clock, H. W. Benedict, President. Brooklyn Spiritual Fraternity, Smalay services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 75 P. M. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute. All the spiritual pa-jers for sale at allow meetings. S. B. Nichols, President, The Eastern District Spiritum Conference meets every Monday evening at Commission Processing at

or) Monday evening at Composite Room, 4th street, corner wib 2d street, at 75. Charles B. Miller, President; W. B. Coffin. Secretary. Spiritualist Meetings in New York.

The Flest Society of Spiritualists holds meetings wery Sunday in Republican Hag 55 West 33d street at 10³ A. M. and 73 p. M. Henry J. Newton, President; Hen-ry Van Glider, Secretary. The Independent Association of Spiritualists and Liberats bold public meetings every studing norming at Frobisher Hall, 23 East 14th street, Speakers engaged: Mrs, Suste Wills Fletcher, for proteology Mr, J. Wilham Fletcher, for December, who will give tests of spirit presence after each lecture. The Banner of Light is on sale at all our meetings. Alfred Weldon, President.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent linertions on the seventh page, and filteen cents for every insertion on the eleventh page.

Marketion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Fayments in all cases in salvance,

Agreeteolypes or Cuts will not be inserted.

43° Advertisements to be renewed at continued rates must be left at our Office before 12 M, on Saturday, a week in advance of the date where on they are to appear.

SPECIAL NOTICES.

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

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise ment in another column. A.5.

J. V. Mansfield, TEST MEDIUM, answers scaled letters, at 100 West 56th street, New York, Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.1.

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of the worst forms of this certified decays have been quickly r fieved, and in a short thore PERFECTLY CURED.

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KIDNEY-WORT DR. COLLINS'S

PAINLESS OPIUM ANTIDOTE

TENTIMONIAL.

Dr. S. R. Colling, La Porte, Ind. :

DEAR SIR:-By request 1 send you these lines, stating my case and adding my testimony in favor of your opium cure. For three years I was in the habit of using morph ne hypodermically. I commenced by taking about ten drop each day, for a pain in my back. The prescription was as fol-lows: Sulphate morphia, 10 grains; soft water, one onnice mix. When dissolved, I used it by putting it under the skin in my right arm over the delioid muscle. It began to grow on me, until 1 took two drachms and fifteen grains to the ounce of water before it would begin to feel right again. Finally, I became alarmed about my condition, sent to Dr. S. B. Collins for medicine, have taken it as directed, and can say am myself again. To his treatment I give thanks and t my Creator for health regained. I have not used morphing hypodermically, or otherwise, since last May. Feel better all the time. Please receive my thanks. Aug. 12.

WM. COBEL, M. D.

PARIS, 1878.

more economical. It is deli-clous, nourishing, strength-

ening, easily digested, and admirably adapted for inva-

llids as well as for persons in

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Feb. 18. -24wis

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Aug. 12. -4w. MRS. J. F. FOSS.

PSYCHOMETRY.

POWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed

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The theme of the author is growth from the lowest to the highest, and the crowning destiny, the spheres beyond, through individual wisdom, byc and charity.

The meral and religious proceepls of the book cannot fall testifice a responsive chord in every carnest and thoughtful mand without regard to latth, receiver seet; and its destribes are so attractive that they can hardly lai to leave an impression good upon the inflot, however skeptical. It effectually puts to silence the cry that the doctrines of time Spiritonism in any way, can lead to humotality. On the constray, it shows the grand evulvation and spill real growth that must attend a right under landing or the Spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual Phenomena and the relations of this would to the spiritual phenomena and the relations of this would to the spiritual phenomena and the relations of this would to the spiritual phenomena and the relations of the work and the relations of the work and the rel

Phenomena and the relations of this worm to the spheries beyond.

In its development, theory it advocates the idea that souls are transmigrated until they arrive at a point where they are spiritually so issuetaining, then they are transmitted from parent to child as are the bodies, and become self-sustaining in a spiritual body at the dissolution of the

tion parent to chim as are the substantial of the carthy.

The author claims to be en rapport with the spirit of John Howard, who guides him through circles and spheres of spirit-file, interviews some of the Indiatiants, who relate their past history and experience, giving the bearings of acts and conditions, in their rounce flives upon the trespiritual progress, the hindrances to their advancement, and the surrewards of right fiving. In the uncrining law of compensation it reconcles the extinct the good, and undicates the ways of God to man.

The last is lift hierviewed is George Washington, who speaks as a philanthrousis rather than as a particut. He makes a thrilling plea tor peace and gives a scattle g relates to the war-spirit, opposes capital punishment, advocates the election of Federal officers by the people of each locality, in order to save from Jeogardy the life of the President, on whom the responsibility of appointments rest, The two following verses could be seen:

"The right is but the shadow of the day,"

"The right is but the shadow of the day,"

"The fight is but the shadow of the day."

Howing verses end the poem;

'The night is but the shadow of the day,
The tempost brings the arra purer caim,
Redind the darkened clouds the sunbeams play;
The dew-drop is the linage of the say;
Man's power the product of a mighty arm,
An integration of eternity;
Now back to earth with strength of will renewed,
I wait to hear the boatman's mullied eat,
And trusting that the scenes in vision viewed
I may review, upon this truth I rest
To evil's problem solve, and ask no more;
E crual Love and Wisdom knoweth best;
'We have no bestlation in saving that the life book y We have no hestarton in saying that this fittle book will be a valuable accession to the family interature, and no lib-ral mind will regret its purchase. We therefore confident y bespeak for it a web elteriation, and solicit orders for he book on the pranciple of mutual exchange, and tuit value goodyed.

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Pearls.

And quoted odes, and jewels five words long. That, on the stretched fere-finger of all time.

RESERVE JUDGMENT. Give every man thy ear, but few thy voice, Take each man's censure, but reserve thy judgment,

Repose and cheerfulness are the badge of the gentleman-repose in energy.-Emerson.

THE NOBLER PART. " Done what she could," oh, trusting heart! No monumental shaft or shrine Bears witness to a nobler part, A fairer heritage than thine.

-[Henry S. Washburn.

It is one of the first effects of prosperity to make a man a vortex instead of a fountain; so that, instead of throwing out, he learns only to draw in. - Beecher. GHOSTS.

At noon of night and at the night's pale end Such things have chanced to me, As one, by day, would scarcely tell a friend For fear of mockery: Shadows, you say, mirages of the brain!

I know not, faith, not 1. Is it more strange the flead should walk again Than that the quick should die? - Thomas Builey Abdrich, in Sword and Pen.

There is no policy like politeness, and a good man ner is the best thing in the world either to get a good name or to supply the want of it, -- Bulwers

BY THE SEA. The soft waves murmur on the foamy sand, With voices tuned to minor cadence low, As the great ocean, pulsing to and fro, Breatles out his measured music o'er the land Here clamber not the breakers, loud and grand, Falling amld their clouds of frothy snow; A milder power turns the ebb and flow Along the marges of this solemn strand. Off have I heard such ceaseless sounds arise From out some mighty city's busy walls, Where the vast waves of proud ambitions rise, And the great tide of labor swells and falls. And I have listened with half misty eyes, As now I listen where the sad sea calls. -{Ernest W. Shurtley.

Banner Correspondence.

Colorado.

COLORADO SPRINGS. -- "J. W." writes: "Here at the footbills of Pike's Peak, in the little city of Colorado Springs, of about six thousand inhabitants, containing seven churches. whose shepherds look carefully after their flocks whenever the wolf of new or advanced ideas, comes near to make encroachments upon their creed-bound hearers, a little band of a goodly number are enjoying a feast of fat things. as they listen to the angel-world through the list Mass Convention held in this place, and also lips of Mrs. Cora L. V. Richmond. Notwithstanding extra exertions have been made by churches to prevent attendance on Mrs. R.'s itualist Association.' From then to the preslectures, by having extra meetings on the same ient, noble work has been accomplished by this evenings, we have had good audiences in the society. In two weeks from the close of our Court House Hall. As we meet them on the convention, we commenced a series of meetings street, those who have listened to her inspired words say: 'I never heard such a discourse be- M. Stevens of Claremont, N. II., who has adfore! that was grand! it was sublime! if that dressed us four times since then. Mrs. Stevens is Spiritualism give us more of it! can we not is one of our finest inspirational speakers, and keep Mrs. R. here two or three months? Her gave the best of satisfaction, drawing large, lectures would revolutionize the religious ideas appreciative audiences. Anniversary exercises in this place soon.' But how little some know were held Saturday and Sunday, April 1st and of the hard crust that binds those encased in 2d, the rostrum being occupied by Mr. Austen bigotry and superstition! The mass of minds E. Simmons, of Woodstock, Vt., and Joseph cannot fully unfold at once : they can bear but | D. Stiles of Weymouth, Mass." little light at first, like a new-born infant-a Christ to save them from the penalty of their wrong doing.

There has not only been an interest taken in the lectures but in the answers to questions and the impromptu poems. The receptions have also been of deep interest. There has been much seed sown that has fallen on good ground and will yield the peaceable fruits of righteousness; and though possibly some has fallen on ground where there was not much hope the little leaven will in due time leaven the whole lump."

Indiana.

LIGONIER.-Joseph M. Bare writes that behim some five years since. "From that time." he writes, "I have been a firm Spiritualist. and have been steadily unfolding in the midst of poverty and the most trying circumstances. My near relations all belong to the Dunker church, and I am alone among those of a different faith and belief, and who understand me not. There are a couple of mediums in Boston who know all my conditions, and who have helped me when I could not help myself. My thankful heart can never forget them. I am faithful, and am not discouraged though I have been all alone for five years as far as mortal helpers are concerned. There is no public practicing medium in this vicinity, and I only know of three Spiritualists besides myself one of them a member of the Disciple Church; but there are a great many here who are inclined to believe in Spiritualism and are liberally disposed toward that belief."

Michigan.

WILLIAMSBURG .- James A. Button writes: "We have in our vicinity quite a noted Campbellite and debater. He says he has traveled a good many miles in Ohio to battle Spiritualism. I gave him an old number of the Banner of Light, in which was a lecture to which I called his special attention, entitled 'Restoration of the Devil.' He said he should attack me next time he came here, and boasted that he would throw destructive bomb-shells into my fort. Now I want some one to meet him in a debate upon the merits of Spiritualism. If no one else appears I shall surely try and meet him the best I can. I was at the age of fifteen developed as a trance-speaking medium and remained so for a number of years. But circumstances withdrew me from conditions necessary to receive inspirations to any great extent, and I have never been located where there were any active Spir-

and-hope for at least twenty years, and, as you see, am rather poorly prepared to meet so able an adversary as Mr. Huffman. If I had plenty of money I would defray the expenses of a debater alone to come and meet him, but my income will not admit of it."

Oregon.

PHENIX.-John Beeson, writing from this place concerning President Arthur's expressed views on the Indian question, remarks: "He (A.) evidently means well; but facts show that his statements and suggestions are based upon the old prevalent mistake, which assumes that the Indians cannot maintain their rights to person and property and to a permanent title to the land upon which they live unless they hold it in severalty-adopt our system of civilization and be 'merged in the mass of our citizens.' The time was when it was thought that the negro could not own person and property; but since our nation has ceased to treat him as a brute there is no difficulty about it.

The Indian as well as the negro knows that he has a right to person and property and to an heritage in the land of his birth, together with freedom in the enjoyment of his religion and laws within the limits of his own domain. It and religious world. is, therefore, but natural that he should stand aloof from those who have robbed him of all the essentials of home and freedom-especially in view of the abounding poverty and crime in the race which seeks to 'absorb' him. It is because these natural rights are not recognized that their treatment has been a source of trouble and embarrassment, and has cost the waste of a million lives and a thousand million dollars in needless wars." The President has placed himself on record, our correspondent. states, as saying that it is " * Profittess to discuss which of the races is most responsible': Thus ignoring the very point of most importance; for it is only by a thorough 'discussion' that a correct public sentiment can prevent a continued repetition of wrong doing. Hence every suggestion relative to the extension of State laws over Indian reserves, and the additional appropriations for the education of Indian children away from their respective tribes, is based upon a false assumption of the white man's moral as well as mental superiority, when the fact is that the mental capacity of the average Indian is equal, and his moral status superior to the attested by every candid witness who is posted in their condition prior to civilized contact; it is confirmed by their proficiency in the schools at Hampton, Carlisle and Forest Grove, and in every other school in which they have been properly taught useful knowledge without religious dogmas.'

New Hampshire.

KEENE.-II. G. Hawkins writes: "Sometime since I sent you a short account of a Spiritualnotice of an organization of Spiritualists at that time, named 'The Cheshire County Spirby introducing upon our rostrum Mrs. Addie

Our correspondent makes appreciative menlittle at a time-and thus outgrow the old ideas tion of what has since been done for the cause slowly, as they have grown up in them. Espe- in Keene by the lectures of Capt. II. II. Brown, cially so is it when they have been influenced Mrs. S. A. Wiley (of Rockingham, Vt.), M. F. from infancy by parents and spiritual teachers | Hammond (of Worcester, Mass.), and others; who have been creed-bound and have relied on the also refers to Mrs. E. Clark as being the "corner-stone" of the new society, and entitled to much credit; and further notes that Mrs. H. A. Ford, of Saxton's River, Vt., has been developed as a finely gifted instrument for the describing of spirit forms and the giving of tests in public.

Ohio.

CLEVELAND .- C. H. Prentiss writes: "We cannot do without the light the Banner gives, depth of earth and may soon wither, yet we although we are all mediums. My little boy, eight years old, sees spirits by hundreds when he sits with us at circles, and will describe them and tell what they say. My wife has been a medium in the constant habit of sitting for communications many years, though her health will cause of the possession of mediumistic gifts on not now premit her to do so. Some seven years his part, the manifestations of which were not ago we organized a redeeming circle. We sat understood by those around him, he has been every day at home, having another trance mecalled at one time in the past to endure confine- dium besides my wife. Large numbers of spirits ment in an insane asylum; but he freely for- visited us, telling us they had organized a simigives those who "knew not what they did" re- lar band, on the other side, one or two of themgarding him. He has been mediumistic from a I have clearly recognized as communicating at child, and has now attained to thirty-eight the Banner Free Circle; prominent among years of age, but only became fully cognizant whom is Morning Star, an Indian girl; another, of the true nature of the powers working upon | White Feather, daughter of Wamponico, Chief of the Mohawks, so that Chief told me, and others whose names are well-known to you. Mrs. Campbell, whose name and so-called death were published in the Banner, was one of our principal mediums. These circles we continued about two years, and were astonished at some, in fact, all of the wonders of those séances, as a large share was work of redeeming poor spirits in bondage, with occasional words of encouragement from grand and noble spirits from the higher life for us to labor on."

Australia. CLARENCETOWN, N.S. W.-William Johnston appends to an order for books the following note: "I have been a constant reader for the past ten or twelve years of the Banner of Light, as well as a great admirer of its fair and impartial spirit and its general get-up. After carefully reading Prof. S. B. Brittan's 'Fraternal Salutation,' in your issue of the 25th of March last, I can and do heartily endorse every word of it.

I admire the stand you take in reference to mediums, and trust you will maintain, in face of all opposition, the Message Department in its integrity. The answers to questions are worth the subscription to the paper alone.

I am also a great admirer of the writings of Prof. J. R. Buchanan, especially in his exposure of medical quackery; his views and principles are bound to succeed as the people become more enlightened."

Kansas.

ELK FALLS.-Mrs. Prudence Crandall Philleo writes: "You are not aware of the comfort that the dear Banner of Light gives me from week to week-particularly since its enlargement, as you are now enabled to publish those valuable and exceedingly interesting lectures tualists, so I have been alone with my faith to which it is impossible for me to listen. That

lecture from the Spirit E. V. Wilson, in reply to Prof. Phelps-how grand! just exactly like him when in the form. The verification of spirit messages-how consoling! and the reports of the materialization of spirit-forms-how wonderful and yet how true. I bless you that you exercise the spirit of charity toward all."

Georgia.

CARTERSVILLE .- G. W. Kates writes, July ist: "As I have been silent so long a time, my friends doubtless have forgotten me. Though I went out of public notice with the American Society of Spiritualists' decease, but not as a result of it, yet I have, like Spiritualists since then, been quietly at work. Our progress is surer, now, with earnest individual labor, than it was with a divided organic effort. Spiritualists are acting wisely in declining any further national organization until time shall make it a necessity. My observation is, that our progress, though silent, is surely being made. We are developing mediumship and literature of a finer quality-we are obtaining society and individual work more void of discord and more active than in the past. Our progress is, indeed, making itself felt upon the intellectual

In Atlanta, Ga., the Society is progressing very finely. They have not needed to import talent. Rev. W. C. Bowman, Rev. W. J. Ellis, Mrs. Van Duzee and the writer have been their speakers. Dr. Bowman for a long time was their regular speaker. He is now the President of the society.

Mrs. Van Duzee, lately from Philadelphia, has been doing a good work as a speaker and medium. She is eloquently controlled for trance addresses, and her tests are unimpeachable. She must enlarge her sphere.

"The Progressive Age," a monthly published at Atlanta, is succeeding admirably, and is doing itself great credit by containing food for thought and engaging in no quarrels or contentions. It has only one object: the dissemination of knowledge. There is also an effort being made in Atlanta for the publication of a weekly paper.

The South needs work and workers. There should be more effort made to disseminate spiritual truth in this section. At Ladd's Lime Works, near Cartersville, Ga., Mr. A. C. Ladd has erected a small church. We hold meetings average white man's. This important fact is every Sunday and permit any minister or other person to make an appointment to preach or lecture. Nearly every Sunday your correspondent fills the desk, as only occasionally there is some one over-burdened with religious fervor or important knowledge. I am located here. but accept invitations to lecture. Would like to hear from Southern societies or individuals desirous of hearing one or more lectures on Spiritualism."

Vermont.

WOODSTOCK. - Thomas Middleton writes concerning the wonderful healing powers of Dr. Wright, of Bartonsville, Vt., and relates several remarkable cures wrought by him, among them that mentioned in the report of the proceedings of the Convention at Plymouth last June, and the one described on the ninth page of the Banner of Light of July 22d. Of the latter Mr. M. says: "A cousin of the young lady, who resides in Woodstock, and had heard of her cure but could not think it possible, hired a team and went over to see if it was true, and found it just as has been stated. While sitting on the doorstep talking the matter over with his cousin, the Methodist minister of the place, under whose ministry the young lady and her friends had long sat, passed by, and knowing the circumstance of her blindness, said, 'Maud, can that be you with your sight restored? This can surely be none other than the work of God, to whom be praise.' He was too honest a man to believe it to be the work of the devil. All honor to him! Another remarkable cure perthe circumstance of her blindness, said, 'Maud, formed by the Doctor was that of a lady at | Pomfret, a farmer's wife whom I well know. She had been lame, and confined to her room ten years, seven of which she had been unable to put her foot to the ground. In about forty minutes after the Doctor got there he had her up and out, and walked with her to her next neighbor's, some distance. Both these cases are still improving. What is more, a reporter of the Boston Journal, with another reporter, were both there and witnessed this matter for themselves; why mention of it has not ap peared in the Journal is best known to himself. Several other cases in these two places were cured instantaneously. Since then I learn that the Doctor has gone to Lebanon, N. II., to see a lady who has been bedridden for fifteen years. What the result of his visit there has been I have not yet learned. These wonderful cures should be made known, as they savor much of the promises made some eighteen hundred years ago. I wish it distinctly understood that they were not done in a corner, but can be testified to, not only by the parties themselves, but by their nearest and dearest friends who were witnesses to the facts, and to any number of as creditable witnesses as can be found anywhere.'

New York.

WESTBURY.-L. Hakes in the course of a business letter writes: "I would say a few words in regard to our cause. Just here creedbound bigotry reigns supreme; liberal minds are scarce, not a Spiritualist in several miles of me; not a very pleasant place for me, truly, for I can be nothing else than a Spiritualist. I have been a close observer and investigator for over thirty years, and I find among Spiritualists circumstances such as I have known among the churches. Many preachers and leaders in the church have been petted, donated, and almost worshiped, until they became ruined and useless, and I believe it is too often the case that where there is so much fondling and 'boosting,' the persons so fondled and 'boosted' are apt to be 'boosted' until they get above their helpers, until at last we hardly hear that such a person exists, or if they do exist they are more of a hindrance than a benefit to the cause in which they had been known as efficient workers. I do not believe in worshiping any person, but do believe in respecting every honest-hearted man or woman who is faithful to the cause.'

Connecticut.

NEW HAVEN.-William Hart writes July 23d: "The spiritualistic movement in this city is progressing finely. Although there is not a very large society, neither are elegant and costly buildings erected, the blessed light which Spiritualism has given to the world shines brightly, irradiating the hearts and homes of a great number of the residents of this beautiful City of Elms.'

Meetings have been held at 100 Orange street, Spiritualists' Hall, every Sunday, and a number of gifted speakers have enunciated the

truths of the new gospel. At the present time, being extremely warm, the meetings are not largely attended. A few of the veterans gather at the hall and hold social converse, narrating incidents in their lives and telling of eventful experiences. When cool weather sets in, the meetings will be well attended, and speakers of note will come and refresh us with their wisdom and experience, and the celestial knowledge that comes to them through the invisibles.

There are a number of places where mediums hold circles. They are well attended. Mrs. J. J. Clark, the well-known and justly esteemed healing and test medium, has convinced hundreds of doubters by her heaven-given powers. She has held parlor lectures Sunday evenings. and her rooms have been totally inadequate to accommodate the throngs that desired to be present. Mrs. Clark is conceded by all to be a fine medium, possessing rare powers, and has gladdened the hearts of many with tidings from the dear ones in the spirit-world. Her meetings are now discontinued, as she has gone to Niantic to sojourn at the Spiritualist Camp-Meeting. September 1st, she will return to her rooms, 81 Church street, and remain during the fall

The Banner of Light is a welcome visitor at many homes; visitor is not the word, howevert is more than that, it is a necessity, a welcome friend, one that never wearies; and each week, coming as it does laden with celestial food, angelic messages and tidings from the Summer-Land, it is received as one of the family, one vieing with another in paying attention to it."

Massachusetts.

EAST MARSHFIELD. - Lysander S. Richards writes: "The Banner of Light has always stood at the front fearlessly in all the reforms of the age that interest me. It is the Spiritualists' oldest friend; it is founded upon a rock; the winds from within and without have blown against it, but still it stands, while others fall and rise and fall again to be known only as something of the past. It is simply a question of the 'survival of the fittest,' and the Banner to me is preëminently the 'fittest.'"

Pennsylvania.

IRWIN STATION.—Richard Davison writes that a medium by the name of John Davison has recently held seances for materialization with results highly satisfactory. At the last, six full forms appeared, one coming out several times in a strong light, and all of them manifested their happiness in being able to make themselves visible and communicate directly with friends on earth.

[From the Truth Seeker (N. Y.), Aug. 5th.] The Slade Exposure.

I cannot regard the article from the Belleville (Ontario) Daily Intelligencer as strictly fair, nor does it attempt to explain the phenomenon of independent slate writing, which is the most peculiar manifestation that takes place in

Slade are also made in the article entirely for-cign to the subject, and which seem to be prompted by a spirit of decided antiendliness. I will briefly repeat here what I have pub-lished in full before, that I have visited Mr. Slade and have, in his presence, witnessed phenomena which I was positive were not the result of fraud or trickery. Writing has taken place on a slate while held in my own hand, and when no other person touched it. I dis-tinctly heard the writing while being done, and felt the vibration produced by it. A message was also written on the same slate while lying upon the table before my eyes and with no one upon the table before my eyes and with no one touching it. I looked at the slate closely before the writing took place and found it entirely clean. I heard the pencil moving and immediately took up the slate and saw the message that had been written on the under side of it. This was in broad daylight and without the the floor by three of us placing our hands upon the top of it, after which it slowly and smoothly the top of revolved in the air and resumed its place upon the floor. I subsequently placed myself upon the table, and with the hands of Slade and my friend upon the table, I was lifted twice from the floor, table and all.

I do not say these phenomena were performed by spirits, but that intelligence was connected with them, and that they were performed by a power which I do not understand, and which the Intelligencer account of the movement of Slade's foot and cane by no means explains. While I cannot say that Slade was guilty of no dishonesty in Belleville, I am sure there was no trickery on his part in my interviews with him. feel that simple justice demands me to say

In addition I will call attention to the hundreds of other reliable persons who have wit-nessed the Slade phenomena, including the writ-ing on slates while held in their own hands, upon neir arms, shoulders, or heads, and on the insid of slates firmly secured together. I have heard many truthful persons relate these truthful ex the learned German. Professor Zöllner, who perhaps may be regarded as astute as the Belleville critics.

D. M. B.

Spirit-Warning.

To the Editor of the Banner of Light:

Among many spiritual manifestations made directly to Dr. J. F. Grey (lately deceased) and related by him to the subscriber but a few days before he left his mortal tenement, was the following, which I give in his own words:

"I was of a fragile constitution, able to perform but little physical labor. I plead with my father for permission to study medicine; he reluctantly gave his consent, but being poor, with a large family, he could do nothing to assist me. I looked out for some employment whereby to raise means to enable me to start in my study. I finally succeeded in getting employment by a clothier at a salary of twelve lollars per month. One day, in the month of March, I was engaged in coloring cloth in the basement of the shop, when a voice called to me to leave the shop. As my employment was such it should not be neglected a moment, I refused to leave, and no other person being in the building I continued my work. Soon the demand was repeated in a louder tone. I asked who called me to leave, and why? The response was made, and in a peremptory voice: Leave this place at once.' Somewhat startled I left the building. I had but just stepped out of the structure when it fell, crushed by the weight of snow upon it. At the place I had been standing at work a cat could not have escaped being killed. No other person was in sight or hearing."

Dr. Grey was the recipient of several equally astonishing manifestations which he related to me, and which, coming from a person of his well-known candor and position, carried with them a distinctive weight of conviction. After a long and eventful life, marked by deeds of benevolence and charity, he has passed to the

Better Land," beloved by all who knew him, and leaving behind him a memory-that of the just-which "is blessed." E. EDSON, M. D. White Plains, N. Y.

Michigan Camp-Meeting. There will be a grand camp-meeting at Lansing, on the

Central Michigan Fair Ground, commencing August 25th and closing September 4th, held under the auspices of the State Association of Spiritualists and Liberalists of Michigan. Able speakers have already been engaged, and among them we can announce A. B. French, Dr. A. B. Spinney, Hon, Glies B. Stebbins, C. W. Stewart, John C. Bundy, J. H. Burnham, Rev. Charles A. Andrus, J. W. Kenyon, J. P. Whitting, Mrs. L. A. Pearsall, Mrs. E. C. Woodruff and many others. The managers are also arranging for the services of an excellent gloe club and the following world-renowned mediums: Dr. Henry Slade, C. E. Watkins, Mrs. Mand E. Lord and Mrs. Simpson (the flower medium).

The grounds contain forty acres, twenty of which comprise a nice maple grove; plenty of pure water and accommodations for 3,000 campers. Mr. C. A. Cutting, a man well known throughout the Northwest for his skill as a caterer, will have charge of the victualing privilege. Reduced rates have already been arranged for on all the railroads leading into Lansing.

The net proceeds of the meeting, if any, ar to belong to the society, and the entire meeting is to be under the control of a Board of Managers, consisting of S. L. Shaw, Wm. McConnell, Dr. A. W. Edson, Dr. A. B. Spinney, Mrs. R. A. Shaffer, Dr. W. O. Knowles, S. H. Ewell and Dr. J. V. Spencer.

Those desiring tents, or wishing particular information, should address — J. M. POTTER, Pres.

State Association of Spiritualists and Liberalists, Lansing, Mich. them we can announce A. B. French, Dr. A. B. Spin

Sunapec Lake Spiritualist Camp-Meeting.

The Spiritualists of New Hampshire will hold their fifth annual camp-meeting at Biodgett's Landing, Newbury, N. H., commencing September 8th and closing, September 25th. The pleade days will be September 12th, 14th, 15th, 19th, 21st and 22d. On these days there will be a concert of half an hour previous to the morning service by the Sunapec Lake Cornet Land, and the Sunapec Lake Orchestra will furnish music for the dancing afternoons and evenings. The services of the following speakers have been sevared. Dr. H. B. Storer, of Boston, Geo. A. Fuller, of Dover, Mass.; Joseph D. Selies, Weymouth, Mass.; Miss Jennie B. Hagan, South Royalton, Vt.; Mrs. Emma Paol, of Morrisville, Vt.; Dr., I. P. Greenleaf, of Boston, Mass.; Addle Stevens, of Carrenont, N. H.; and probably Mrs, Fannie Davis Smith, of Brandon, Vt., and Mrs. Anna M. Twiss, of Manchester, N. H. The celebrated materializing and physical mediums, William and Horato-Eddy, have promised to be present during the entire meeting. The restaurant will be managed by Mr, and Mrs. Lorenzo Worthen, of Manchester, caterers of twenty years' experience. They had charge of the restaurant at this camp-meeting two years ago, and gave universal satisfaction. Circulars will be issued soon containing full particulars, and may be obtained by addressing any of the officers. Geo. A. Fuller, Dover, Mass., President, V. C. Brockway, Newbury, N. H., Secretary and Treasurer,

A Liberal League Convention and Spiritualist and Secular Camp-Heeting
Will be held at Tama, Tama County, Iowa, September 7th, 8th, 9th and 10th. Let all who can, bring tents and other campping accountements. For such as do not have them, accommodations will be found among the friends and at the botels of Tama and Toledo. We shall be prepared to supply table substantials and delicacles at reasonable rates. Turn out, all friends of Liberty, and let us have a meeting worthy of our cause. For particulars address the undersigned at Norway, Benton County, or E. S. Beckley, Tama, Tama County, Iowa. The speakers engaged are: Mrs. H. S. Lake, of California; Dr. Juliet II, Severance, of Milwawkee; Col. M. E. Billings, of Waverly, Iowa; Nettle Pease Fox and D. M. Fox, editors of the Spiritual Offering, Ottumwa, Iowa; M. Farington, Pres. I. L. L., Denver, Iowa; and W. F. Peck, of Califoria.

E. C. WALKER, Sec y.

A Convention

Of the Spiritualists of Central New York will be held in Devercaux Hall, Oncida, Madison County, on the 19th and 29th of August, commencing Saturday, the 19th, at two o'clock P. M., and closing Sanday, evening.

J. Frank Baxter, the test medium, singer and speaker, of Chelsea, Mass., and Mrs. S. JA. Byrnes, of Boston, are engaged as principal speakers.

Friends from abroad will be entertained by the citizens of Oncida as far as possible; and Allen's Hotel, near tho dépôt, will entertain guests at reduced rates.

Spiritualists of Central New York, remember that our opposers have pronounced us dead. Let the Oncida Convention tell them that we still live.

MRS. WM. H. Hicks, Sec.

Delta, Oncida Co., July 31, 1882.

Spiritualist Camp-Meeting
At Queen City Park, Burlington, Vt., August 21st to September (1th, 1882. Able and talented speakers and mediums have been and are to be secured. A good Choir and a Band of Music will be in attendance. A stock company of five thousand dollars (\$5,000) has been formed for the purpose of forming a permanent and annual camp-meeting, and this very fine park has been purchased by the company for that purpose. Circulars and large posters will soon be issued giving first of speakers and mediums and full details. Parties wishing to secure tots for tents or cottages may address the Chairman of the Committee on Grounds and Tents, Dr. S. N. Gould, West Randolph, Vt.

East Barnard, Vt., July 21, 1882. The Minnesota State Convention of Spiritualists Will be held at Concert Hall, 250 2d Avenue S., In Minneapolls, commencing Aug. 31st. at 10 A. M., and continuing four days. We hope to secure the services of Mir. A. B., French and Mrs. Emma J. Bullene as speakers. But should we fail, we shall have other good speakers, and also shall endeavor to secure test mediums. We expect to make the same arrangements as last year with rallroads, viz., to return all who attend the Convention at one-fifth regular fare. We cannot promise free entertainment to all, yet we shall do so as far as possible. Come, friends, and let us have a Joyful retuinion, and as good a time as last year.

Per order Executive Com.,

Susie M. Johnson, President,

Camp-Meeting at Etna, Me The Spiritualists of Eastern Maine will hold their Annua anno-Meeting at Etna, Penebscot Co., in Daniel Buswell' Grove, commencing August 25th, and continuing ten days, ending Sunday, Sept. 3d, 1822. Dr. II. B. Storer, J. Frank Baxter, Miss Jennie B. Hagan and others are expected. A cordial invitation is extended to all.

Since our last Camp-Moeting there has been erected on the grounds a large and commodious pavilion, and many improvements have been made.

Per Order.

The Adjourned Meeting

(Being the first annual) of the Fourth District Spiritual-Liberal Association, will be held on Orlon Park Island, Sa-urday and Sunday. Ang. 20th and 27th. Speakers: Mrs. L. A. Pearsall, J. P. Whiling and others. Mrs. F. E. ODELL, Secretary, Farmer's Creek, Mich.

The Spiritualists of Paulding County, O., and vicinity, will hold their Annual Grove-Meeting in Daniel Wentworth's grove, north of Antwerp, on the 19th and 20th of August.

R. B. CHAMPION, Secretary.

Passed to Spirit-Life: From Batavia, N. Y., June 25th, Mrs. Esther E. Gibbs,

From Batavia, N. Y., June 25th, Mrs. Esther E. Gibbs, long a resident of that village, aged 59 years.

For twenty-five years or more sho has been a trance medium, and in her quiet, unassuming way has been instrumental in biessing many seeking minds who were inquiring concerning their dearly beloved relatives and friends who had passed away. She had never been known as a public medium, but her heavenly gifts were highly prized by a circle of friends who could appreciate her truthful utterances, her pure and unselfish life, her noble womanbod. Her funeral took place at her residence, the service being conducted by the writer. Thus one by one the ploneers of this giorious heavenly gospel are being transplanted among the angels whom they have faithfully served, to receive the welcome plaudit, "well done, good and rathful servant," entry in and enjoy the laurels thou hast so richly carned. Byron, N. Y., July 23, 1882.

From the late welcomes as well before a received to the plane of the plane of the late.

From his late residence on West Canton street, Boston Mass., on the evening of Sunday, July 23d, Mr. Frank Libby, aged 67 years.

Libby, aged 67 years.

The deceased was formerly a prominent dry-goods dealer in this city, and bore throughout his extended business career the reputation of being a man worthy of all confidence and of the strictest integrity. He was highly exteemed among his personal acquaintances for his cheerin and genial disposition. He was for years a firm and consistent Spiritualisi-striving to live in every-day practice the grand principles of love to God and man which the New Gospei inculcates, and which he professed to believe—and passed on in full fellowship with our faith.

Boston, Mass.

JAMES S. DODGE.

From Rending, Mass., July 22d, Mrs. Maria Randall, ged 81 years 2 months and 22 days.

aged 81 years 2 months and 22 days.

Her last lilness was brief, and patiently through suffering did she await the change that called her to a brighter home; and she has gone, fully matured by earth's experience, join her loved ones in the angel-world. She was a good mother, and has left an only son to realize there is a vacant place which none but mother could fill. She was a faithful Baptist sister, but had a loving, genial nature, and will, in spirit, of return to bless and comfort her devoted son, who is a firm Spiritualist. Funeral services conducted by MRS. S. DICK.

From Hingham, Mass., July 21st, George Lewis, aged

66 years.

Mr. Lowis was a subscriber to the Hanner of Light; had been for years a firm believer in spirit-communion and manifestation, and had taken a lively interest in the metings held in this town. Mrs. Juliette Yeaw, knowing him and his family, was called upon to speak the last words at the hour of burlal, and most truly were the widow and children comforted and consoled by her presence and her ministrations, and friends and neighbors feltit was good to be there and learn of the second birth.

From Dodge Centre, Minn., July 16th, of double pson bscess, Jessie, only child of Mrs. Helen Kimball, aged 19 years 8 months and 9 days. She bore her extreme suffering with cheerfulness and patience, looking forward with joy to the final release when the could join the dear father in the summer-land. Deeply K.

From Watertown, Mass., July 30th, Minnie Belle, only remaining child of Frank A. and Cella R. Pattee, aged 17

years 11 months and 4 days. May we meet, beloved one, in that better land, with dear ones gone before, where all is peace, and where the living mourn not beside the graves of their dead.

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

Free Thonght.

MATERIALIZATION AND ITS MEDIUMS. To the Editor of the Banner of Light:

Of late I have observed considerable speculation and discussion in your paper in regard to the genuineness of the materializations of certain mediums. That deceptions are at times practiced by mediums who are capable of and have often produced the strongest genuine materializations, I have but little doubt; and I have substantially the same views of the matter as your correspondent, John Wetherbee. who appears to me to be a candid man of the world, endowed with strong common sense and an excellent perception of Spiritual Philosophy.

It will be observed that the mediums have each divers prominent characters [called by some "cabinet spirits"] produced at the seance, who, when fairly presented as materialized forms, have each about the proportions of the medium. And these forms retain their usual strength, whatever may be the physical state of the medium, or magnetic and psychological condition of the audience, while the other forms (if more than one) have their strength proportioned to the immediate conditions of the medium.

The former facts are not consistent with the latter nor are they consistent with the observed laws of form-creations. These standing characters, however, are consistent with themselves and maintain a marked individuality; hence I infer that they are actual spirits personating through the form of the medium. Now if we view it in a rational light, aided by frequent and close observation, we can find in this a solution of all the cases of imposture in which there are no confederates. And these characters will not appear when you are seated directly by the side of the medium and forms are produced.

Spiritualism and experience teach us that all human beings have a certain plane of character which is good or bad in a certain degree The medium in a trance state is not necessarily uplifted, and if she is, it cannot be high above her plane; indeed, she may be lowered beneath it. The ocean has its plane when the tide is medium and the water is still; yet at times the billows rise toward heaven, and break again in a gulf beneath; but the distance is never far from the plane. And so we ought to and do find mediums. They have their aspirations, and their times of rising above and sinking, to a limited degree, below their planes. And upon their planes they have their desires, their passions and their love of gain.' They have, too, their personal and family necessities. They are not revolutionized in their spiritual plane upon entrance into the trance state, and their magnetic atmospheres invite and permit only the approach and control of spirits who are on their planes at such times, and imbued with their then leading passions and desires. When laughing-gas is administered, the patients act out their feelings as they existed upon taking it; and this is probably true to a limited extent with mediums upon entrance of the trance condition. Stimulated by the necessities of life, or the love of gain, the medium wants to realize as much as possible from her séances, and this desire no doubt surpasses her sense of religious duty. But she is frequently not in a condition to produce satisfactory materializations, and hence she supplements her failure with the counterfeit, in order to keep up the profits. She enters the trance condition, and her standing character comes in, and through the form of the medium runs the business alone. No doubt the character and condition of the audience have something to do with it, but only to a limited extent, and probably contribute more in producing the necessary aid for materialization than the imposture. This is by no means a fanciful theory, but is based upon the ordinary observations of the human mind. It is well illustrated in sleep. In that condition the mind has lost its rudder. The senses are closed, and the human spirit, as it were, is set adrift. But all who can remember their dreams will bear witness that the

the physical senses are closed and the spiritual opened. The existence of imposture does not disprove the genuine. In the order of nature there must be both; nor should it discourage, but rather stimulate us to assay more carefully and sensrate the dross from the gold. It is spiritual philosophy, that reason and progress go hand in hand. We are encouraged, and required to exercise our discriminating judgment on all occasions for the promotion of our intellect and the advancement of our spiritual growth. In this matter, too, there is no exception; and whether we desire it or not, the order of nature is imperative, and will not yield either to our whims or our tastes. We should be physicians. and not hypochondriacs, healing the mediums, and not casting them into the pest-house. We are but lowering ourselves by indulging in passions and execrations; instead thereof, we should be moving upwards, and taking these almost helpless instruments by the hand. Turn them from evil thoughts and habits, and they will never be found guilty of imposture. But physicians who enter the rooms of the sick should never carry with them contagion. San Francisco, Cal. E. E. H.

spiritual plane is not changed. The same pas-

sions and prejudices, the same loves and hates.

the same compassions and revenge exist. The

passionate man will engage in his quarrels, the

speculator will reach out for his gain, and the

miser will crawl for his money. No more is the plane of the medium changed in trance, where

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A Reminiscence of Germantown. To the Editor of the Banner of Light:

The "Prophet" alluded to in the following article-clipped from the Germantown Times, of Germantown, Pa.-was "Old Friend Howell," who was a member of the Society of Friends. and a famous preacher in Philadelphia.

The incident referred to probably occurred nearly or quite a century ago; but I knew his contemporaries in Philadelphia, and from some of these have myself heard the same narration. Similar incidents have been very frequent among that inoffensive people, those peaceable followers of "George Fox," whom more than one of the highest authorities upon such topics name as being one of the greatest-I think the greatestof religious reformers.

The especial mission of Quakerism appears to have consisted in the "testimony" it bore against war, slavery and intemperance.

These Quakers, so called, claim that their min-

Friends to be clothed with the spirit of prophecy; whether they were a more spiritually-minded people, and, like the seers of old, were led to foretell or declare things which they of themselves had no knowledge beforehand, as the poet-prophet, Isaiah, declared, 'Who is blind but my servant, or deaf as the messenger that I sent;' or whether the spirit of prophecy has in a manner ceased, it does appear to my mind that, in my early day, there were more persons in the ministry clothed with the spirit than in the present day. Among some of the most remarkable of them was the father of the two persons with whom I was placed at the age.

"The Scientific Basis of Spiritual.

Ism," by Epes Sargent—his last great work previous to his decease—is a book replete with facts, showing that the Spiritual prophecy is a natural science, and consequently not outside of nature. It should be in the hands of every investigation of the most remarkable of them was the father of the two persons with whom I was placed at the age. two persons with whom I was placed at the age of fifteen to acquire a knowledge of business; and from another I learned the following singular narrative, which had created a considera-ble sensation at the time of its occurrence, his father being one of the shining lights and clothed with this peculiar gift in a remarkable degree, but at the time I received the account he had but recently passed from works to re-

It was a bright, serene day, if I remember orrectly, in the early summer, when his father told him, at the breakfast-table, to have the horse put in the chair—that being the name of the old-fashioned two-wheel vehicles—which was done accordingly. When they were both seated, he queried with his father as to the direction which he wished him to drive. 'Let the horse take his own course, my son.' They started, and the horse turned into the old York Road, which he followed until they arrived at the intersection of the Germantown Road, into which they turned and turned their way until the intersection of the Germantown Road, into which they turned and pursued their way until they reached a burying-ground in Germantown, where he desired his son to stop, and, hitching the horse, they entered, where they found a company assembled around an open grave, into which they were about to lower the coffin. He made a sign for them to pause, and, drawing near, commenced in this manner: 'I know not whether the individual whom you are about consigning to the silent dust is male or female, but my mission is here to declare that the individual now lying before us, whoever he or she may be, has been unjustly condemned for the perpetration of an act of which that person is entirely innocent and blameless, and also to declare that the innocence of this person will in time bemade fully manifest.' After also to declare that the innocence of this person will in time be made fully manifest.' After the body had been deposited in the grave, they pressed round the stranger, inquiring how and by what means he had gained a knowledge of the individual's innocence. His answer was that he had no knowledge save that which had been made manifest to his spirit to communicate to them. cate to them.

cate to them.

They appeared to doubt his declaration, and informed him that the young woman had been accused and believed by them to be guilty of the murder of her child. The circumstances of the case were these: The young woman's affections had been set upon a young acquaintance, who returned it, and desired her hand in marriage, but was positively refused by her parents and discouraged by her friends. This had affected him so greatly that he left Germantown forever, and settled in the West. Sometime afterward she was persuaded to marry a person ward she was persuaded to marry a person much older than herself for whom she had no affection, but who was in much better cir-cumstances than her first love, enabled her to live comfortably and made her a suitable husband. In the course of time a child was born, in whom her affections were cen-tered, and which was nursed by her with great care. One day she carried the child out to take the air on the borders of the woods, which at care. One day she carried the child out to take the air on the borders of the woods, which at that time everywhere skirted Germantown, and gathering up a pile of leaves, made for it a bed which she covered with her shawl and left it wrapped in slumber and wandered into the woods to gather some wild flowers, which were spread around in wild profusion, and, for a moment, in the surrounding shrubbery, lost sight of her child. Upon her return the place was vacant, child and shawl were gone. Bewildered and affrighted, she rushed to the house, hoping to find it there, and not finding it became wild and frantic with alarm. The neighbors turned out and scoured the woods for miles around in vain, and then the dark suspicion rested on her in the minds of her friends that she had made way with the child and they cruelly taxed her with it. Her horror was so great that it produced congestion of the brain, from which she never recovered, but at a lucid interval she declared to those around her dying bed that the grave would not close over her before a prophet of the Lord would appear and testify to her innocence; and here was a remarkable confirmation of it. The affair made a great sensation in the community at the time, and an account of it appeared in affair made a great sensation in the community at the time, and an account of it appeared in many of the papers which circulated throughout the country, and the cloud still rested upon her name.

Some time afterward the truth was developed. A paper containing the account, with a no-tice of her death, had reached the young man

tice of her death, had reached the young man upon whom her affections had previously been placed, and he came immediately on to Germantown bringing the child with him, and fully establishing her innocence.

It appeared that some time before he had visited the city, and feeling his old love revived, was drawn to see her once more, and visited Germantown for the purpose, without her knowledge. It was whilst prowling around the neighborhood with this in view, that he saw her emerge from her dwelling, with the child in her arms, stealthity following her under in her arms, steathily following her under cover of the bushes until he saw her deposit the child upon his leafy couch and disappear among the adjoining shrubbery on the margin of the woods.

of the woods.

A sudden feeling of jealousy possessed his soul, and he determined to seize the child and retain it as a part of herself, never thinking of the serious consequences it would involve. He returned to his home in the West with the child, whom he stated he had taken for adoption. A short time after his return he received a paper from Philadelphia containing a statement of the circumstance, and the effect that the loss of the child had produced upon the the loss of the child had produced upon the mother, and the censure that still rested upon her name. He immediately returned to Germantown with the child, and made a full statement of the part he had acted and his motive for so doing, which fully established the innocence of the individual and confirmed the declaration made by the 'Prophet of the Lord' at the open grave."

Two Important Rules for Health.

Most people spend about one-third of their lives in bed, sleeping with their heads on a very high pillow, thus becoming much roundshouldered, which not only destroys their health by preventing full play of the lungs, but renders even their appearance repulsive. This could all be avoided by observing a very simple rule. The father of the writer died recently by accident, at the advanced age of 92, and was straight as an arrow, owing, doubtless, largely to his custom of always, before rising in the morning, reversing the habit of the night of sleeping on either side and lying for a time on the stomach, the head resting by the edge of the pillow. Those not already deformed will not only find this very comfortable, but will probably add many years to their lives, while those who have carelessly disregarded it may still improve by care and attention.

A simple but sure way of preventing colds is also suggested from the experience of the writer's father, who, during his long life, effectually avoided this great scourge and preliminary cause of almost all disease by simply exposing his body to the air for a time before retiring at night and after rising in the morning, always using the flesh-brush, which he to his custom of always, before rising in the

ring, always using the flesh-brush, which he never thought of omitting, even when in a cold room, as it seemed a great luxury.

As the Darwinian theory is now generally accepted to the control of the c

As the Darwinian theory is now generally accepted as true, and as many wise men and students of nature have long thought we have had too much civilization in a certain direction, and also as the lower animals are seldom sick or much troubled with colds, thinking people can, therefore, reason out the logic of this sanitary

"THE SCIENTIFIC BASIS OF SPIRITUAL-WITH FACTS, SHOWING THAT THE SPIRITUAL THE MAN JESUS

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

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ADRIFT.

Ever the water-lify rocked Upon the rocking stream.
Where the little clouds, reflected, flocked
And steered across her dream;
And ever she sighed, "Why must I stay
In the river's bend from day to day."
On! were I free to sail away
Where the seas with wonder teem!"

"I know that I am fair," she said, "I watch it in the wave,
"I watch it in the wave,
At anchor here in the river bed.
That holds me like a grave,
What good is the sun's gold light to me?
Or what good a living thing to be,
When none draws ever nigh to see
The beauty that I have?"

The beauty that I have.

The bird in the alder further flew,
At the ending of his song;
The rat plunged in where the rushes grew,
And paddled his way along;
The wind in the osiers stirred and sighed
That the current was swift and the world was wide,
And "Away! and away!" the ripples cried,
And the river tide ran strong.

And the river (the rai strong,

And the shapper when the stars were born
And the bird sat mute in the tree?
When she rocked and swayed, with her cables torn
And felt that she was,free?
When the banks slid backward on either hand?
For the rat had gnawed through her anchor-strand,
And the wind had kissed her away from land,
And was kissing her out to sea.

The river-mouth was broad and black, The river-month was orad and olack,
With currents countercrossed,
Where the foam churned white in the eddy's track,
And the scattered stars were lost.
No glimpse she saw of either bank,
But a waste of weed that heaved and sank,
Where from gulf to gulf she recled and shrank,
And from wave to wave she tossed.

The sun uprose through a glory spread, The sun uprose through a glory spread,
And climbed by a cloudy stair;
And "What is the thing, oh, sea!" he said,
"Your breakers are tumbling there?"
That?" said the sea, "with the muddled face,
And the cup all tattered and reft of grace?
A flower, they say, from some inland place,
That once on a time was fair!" +[May Probyn,

From "The Theosophist," Bombay, India, April, 1882.1 Another "Orthodox" Prosecution!

The Asiatic nations have often been accused of holding obstinately to their old routine and customs, and of being the less progressive individuals in the whole world. Gradual civilization alone, it is urged, has the needed potentiality in it to destroy unreasoned prejudices. Education, only, can force upon the mind of a reviving nation the conviction that the world and everything in it has to move on, lest that people which should fall asleep over old ways and customs be outrun by its neighbors, and left in its motionless condition to die the death of stagnation.

All this and much more is preached by the moralists of Europe and America. Unfortunately for the practical good of humanity, while imitating theoretically that German preacher who, making his naïve declaration to the parishioners, enjoined them to "Do as I tell you, and not as I do," most of those pioneers of progress themselves, the press and others, never fail to practically rap on the knuckles of those who follow out the second part of the wise advice. Neither law, nor educated society, nor yet the majority of the people, ever go apace with the progress of civilization; never, at least, so far as to prove its good results by helping to demonstrate the benefit of an innovation in its practical applications. old and mouldy laws are allowed to remain without revision or amendment; fetish-worshiping society is permitted and even encouraged to fall foul of any one who disregards those grim old idols of hers, called "Public Prejudice" and "Conventional Respectability"; while the common herd, the plebe, whose innate feature seems to be modelled by the law of atavism upon that of their forefathers the sheep, will follow servilely and blindly its leader-the majority-and try to hoot out of his life any innovator that society condemns as an conoclast of their cherished routine.

Such thoughts naturally suggest themselves o one who reads the news of a recent and another persecution and trial of an honest and a the most worthy members of our Society; a true brother of the great "Brotherhood of Humanity"-Charles E. Taylor, M. D., a wellknown book-seller and a very successful magnotic and homeopathic healer, of St. Thomas, West Indies. A few years back, Dr. Henry Slade, a quiet and unobtrusive man, a thorough gentleman in his ways and manners, and an honest and sincere Spiritualist, was prosecuted and barely escaped imprisonment with hard labor, for the sole crime of being a wonderful medium, and for proving it most effectively to any one who had a mind to investigate for himself the claim. An old law which growing civilization had left in disuse to moulder in its archives for over a century, the law against soothsaying and palmistry, was dragged out from its hiding-place for the greater shame of the British code, and made to serve as a wearon to break the medium's head with. Law is but too often made a convenient mantle, under the cover of which bigotry in all its protean forms revels and chuckles in its triumph over truth. In the case of Dr. Slade, it was the bigotry of dogmatic materialism, under the guise of orthodox science, that floored for a short time fact; and Dr. Slade was sentenced under the provision of the wise old law. This once it is the bigotry of professional rapacity, the envy of a mercenary apothecary, that triumphs. In December last our brother, Mr. Charles E. Taylor, was sentenced at the Town Court of St. Thomas, " for having practiced animal magnetism and dispensed homeopathic medicine." True, he had practiced the former for years, gratis; he had relieved and cured hundreds of poor patients, to whom, were they to die at the door of the drugstore of the said apothecary, the complainant would not have given his allopathic drugs and pills without being paid for them, while the defendant dispensed to rich and poor his homeopathic medicine free from any charge. His treatment, moreover, as was legally shown, had never proved detrimental to those treated by him. But what does it all matter! The apothecary is a legally licensed leech for bleeding men and their pockets, while Mr. Taylor is but an unselfish, practical benefactor of his fellow-creatures. The apothecary relieves his clients of the weight of their species, while Mr. Taylor relieved them but of their pains and ills-if not as legally, at least as effectually. But Law has to countenance licensed robbery, though it has no provision made to force "orthodox" physicians and druggists to refund their money to those whom they do not cure, let alone to bring back to life those whom they may legally kill in the course of their legal'practice.

On the other hand, it may be remarked, having once provided for the safety of its monopolists, it is forced to put a check on all those who may be in their way; even though they do prove, as in the case in hand, that they have alleviated the sufferings of hundreds and thousands of men, rescued more than one life precious to a

and social prejudice counts for nothing. Christian law and Christian societies in their preëminently Christian lands may conveniently forget in the nineteenth century that the practice of healing by "laying on of hands," and the "miracles" of mesmerism, lie at the very bottom, and are the very corner-stone in the foundation of their faith-as it originated during the first century. Trained in, and accustomed, as it plainly is, to wallow in the mire of hypocrisy and false pretences, it would be useless to try and have society admit that, were there anything like logic and consistency in the laws of its respective countries, once that such a mode of healing is shown illegal, and mesmeric "miracles" proved no better than a moonshine, then does their creed, based upon such practices, crumble down the first like an edifice pulverized hollow by the white ants. This glaring contradiction between their profession of faith and their bitter opposition, coupled with an insurmountable prejudice to that old mode of healing-hence to Spiritualism and Theosophy-as shown by Christian Society and Christian Law, are the legitimate outcome of fifteen centuries of cant and hypocrisy. These facts alone, that while society finds it superlatively respectable to believe in, and accepts theoretically and upon blind faith that which it scoffs at and rejects when shown its possibilities practically; and that law-one of whose duties it is to enforce and protect its State religion-shows nevertheless the most superb contempt for, and practical disbelief in, the efficacy of that which constitutes the very basis of the "miracles" claimed to have been worked by their Christ-would be preposterously ludicrous, were not its daily results so sad and so hurtful to humanity. The pointed remark in a sermon preached by Henry Ward Beecher, that could Jesus come back and behave in the streets of New York as he did in those of Jerusalem, he would find himself confined in a jail, and forced by the city authorities to take a juggler's license-holds now as good as ever. Law and Society, with their boasted civilization, become with every day more "like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness." The paradox that we now find practical Christians only among the atheists, the Materialists and the infidel heretics, is rapidly becoming an indisputable theorem. Hence one more victim of disgraceful bigotry supported

by the hand of Christian Law. "Only allopaths, belonging to some recognized University, are allowed to practice in these Islands" (of West Indies), writes to us Mr. Taylor. "Formerly not even an allopath was allowed here, unless he had passed an examination before the Board of Copenhagen. The Homeopathic, Eclectic or magnetic physicians-not even when diplomatized-if I may use the term-are permitted to practice here; nor does the apothecary (the complainant) keep homeopathic medicines. Thus the old fable of the 'Dog in the Manger' is repeated ... I am not unkindly disposed toward him-but there is a limit."...

This proves that the laws of Copenhagen need as careful a revision as those of nearly every other country now; and that Denmark, if it expects to keep apace with progress and civilization, may be as sorely in need of a new codification as it was in the days of its Prince Hamlet. Even Russia abolished the law forbidding the homeopathic physicians to prepare their own medicines, so far back as in 1843. In nearly every large town the world over, there are homeopathic societies. In Europe alone, in 1850, there were already over three thousand practicing homeopathists, two-thirds of whom belonged to Germany, France and Great Britain; and there are numerous dispensaries, hospitals and wealthy curative establishments approprigood man. The victim, this once, is one among ated to this method of treatment in every large own, even in Copenhagen itself. At this very day, a revolution is taking place in science, owing to the proofs given by the famous Professor laeger, of Stutgard, of the marvelous efficacy of the infinitesimal homeopathic doses. Homeopathy is on the eve of being demonstrated as the most patent of curative agents. Figures cannot lie. We send the St. Thomas fogies to the newly-invented application by Professor Iaeger-a most eminent physiologist-of the instrument

called chronoscope, by which his neural-analyses are produced. At the incipient stage of every useful innovation, its success only increases the enmity of the opponents. In 1813, when after the withdrawal of the allied armies the typhus patients became so numerous in Leipsic that it was found necessary to divide them among the physicians of that city, of the seventy-three allotted to Dr. Hahnemann, the founder of the homeopathic system of medicine, and by him treated on that method, all recovered except one, a very old man; while the patients under the care of the allopaths died in the proportion of eight men in ten. To show their appreciation of the services rendered, the authorities, at the instigation of the apothecaries, who conspired to make the former revive against Dr. Hahnemann an old law-exiled the doctor, who was forced to seek refuge in Köthen, in the dominions of the Duke of Anhalt. Let us hope that Mr. C. E. Taylor will find his reward for his invaluable and disinterested services in the end, even as Dr. Hahnemann has for his work. For, after having been the object of ceaseless attacks for over thirty years from those whose pecuniary interests were opposed to the beneficent innovation—as those of our modern allopaths are opposed now to mesmerism in addition to homeopathy—he lived to see Leipsic atoning for its sins and repairing the injury done to his repu-

(Extract from the "St. Thomas Times," No. 195,

tation by erecting a statue to him in one of the

31st December, 1881.)

DEAR SIR—Would you be so kind as to insert in the columns of your valuable journal the accompanying translation of the sentence pronounced against me by the Town Court of this

Having given notice of appeal I shall not en-

ter into further details.

For myself, I have not a word of complaint to utter. I was very kindly treated by those in authority, and received a very patient hearing in both the Police and Town Courts. To say that I have been unfairly treated would, therefore, be wrong. Besides, as the mission of every man on this plane of existence is to do as much good as he possibly can, not even for the authors of this most unjust persecution do I bear malice. No I not even for invoking the aid of the law to prevent me giving any further help to my fellow-creatures when called upon.

The real sufferers, after all, will be the hundreds of deserving poor who put faith in my ter into further details.

dreds of deserving poor who put faith in my methods of cure, and received relief at my

hands.
This "labor of love," the common heritage of men, rescued more than one life precious to a number of friends and relatives, and thereby, as a natural result, saved the latter from months and years of cruel mental torture. All this, of course, in the eyes of the all-wise law

the times in which we live, and should be abro-gated by those who have the welfare of the peo-ple at heart.

ple at heart.

If protection must be given to certain systems, let other laws be framed more in accordance with the spirit of the age—others that will not clash with Faith, Hope and Charity—three sublime virtues—of which, as was once truly remarked, "The greatest of them all is Charity."

Thanking you in anticipation,

I remain,

Yours for the truth,

CHARLES E. TAYLOR, M. D., F. T. S.

[Free Translation.] EXTRACT.

FROM THE SENTENCE PROTOCOL OF ST. THOMAS · JURISDICTION.

ON FRIDAY, 23d Dec., 1881, at 2 o'clock P. M., was pronounced in the Special Town Court, St. Thomas, in the Criminal Suit, No. 46, 1881.

LAWYER PETERSEN, for the Complainant,

Bookseller C. E. TAYLOR.

THE FOLLOWING SENTENCE. According to the Government order of the 15th last mouth, action was taken in this case against Bookseller C. E. TAYLOR, or as he himself declares his full name to be, EDWIN WILLIAM CHARLES BERNARDO TAYLOR, of St. Thomas, for Quackery and Illegal Sale of Medi-

In regard to the first clause it is, according to the defendant's own acknowledgment, which agrees with what else had been elucidated, proved that he, who has no right to practice Medicine in this country, has in the last two or three years taken sick persons of different classes under treatment, and has used a manner of treatment which, from the description he has given of the same, and to use his own term, must be classed under the denomination of Animal Magnetism. Besides, defendant, in some instance, has given his patients Homeopathic pills. pathic pills.

According to the depositions made in the

case, it is mainly for internal sickness, such as from fever, dropsy, thrush and epilepsy, that the defendant, in this way, has taken people under treatment; and he has besides explained that he has only taken people under his care at

that he has only taken people under his care at their own desire, and also that he has never asked nor received payment from his patients.

Notwithstanding that it is not proved that the defendant's treatment has been detrimental to those treated by him—it appears even from several of the descriptions in the case that several of his patients have felt soothing and curative effects from the treatment used, he cannot be exempted from being punished according to the law of 5th Sentember, 1794, sec. 5, for ing to the law of 5th September, 1794, sec. 5, for his above mentioned deeds. (!!)

ing to the law of 5th September, 1794, sec. 5, for his above-mentioned deeds. (!!)

As far as concerns the action for illegal sale of medicines, it must be considered, from the explanations given by him, sufficiently proved that he, in his bookstore in this town, has had for several years a stock of homeopathic medicines and homeopathic sugar balls, which he has imported partly from New York and partly from Europe. These medicines the defendant, it is said, delivered gratuitously to people who applied to him for them. He denies having sold medicines, as he only sold books containing homeopathic directions for the use of them, and with the sale the medicines followed without a particular payment. It must, however, be considered just that the defendant's way of acting constitutes a real sale, not only of the books but also of the accompanying medicines. Defendant's deeds ought, therefore, in that respect be considered to be an infringement of the laws, especially the law of 4th December, 1779, against the sale of medicines in general and foreign medicines in particular, outside of the apothecary shop.

The defendant—who states that he was born

eign medicines in particular, outside of the apothecary shop.

The defendant—who states that he was born in London, 12th June, 1843, and who has not been found formerly accused or punished here in these Islands—will, according to what has been stated above, be punishable, according to the cited laws, by a fine of \$7,680, to be shared according to rescript of 12th October, 1759, and Royal Resolution, 27th February, 1788, and besides the stock of homeopathic medicines in hand liable to be confiscated, and payment of court expenses. court expenses.

court expenses.

The case having been properly conducted, IT is, THEREFORE, DECIDED: that the defendant, EDWIN WILLIAM CHARLES BERNARDO TAYLOR, ought to pay a fine of \$7,680, to be shared according to rescript of 12th October, 1759, and Royal Resolution, 27th February, 1788, also to pay court expenses, besides the homeopathic remedies ought to be confiscated.

The above fine to be paid and the sentence executed according to law, within fifteen days after it is legally served.

[Sd.] II. HANSCHELL, Const.

II. HANSCHELL, Const.

(Editorial of the St. Thomas Times.) We publish to day the sentence of the Town Court in the case of our esteemed townsman, Dr. C. E. Taylor, for having practiced Animal Magnetism and dispensed homeopathic medi-

It will be remembered that a short time ago It will be remembered that a short time ago an investigation took place at the Police Court, where, from the evidence elicited, it appears that Mr. Taylor had cured many persons of all classes of this community who applied to him for relief. From what we have been enabled to learn, it seems that he cheerfully gave his advice, and—as will be seen by the words of the sentence, which is drawn in very mild terms, founded on laws dating so far back as 1672—never asked fee or reward for such service.

If we are to judge from his letter, it is intend-

If we are to judge from his letter, it is intended to appeal the case. Mr. Taylor aptly remarks "that he feels that he has committed no wrong in thus helping his fellow-creatures, and, therefore, cannot feel satisfied at a result so unmerited." While we entertain the profoundest respect for the laws that govern these colories we cannot help find high judgitude has been well. est respect for the laws that govern these colonies, we cannot help thinking that he deserved a better fate, as he holds a diploma as Doctor in Medicine and Magnetism from a legally accredited institution of the United States of America, and is also a member of several learned bodies in England, France and America; besides, he has gained considerable reputation as a writer on Magnetism, Psychology and Medical Electricity.

We are informed that Dr. Taylor, in order to avoid incurring further prosecutions, is about to petition Our Gracious Majesty The King, for leave to continue his good work as a magnetic physician, and also intends to ask his fellowcitzens to unite with him in his appeal.

We heartily wish him success, and do not doubt for a moment that one and all will unite in giving him their hearty cooperation.

** "Facts speak plainer than words." Proof: -"The Doctor told me to take a blue pill, but I did n't, for I had already been poisoned twice by mercury. The druggist told me to try Kidnev-Wort, and I did. It was just the thing for my biliousness and constipation, and now I am as well as ever."-A. P. Sanford. Sold in both dry and liquid form.

E. V. Wilson Fund.—Subscription for

Bonds. WHEREAS, The estate of the late E. V. Wilson [*] is in debt, and the farm (two hundred and forty acres) and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by Issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent. Per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and Whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels:

Therefore, We do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at one hundred dollars each, when all of such bonds shall have been subscribed for as aforesaid. and homestead of the family are under mortgages that

[*] This farm lies twenty miles West of Chicago on the Northwestern Railroad. Lombard is a thriving suburban town. The land is thus described in legal phrase: "The West half of the Southeast quarter and the Southwest quarter of the Northeast quarter of section eight (8), in township thirty-nine (29), North of range eleven (11), East of the third (3d) principal meridian, in the County of Du Page, and State of Illinois.'

Mr. E. B. Elliott, the government actuary estimates that the population of the United States on the 1st of June, 1900, will be eightyone million five hundred and twenty-nine thou-

The Agricultural College at Hanover, N. H. has decided to admit women pupils to a special course of study, including butter and cheese-making, and dairying in all its branches.

SPIRITUALIST LECTURERS.

making, and dairying in all its branches.

SPIRITUALIST LECTURERS.

Rev. William Alcort, SwiftRiver, Cummington, Ms. J. Manison Allen, Home School, Ancora, N. J. Miss, N. R. Aptioss, Traines speaker, Delion, Wis. C. Fannie Allen, Home School, Ancora, N. J. Miss, N. R. Aptioss, Traines speaker, Delion, Wis. G. Fannie Allen, Home School, Ancora, N. J. Miss, R. Acousta A. Nilony, Albertalline, Vt. Miss, R. Acousta, A. Nilony, Albertalline, Vt. Miss, E. Mallen, M. H. Colar Fails, In. Her, Cilailes, S. Miss, R. Acousta, M. B. Colar Fails, In. Humphrey street, Cheetham Hill, Manchester, Eng. Miss, R. W. Scott Bridgs, West Winfield, N. Y. Miss, N. Shilled, T. Hilliam, Colorini, Mass, Miss, R. W. Scott Bridgs, West Winfield, N. Y. Y. Miss, Phiscilla, Dott Bladburk, Fafrifield, Mo. Cart, H. H. Brown, 3st Fourth Avenue, New York City, care of M. Rathbur, Ess.
Miss, E. Buhn, tinspirational, box 7, Southford, Ct. Addit, R. H. Brown, St. Johnsbury Centre, Vt. Miss, E. Buhn, tinspirational, box 7, Southford, Ct. Addit, R. J. H. Brown, St. Johnsbury Centre, Vt. Miss, A. H. Brown, St. Johnsbury Centre, Vt. Miss, A. J. Fish, S. M. Balles, B. H. Halley, B. H. Halley, Indianapolis, Ind. Miss, A. R. Brown, S. Johnsbury Centre, Vt. Miss, A. H. Brown, St. Johnsbury Centre, Vt. Miss, A. H. Brown, St. Johnsbury Centre, Vt. Miss, A. H. Brown, S. J. Frank Baxtein, B. William, J. Brown, Miss, L. Balley, B. Battle Greek, Mich. Miss, Lazie, D. Hutter, Davids Street, Boston, Miss, L. Balley, B. Battle Greek, Mich. Miss, Lazie, D. Hutter, Davids Street, Boston, Miss, Lazie, D. Hutter, L. Battle, College, Miss, Prop. J. R. Buchtana, 252 Centre, Vt. J. Colville, N. Miss, Lazie, D. H. Butter, L. Battle, Colville, K. W. Miss, Lazie, D. H. Levy, L. Battle, Colville, K. W. Miss, Lazie, D. H. Levy, L. Battle, Colville, K. W. Miss, Lazie, D. R. L. Battle, Colville, L. W. Miss, L. M. H. Levy, L. Battle, Colville, C. M. Miss, L. M. H. Levy, L. Battle, C. Colville, M. Miss, L. M. H. Levy, L. M. Miss, L. M. H. Levy, L. M. Miss, L. M. H. Levy, L. M. Miss

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Mus. F. O. Hyzer, 433 E. Baithmore st., Baithmore Md.
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MRS. C. L. V. RICHARDS, EAST Marshfield, Vt.

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Mis. Almira W. Smith, Portland, Me.
Mis. Julia A. B. Seiver, Tampa, Fla.
Mis. Almira W. Smith, Portland, Me.
Mis. L. A. F. Swain, inspirational, Union Lakes, Minn.
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H. L. BELDIN, BOOKBINDER. 275 MAIN STREET, SPRINGFIELD, MASS. May 27,—13w*

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Jan. 8.

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Aug. 7.

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Miscellaneous.

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WOODLAND HOURS.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours," The mother is scated in the forest shade. Her fittle girl "Ho-Peepe" around a tree through the foliage, her face radiant with a loving, gleeful, regulsh expression. Both faces are full of sweetness and joy. It is a picture that touches the heart; to see it is to love it; and its possessor, lowever asthetic in his or her tastes, can never outgrow it. Palnied by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches.

Price, 50 cents.

THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an clin standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket-brought there by his daughter, "All kindled graves burning o'er her check." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A had is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustle youth, proud of the team, leans against his favorite horse. A little hoy and girl are passing a linch to brother and sister frolicking on the loaded hay. Steln, copled in black and two finits from Joseph John's noted painting. Size of sheet, 22x28 luches.

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A river, symbolizing the life of man, winds through a land-scape of hill and plain, bearing on its current the time-worn bark of an aged Pfigrim. An Angel accompanies the boat, one hand resting on the heim, while with the othershe points toward the open sca—an emblem of eternity—reminding "blife's Morring" to five good and pure lives, so "That when their barks shall float at eventide, "they may be like "blife's Evening," fitted for the "erown of timmorthy worth." A land of angels are scattering flowers, typical of tiod's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wheox. Size of sheet, 2228 laches. Price, 50 cents.

THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it hay in the swollen stream, two orphans were playing. It was late in the day, before the shorm ceased, and the clouds, lightened of their burdens, shifted atway before the wind, leaving a clear, bright sky along the bordzon, Unnotteed, the local became defineds from its fastenings and floated out from shore. Onlekly the current carried it beyond all cartidy help. Through the founding rapids, and by precipitous rocks, dashed the loark with its precions charge. As it meaned the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composite and resignation, as, with a determined and resistiess impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream a little haven among the rocks. The boy, of moratender age, and not controlled by that mysterious influence, in despair full toward his herode sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John, Stze of sheet, 22x28 inches.

NEARER, MY GOD, TO THEE.

DESCRIPTION OF THE PICTURE. A woman holding inspired pages sits in a room around which Night has traited levelusky robes. The classed hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustill, carness prayer. The same has pone down. Neither the expiring candle nor the moon, 'cold and pale,' Shiding through the rifted alomis and the partially envialned window, produces the soft light that talks over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steed by J. R. Rice. Size of sheet, 22x28 inches. Price, 50 cents.

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lowing herd whele slowly o'er the lea," toward the humble
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his weary way," and the tried horses look eagerly humbling in the mellow earth. The little girl imparts life and
beauty to the pleture. In one hand she holds wild flowers,
in the other grass for "my coll," Seated under a tree in
the churchyard, around which the twilight shadows are
closing in, the poet writes, "And leaves the world to darkness and to me." " Now fades the glimmering landscape
on the sight!" This grand Elegy has been translated into
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NATURAL LAW.

NATURAL LAW.

***THE universe is governed by law," were words fitly spoken by the liminorial Humbolit. Every life is the compelion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar system by the hand of Nature and the inspiration of Omnific power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy, "Io convince skeptles, and thereby make business for myself, I will make the following propositions, viz.:

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13w -June 3.

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CONTENTS:-Spirit-ille the best piace in which to study the mind. The mendal surprise that a change of vibration among the alone produces. Why between these pain than men. Why manumalla are more sensitive flan bewer orders. The brain is not the fountain of thought. An analysis of the brain will never reveal the mind, What makes people stupid. Why Reformers are persecuted. Truthful ideas dependent upon an even and harmonious activity of the elements as they pass from the brain to the spiritual organism. The value of sleep and its nature. Paralysis of the brain explained, Hox a clubt develops the power to think. How the Reason originates. How the spirit masters the brain. How special attent is developed, Gradations of Mental Power in the Races of Men. How to break the power of gnorance, The Schence of a true Mental Development. How language broadens under the reaction from the spirit. How the best refined in the treaction from the spirit. How the body refines under the traceton from the spirit. How the brain the framework index the case of hought. How knowledge transcending human attainments can be transmitted to man. How spirits can help humans to higher thought, Why each surfus each so the seeks companions of its own gram, of mentality. The elevating elect of spirit intercourse, Paper, Price Eccours.

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Banner of Light.

Representative Spiritualists from all parts of Representative Spiritualists from all parts of the country are present, and it is a pleasure to observe the social amenities which are maintained between the brethren of the Spiritualist, ic movement from various portions of the land. The large number of mediums on the ground The large number of mediums on the ground the average of the forther time and the average of the forther time and the average of the forther time and the average of the country of the spiritualists, needed, of Crange, Mass., has many richards to see him hold an official position in the Association.

Dr. A. B. Smith and wife, of East Putney, Vt., veteran Spiritualists, never fail to put in an appearance at Lake Pleasant.

Brother Tallmage, of Worcester, Mass., has many richards who desire to see him hold an official position in the Association.

Dr. A. B. Smith and wife, of East Putney, Vt., veteran Spiritualists, never fail to put in an appearance at Lake Pleasant.

The large number of mediums on the ground tind plenty of calls for their time and the exercise of their spiritual gifts. Conversation relative to the wonders of the genuine spiritual phenomena is heard on all sides.

The camp presents a beautiful appearance and the best of order prevails. Parties desirous of visiting Lake Pleasant should come at once and enjoy the meeting.

The public services of the week have been full of interest. Mrs. Abby N. Burnham spoke in a very acceptable manner; W. J. Colville was attentively listened to; Mrs. S. A. Byrnes's discourse was, as usual, practical and attractive; Mrs. N. J. Willis's utterances were pointed and brief. She was cordially welcomed by many brief. She was cordially welcomed by many

On Sunday the grounds were crowded with a very large throng of people—heavily loaded exvery large throng of people—neavily-loaded ex-cursion trains coming in from different quar-ters. In the forenoon Prof. J. R. Buchanan de-livered a lengthy and able discourse on the gen-eral subject of education. The address re-ferred particularly to the progress which has taken place in the realm of medicine. In the afternoon the traveling agent of the Bunner of U.M. bad the honor of sevience a few words from Light had the honor of saying a few words from

the rostrum.

The managers of the camp are to be congratulated on the success which has characterized the meeting thus far. Year after year hundreds of Spiritualists from all over the country have settled at the Lake as permanent campers; while thousands upon thousands of transient visitors have lemporarily sojourned there. The present meeting bids fair to equal its predecessors in numbers and interest before the closing days shall arrive.

On Sunday, Aug. 13th, Mrs. Shepard Lillic and Prof. Henry Kiddle will be the speakers.

The meeting will be at its height during the next twenty days. A most cordial invitation is

to all seekers for truth to visit. Lake Pleasant during the present convocation, which will close Aug. 27th.

GENERAL MISCELLANY.

CAMP CHIPS. Fine: Boating on the Lake.

What the campers are praying for : Rain.
Orderly: The great audiences on Sunday.
Well attended: W. J. Colville's receptions. Interesting and unique: The morning con-

President Beals is as earnest and enthusiastic

On Saturday there was a large influx of visitors. Attentive: The very large audiences on Sun-

day. Worcester, Mass, has a large representation

for 1882.
Depleted: The neighboring churches on Au-

gust 6th. kins have bed J. F. Baxter and J. William Fletcher are official duties.

Lake Pleasant hotel.

Dr. J. L. Newman, of Boston, is a very happy man about this time.

The brothron from Laona, and Cassadaga, Y.—where are they?

A sight for Orthodox deacons: The heavily-loaded excursion trains on Sunday.
Lizzie Newell, medical and test medium, will receive calls at No. 11 Ninth Avenue.
Mrs. A. E. Cunningham, a good test medium, held a reception on Thursday evening.
John Lowe, Esq., of Worcester, Mass., calmly promenaded the camp last Friday.
Coving Twing is havily avened with cittors.

Carrie Twing is busily engaged with sitters all the time. She is an excellent medium.

Jennie Rhind, the typical prophetess, elaborates her gospel at frequent intervals.

Amanda Curtis is on hand. She has spoken several times in the conference meetings.
Ed. S. Dwight and family, of Stafford, Conn., are in the usual quarters on Broadway.
The friends of John Harvey Smith wish to be

The friends of John Harvey Smith wish to be remembered to him. You are missed, John. Tests: Many remarkable tests have been given since the opening of the meeting.

Mr. N. S. Henry, of the Fitchburg line, has performed his duty to the camp faithfully.

Some enterprising Yankee should be at the gentlemen's bath-house with towels to let.

genuemen's bath-house with towels to let.

Coming: The era of good will among all grades of free-thinkers and Spiritualists.

Dr. J. H. Orne, of Lynn, Mass., a good clair-voyant, is making his annual visit to the camp. A good arrangement: Having the 6 o'clock (r. m.) train from Boston stop at Lake Pleasant.

Séances: On all sides séances are being held.

Investigators are husy searching for the truth Investigators are busy searching for the truth.
Wonderful: The tests from the platform.
The mediums are at the front and no mistake.
Chief-of-Police Fred Galloupe is highly pleased
with the behavior of the control of the Pleased. with the behavior of the crowds at Lake Pleas-

ant.
Mrs. Ella S. Cady, of New York City, arrived Aug. 3d. She is a critical listener to the lec-

Sadie Kingsley, of Conn., is as genial as ever: she has been to the Lake each year for several Mr. H. W. Cushman is a faithful official at the "gate." He is held in high esteem by the

people. Mrs. Fannie Davis Smith, of Brandon, Vt., one of the ablest lecturers in the field, arrived Aug. 5th.
Abby N. Burnham was successful in her en-

known healer.

Mrs. John W. Wheeler enjoys attending scances; she has visted several mediums during the past week.
The heat has been terrific here, as elsewhere,

during the past week. The nights, however, have been cool.

A. T. Pierce, Esq., of Providence, R. I., and wife are at home to their friends in "Pleasant View Cottage."

Question: Where is Mr. Mott, the materializing medium? He has many friends here who want to see him. want to see him.

Mrs. Hattie C. Mason is receiving many callers: her gifts as a medium are highly commended by many people.

Mr. M. V. Lincoln was entranced on the grand stand the other day and delivered an eloquent invocation.

Hundred of Catholics from Wastfield Mass

BOSTON, SATURDAY, AUGUST 12, 1882.

Lake Pleasant (Mass.) Camp-Meeting.

Lake Pleasant, Aug. 6th, 1882.—The attendance at this great meeting is increasing daily.

Representative Spiritualists from all parts of fined who design to see him held an official to the fined who design to see him held an official to the fined who design to see him held an official to the fined who design to see him held an official to the fined who design to see him held an official to the fined who design to see him held an official to the fined who design to see him held an official to the fined who design to see him held an official to the fined who design to see him held an official to the fined who design to see him held an official to the fined who design to see him held an official to the fined who held an official to the fined who had a see him held an official to the fined who had a see him held an official to the fined who had a see him held an official to the specific to th

Mrs. F. F. Clark has been sojourning at Niantic. She is inquired for at Lake Pleasant. This lady is an excellent medium.

Mr. and Mrs. Clisby, of Geneva, Ohio, are making their first visit here. They are greatly pleased with the blace and people.

Mrs. Col. T. T. Brown, of Burlington, Vt., visits the camp daily—She is stopping in Athol, Wass—a flow miles from the Lake.

Miss Chenery is missed. Her many friends desire to be remembered to her through the Banner of Light. She is in Cleveland, Ohio.

next twenty days. A most cordial invitation is Mrs. Hattle W: Hildreth of Worcester, Mass., sent out by President Beals and his colleagues an excellent test medium, is at 13 Montague street, where she will be pleased to see her friends.

Intellectually great: J. R. Buchanan's exposition of progress in medicine: and his scheme for revolutionizing the existing condition of The members of the sanitary committee are

loudly called for. A heavy responsibility rests upon the brethren. They are equal to the Prof. A. B. Severance, of Milwaukee, Wis., accompanied by his wife, Dr. Juliet H. Severance, arrived August 3d for a prolonged visit to

the camp. Mr. and Mrs. Harvey Lyman receive many Brave, veteran worker in the cause of Spiritcalls.

Affable: The clerks in the Lake Pleasant Pleasant.

Mayor Stone, of Waverly, N. Y., is enjoying the meeting. He declares that the greetings from old friends amply repay him for the

journey here. W. H. Vosburgh, the healer, of Troy, N. Y., Worcester, Mass, has a large representation the camp.

Lake Pleasant has already scored a victory kind, Mr. V.

Gonial continuous, the neater, of Troy, N. Y., welcomed the Ranner reporter with many protestations of friendly regard. You are very limit to the results of the second statement of t

Genial gentlemen: The policemen. Messys. Fred Gailoupe, Benj. Galloupe and Charles Hop-kins, have been giving strict attention to their

one and acter.

Dr. H. P. Fairfield arrived Aug. 2d, but his stay was very brief.

Mrs. Dr. Parker, clairvoyant, is at Room 37,
Lake Pleasant hotel.

On Saturday evening, August 19th, the grounds will be illuminated. The campers should take pride in making the occasion a memorable event.

Valuable: W. J. Colville's discourse on sub-

ject of "Mediumship." Or, to put it correctly, the discourse given by the guides of W. J. Colville on that topic.

B. H. Raymond, of the Fitchburg line, per-

N. Y.—where are they?
Prof. Benton, of Troy, N. Y., the well-known mesmerizer, is present.
An imperative necessity: A thorough watering of the streets each day.
Dr. Sour, of Cincinnati, Ohio, the wonderful medium, is expected daily.
Mr. Gilmore and family, of Chicopee, Mass., regular campers are present.

N. Y.—where are they?
Prof. Benton, of the Fitchburg line, performs the duties of ficket-seller in a manner which delights travelers to Lake Pleasant. Stay with us. Mr. R.
President Beals bluntly stated on Thursday that he could not be happy without the Banner of Light. He exhorted the brethren to subscribe for the paper.
E. A. W. Raymond, of Worcester, Mass., is a constant of the paper.

Miss Hattie Allen, of Syracuse, N. Y., is delighted with the meeting.

Excellent: The concerts on Sunday by Capt.

Russell's superb musicians.

Ex. A. W. Raymond, of Worcester, Mass., is housed in Dr. Jack's cottage. Mr. Raymond is a physician of note. Like a sensible man be advertises in the Banner of Light.

Dr. S. J. Damon, of Lowell, Mass., is one of

L. Colburn, of Bennington, Vt., an excellent medium, is sojourning here.
D. Doubleday, of New York City, is a critical observer of what is going on.
J. F. Arnold and wife occupied a seat on the ignore the band under whose influence you ignore the band under whose influence you

on the conference meetings.

Miss Minnie Hopkins, of Utica, N. Y., sends regards to the Newburyport folks.

A sight for Orthodox deacons: The heavily-loaded excursion trains on Sunday.

Lizzie Newell, medical and test medium, wing eld a reception of the synthesis.

Mrs. A. E. Cunningham eld a reception of the synthesis.

A sight for Orthodox deacons: The heavily-loaded excursion trains on Sunday.

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work of securing news items. He is an able journalist, and is destined to gain distinction in his chosen profession.

Mrs. Maxwell, of 1,208 Mt. Vernon street, Philadelphia, is a visitor to the camp. Master Samuel accompanied his mother to the Lake. Samuel has promised to keep very quiet during the lecture hours. He is a good boy.

Joseph Rood, Esq., of Fredonia, N. Y., is wanted here. The band of influences guiding a prominent medium insist that the efficient secretary of the Cassadaga Lake (N. Y.) Free

a prominent medium musist that the efficient secretary of the Cassadaga Lake (N. Y.) Free Association shall start at once for this camp. Heroism: Notwithstanding the intense heat on Sunday, the Banner of Light ambassador lifted his voice high and clear, and sang merrily: "S3,00 a year for the Banner of Light." This unique negledy attracted a large audience. unique melody attracted a large audience.
Miss Ada Blanchard, of Boston, Mass., a bril-

liant elocutionist, is an interested spectator of current events. The many admirers of Miss B.'s talents hope to have the privilege of bearing her read and recite before the meeting is over.
Mr. Chenery continues to be the post-master

at Lake Pleasant. He is a courteous gentle-man. Amid the provoking confusion incident to the business of such an office, Mr. Chenery never has a cross word for any one. He deserves a medal.

A busy man: Station Agent Billings. And yet he is good-natured about it. He is interested in doing his work in a thorough manner. Mr. Billings will undoubtedly be called, in time, to a more responsible position in the service of the railway company.

the railway company.

Mrs. Sarah A. Byrnes gained many friends by her eminently practical discourses. She can be addressed at 32 Mather street. Boston (Dorchester District), Mass. Mrs. Byrnes is ready for work in any part of the country during the coming lecture season.

Lorenzo Sheldon, of North Adams, Mass., like a dutiful man, hands the Banner ambassador three dollars each year at the Lake, so as to keep the Banner of Light as a regular visitor to his home for the coming year. A hint to wise Spiritualists is sufficient.

wise Spiritualists is sufficient. Thursday last.

Dr. Fish, of Albany, N. Y., speaks right out in meeting just what he thinks. He is a well-

th street. Cincinnati, O. Dr. Walker is a whole-souled, generous man. Dumont C. Dake, M. D., of New York City, the celebrated physician, was welcomed to Lake Pleasant by hosts of old friends. His successful career is a subject of comment by hosts of neople. The Doctor was suddenly called to Saratoga to see a patient, just as he was beginning to feel at home in camp.

John Wetherbee, Esq., arrived on Thursday, and was immediately surrounded by a large circle of friends. Mr. W. remained in camp three days, during which time he interviewed a very large number of mediums. He took a prominent part—so we have been informed—in the "Indian Meeting" which was held outside of the camp.

in the "Indian Meeting" which was neid outside of the camp.

Dr. Jack, of Haverhill, is not present. His guide, "Chippy," sent a message to the Lake Pleasant Siftings, which editor Spear was so unwise as to cast into the waste basket. Indeed, Mr. Spear states in print that the "tomahawk has been applied to 'Chippy's' oration." Bro. Spear will lose his scalp if he is not more discreet in this direction. creet in this direction.

Maud E. Lord received an ovation on her arrival. Her old friends greeted her with an enthusiastic welcome, while her graceful presence and charming manners soon won a host of new acquaintances. The public tests given by her sighter have been year convincing. her sister have been very convincing; her private scances are largely attended. Miss Tisdale

Important: Excursion tickets for Lake Pleasant are for sale at the regular offices of the New York Central Road at Buffalo, Rochester, Syra-

Mrs. Col. T. T. Brown, of Burlington, Vt., visits the camp daily She is stopping in Athol.

Mass.—a few miles from the Lake.
Awful: The dust. And yet the Lake is full of water. Oh, for several hundred feet of hose to attach to the engine on the grounds!
Flavia Thrall, of Poquonnock, Conn., a good clairvoyant physician, arrived on Saturday, accompanied by a large circle of friends.
The other evening Dr. Buffum surprised and charmed his many friends by singing in a most finished manner several pathetic songs.
When is Dr. Henry Slade coming?" This interrogation is frequently submitted to the commissioner of the Banner of Light.
Mrs. E. Smith, of Indianapolis, Ind., has a nice room in the Davenport cottage. She is an earnest Spiritualist and a line medium.
Dr. Jackson and wife, of Cincinnati, Ohio, are making their first visit to Lake Pleasant. They are highly pheased with the place.
Miss Chenery is missed. Her many friends desire to be remembered to have through the vary very algeborate and historical to the vary placeare and historical to the vary very algeborate and historical to the very very algeborate and the man very algeborate and the have the New York Central Roa

van were very elaborate, and historical, theatrical, tragical and comical characters mystified each other until the unmasking resolved the motley company into Onset neighbors and

friends.

Jennie B. Hagan is best known by her poetical improvisations, but it is evident that her lectures are to take high rank among the inspired utterances of the platform. "The Best Gifts" was the subject of a fine discourse on Thursday afternoon, in which the value of all spiritual gifts was estimated in accordance with friends. their tendency to elevate and perfect the com-

mon nature of man.

The series of Fact Meetings which have been conducted by L. L. Whitlock, Esq., closed on Saturday morning, as he was to leave Onset for Lake Pleasant on Monday, Col. Crockett. President of Monday, Col. Crockett. ident of the Association, expressed his high appreciation of the value and interest of these meetings, so intelligently and heartily conducted by Mr. Whitlock, and in behalf of the Association and the people assembled here, tendered him a vote of thanks. Dr. Storer and Prof. Clay-ton of Philadelphia spoke to the same purport, and the vote was unanimously passed.

lock made the closing Fact Meeting one of the most interesting of the series.

The Philadelphia visitors are all delighted with Onset. Next year, excursion rates will be arranged from Philadelphia and New York.

Mrs. Maggie Folsom, of Boston, and daughter, have been stopping at Huckins's hotel for a week past. Old-patients greet her, and new ones seek her spirit-gifts for their benefit.

A party of eighteen young people have formed what they designate "Onset Club," for mutual improvement, holding circles, etc.—President.

what they designate "Onset Club," for mutual improvement, holding circles, etc.—President, Mr. W. W. Le Cain: Secretary, Miss Mamie Hosmer; Treasurer, Frank Woodbury; Miss Lizzie Pierce, Miss Jennie Bicknell, Miss Annic Clarke, Miss Myra Maxim, Miss Cora Maxim, Miss Celestia Farwell, Miss Laura Whitney, Fred Cooley, Orrin Maxim, Harry Robbins, Charlie Main, Irving Hersey, Walter Burrell, Johnnie Miller, being among the members.

Charlie Sullivan's old-fashioned house is not progressing backwards, although he is building the kitchen first, with wide fire-place and andirons. When completed it will be a museum of old-time relics. His entertainment Tuesday evening attracted a crowded house, and its appropriate the complete of t evening attracted a crowded house, and its appreciation was evidenced in generous applause. Mr. Sullivan appeared in "The Shamrock," "Bridget O'Hollogan's Letter," "New Church Organ," "Composition on the Horse," and "Aunt Dorcas," also in duets with Miss Hannaford; Prof. Shepard declaimed "King Robert of Sigily," and read a short plees; Miss Ballou of Sicily," and read a short piece; Miss Ballou gave "The Patter of the Shingle," and on an encore, "Seven Times One"; Miss Vaughn, "High Tide on the Coast of Lancashire"; Miss Jennie Bicknell recited "Dorkin's Night"; E. P. Sargent declaimed "Wounded"; Fred Heath sang "Old Uncle John," and gave a flute solo; Mrs. Hunnaford also sung a solo. The prosang "Old Uncle John," and gave a flute solo; Mrs. Hannaford also sung a solo. The programme was a good one, and was finely ren-

dered.

The display of Aurora Borealis on Friday night was a magnificent scene.

The United States steamer Verbena, Capt. James Gibbs, came into port and lay at the Onset wharf on Thursday night. She has charge of all buoys, and furnishes supplies to the lighthouses in this marine district.

A party of four hundred, children and adults, representing the Fair Haven Congregational and Unitarian societies, visited Onset by the steamer Monohansett on Friday. By courtesy of Wm. F. Nye, a large proportion of them were taken over the grounds of the Association in hungay, afterward assembling on the heat barges, afterward assembling on the boat, where Jennie B. Hagan improvised an appropriate poem. Next Friday another New Bedford Sunday-school will have an excursion here

by the same boat.

Concerning this visit the New Bedford Mercury thus justly moralizes:

Concerning this visit the New Bedford Mercury thus justly moralizes:

"To reflecting persons there was something quite significant in the simple excursion yesterday, per steamer Monohansett from this city and Fairhaven. That excursion made happy several hundred adults and children usually worshiping every Sunday at either the Unitarian or Congregational churches of the latter place; and it also embraced many friends of the latter place; and the outside public from this city. The steamer's precious freight of passengers, large and small, represented the extreme views of two influential religious sects. Perhaps thirty or more years ago such an experiment could not have been made. There was too much bigotry abroad in those days for two such opposite currents to meet in unison and go forth together for a day's innocent pleasuring. Old Dr. Lyman Beecher, then of Boston, would have held up both lands and howled forth a loud protest against any such good-natured amalgamation. Buch an excursion would, in his opinion, have led the party of Congregationalists straightway to the temple of sin and eternal damnation. But we live in better times now; there is less bigotry and more friendship among all classes, and God be praised that it is so, and that Americans everywhere have become more enlightened on the subject of religious creeds, and that persons, differing in some minor and unimportant points, yet entertain the kindest feelings one toward another. We wish the learned and reverend doctor of the Congregationalist could have been on board the steamer yesterday and seen with his own eyes the fulfillment of the prophecy of the good book, and he would have exclaimed, 'Behold! the lion and the lamb are lying down together, and a, little child leads them.' And such text seemed to be in part exemplified in the happy groups of youth and children scattered on the green hills or in the shady groves at Onset Bay, after the steamer touched the wharf, and sharing luncheon together: these innocent parties knew nothing of the hard, u

ums having held séances at his home. 237 West chartment, so suddenly had it been arranged, 4th street. Cincinnati, O. Dr. Walker is a and such perfect success attended it. The cot-whole-souled, generous man. tagers enthusiastically seconded the efforts of the Association, and with here and there an exception, the cottages blazed with varied colored lights. Lines of Chinese lanterns hung across the avenues and depended from the trees in the groves and the yachts in the bay. Several boats burned colored fires, and rockets were sent up from the Onset House across the river. Where all did so well it would be invidious to specially notice particular cottages. The Middleboro' Band marched through all the illuminated avenues discoursing stirring music. illuminated avenues discoursing stirring music, and the walks were lined at all points by the great company of visitors who poured in upon the camp. The splendid effect of the illumina-tion was a surprise to all and most heartily en-joyed. After the procession, the band gave a concert at Bay View Grove.

E. J. Kempton, Esq., and Edward W. Seabury, Esq., both of New Bedford, began the good work last year, and followed it up this season, of making annual donations to help on the cause of Spiritualism at Onset Bay.

THE FOURTH SUNDAY.

Another bright day, and a larger concourse than ever before. The band and the choir opened the morning service. Then Mrs. Sarah A. Byrnes was introduced, and gave an address upon the "Practicability of Spiritualism," which became the subject of general comment and high approval during the noon hour. She was never better, and as she delineated the nature of the facts—the various uses to which ture of the facts—the various uses to which they are put, and the proper methods of interthe strong common sense and practicality of the address was repeatedly cheered by the audience. As an orator, for voice and power she is in the East what Mrs. Colby is in the

Joseph D. Stiles, probably the best platform medium in the country, made his first appearance at Onset, and his familiar Indian control gave some twenty tests, all of which were recognized. His humorous manner keeps the audience in the best mood for the reception of these tests, which come forth with great

The afternoon service consisted of music by the Band, a poem by Miss Hagan, over forty re-cognized tests by Mr. Stiles, and an address by W. J. Colville, continuing the subject presented by Mrs. Byrnes in the morning. As usual, Mr. Colville's lecture left nothing to be desired in Colville's lecture left nothing to be desired in the way of a thorough exposition of the subject. In the evening, Mr. Collville gave a reception at the auditorium which was attended by a very large audience. The first question given by Dr. Storer, "Does the individualized human soul pass through successive re-incarnations, and if so, how is its identity preserved?" brought out a history of ancient and modern theories on the nature of the soul, transmigration, re-incarnation and reëmbodiment, the latter term being preferred by the guides of the ter term being preferred by the guides of the medium, summing up with the assertion that if a human soul desired successive reëmbodiments a numan soft desired successive reemoduments to perfect all its inherent powers, it was privileged to produce them. Other questions were answered, and this meeting closed the exercises of the day.

Next Sunday, all Cape trains run excursions to Onset, and the meeting will probably be the largest of the season. Cars leave Old Colony Dépôt in Boston on that day at 7:50 in the morning; leaving for the city at 6:30 P. M.

Neshaminy Camp.

To the Editor of the Banner of Light:

The third week of our camp has been a suc-Col. A. H. Berney of Boston, Mrs. Stiles of Worcester, Prof. Clayton, Mr. E. Sargent, under spirit-control, Prof. Glass and Mr. Whit-lock made the closing Fact Meeting one of the parching leat. The meetings have averaged well for week-days. Tuesings have averaged well for week-days. Tuesday, Wednesday and Friday P. M. Mr. J. W. Fletcher delivered addresses which gave ex-

Fletcher delivered addresses which gave excellent satisfaction to his audiences, and at the close of each some very clear descriptions of spirit-presence, with names, particulars of life, and at times messages to friends.

Thursday Mr. A. B. French, of Clyde, Ohio, gave his first address. It was upon the question "If Spiritualism is true, what of it?" and was filled with illustrations of the complete answer which Spiritualism gives to the questions concerning a future life, to the strange and peculiar psychologic phenomena of the world, and to that in each individual life.

Saturday afternoon Mr. French again snoke

Saturday afternoon Mr. French again spoke upon "The Duty of Spiritualists in regard to the Unsettled Problems of Human Thought." The Spiritualist platform should add to the world's thought, he said, and then passed to consider the unsettled problems of science and consider the unsettled problems of science and philosophy. Among them were the questions, What is the original Substance? What is Reality? When asked, What is Matter? science cannot answer. She can only say, "Matter is." Matter, soul and spirit are just as much unknown to-day as they ever were. What is Life? It is everywhere; but what is the evolution of it? How do the processes move forward? How does and whence does life come? By evolution, or by creation? Science does not account for its origin. It only traces life through its sucor by creation? Science does not account for its origin. It only traces life through its successive evolutions. The special Creationist and the Evolutionist disagree, and each class of these disagree, and who shall decide? When did Man come on the planet? Science cannot tell. Ask the sunken continents, the tumuli of the river valley, the ruins of Central America and Mexico, the caves of India and the sands of the Nile, and the only answer is, that question is not settled. Where did man make his advent? and this is also unsettled. Was there at first one race or were there many and why this unand this is also unsettled. Was there at first one race or were there many, and why this unlikeness in the races now? Why was the universe formed as it is? Why do the processes of life go on as they do?

These questions cannot all be answered. There is a limitation to our knowledge; but the consciousness of the Infinite will be our restreamed our stimulant out they are a restricted.

and our stimulant, and thus ever will be man's largest and best inspiration. Mr. French digressed here to say that he had no sympathy with the atheistic, materialistic ideas so rampantly put forth by some of our speakers. He believed in the Infinite God, and in rejecting the limited definition of the past he held to the

God-idea.
Then comes the question of Destiny, Fate, and Free-Will-questions as unsettled as they were ages ago. And what has Spiritualism yet done toward settling them? It has settled one question—that of a future life for man. This is much, but only makes it necessary that we as Spiritualists now go deeper and answer more. as Spiritualists now go deeper and answer more. Our work has but just begun. Before the cradle and after the coffin there is almost as much mystery as before.

There are unsettled questions about that newly-discovered country, of life and its duties. Upon-these we can learn and learn forever. Spiritualists should seek for that knowledge which in a degree settling these questions will make human life more beautiful and better worth the living the worth the living.
Sunday, the 6th, was a beautiful day, and thousands took advantage of excursion trains,

thousands took advantage of excursion trains, and the country people came in large numbers in their carriages to enjoy the many attractions of our camp. The morning address was given by Capt. H. H. Brown, upon the theme, "Our Evidences of a Future Life." He began by saying only two answers were possible to the question—If a man die shall he live again? One that is the result of knowledge, yes; and of knowledge only can that answer come, for the negative can never be proven. No person can negative can never be proven. No person can say man does not live, until that person shall have scoured the furthest corner of infinite space, and lived through infinite time. The other answer then must be, "I do n't know;" and thus the only two classes among honest thinkers were Spiritualists who know, and agnostics who admit their ignorance; and these were the divisions of the race in the divisions of E. W. Emerson and Maud E. Lord have given several remarkable tests of spirit presence. These public illustrations of mediumship follow the regular lecture each day.

Advice: Go to Lake Pleasant as soon as 'you can. During your visit call on the camp-meeting minister on the Banner of Light reportorial staff and leave the small sum of \$3,00 with him, for which amount you will receive an elegantly written receipt for the Banner of Light for one year. Try it, kind reader.

Dr. E. S.-Walker, the noted physician, is cosily ensconced on Broadway. This gentleman has had a varied experience with mediums, Jesse Shepard, Dr. Sour, and other mediums, Jesse Shepard, Dr. Sour, and other mediums, and children scattered on the green hills or in the shady groves at Onset Bay, after the steamer unched the wharf, and sharing luncheon together: the steamer touched the wharf, and sharing luncheon together: the steamer touched the wharf, and sharing luncheon together: the steamer touched the wharf, and sharing luncheon together: the steamer touched the wharf, and sharing luncheon together: the steamer touched the wharf, and sharing luncheon together: the steamer were the divisions of the race in the future. He next considered the evidence upon which knowledge rests, and divided that evidence into the new exchanged on some christian, uncharitable, inconsistent and sometimes the next considered the vidence upon which knowledge rests, and divided that evidence into the next considered the verience upon which knowledge rests, and divided that evidence into the New England pulpits in those dark days of religious aerlinony and bigotry. Even Andover, with its old-time theological seminary, is now awakening to keep pace with the new order of things.

We may extract from even a day's delightful excursion and the children scattered on the green hills or in the stade unchard, unchartical the such and such and the children scattered on the green hild the their ignorance; and these were the divisions of the next considered the wharf, and such ar

rostrum. 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 elequence, when with rare rhetoric he throws his 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, but 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.

tree, in star and ocean-wave, but most elo-quently in the throbs of the human heart. We believe men and women amount to something in this life; are of too much value to be damned, and were not born totally deprayed;

damned, and were not over totally deprayed; 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 the communion with the him. We believe in the communion with the dead; in no Hell, no Devil; but an infinite here after, where growth is eternal, and where as here each person makes by acts his hell or heaven. The speaker closed with an eloquent heaven. The speaker closed with an eloquent peroration upon the moral power of this com-munion upon man; for in the presence of an-gels, where he shall recognize this presence as of earth-friends, he is stimulated to all noble actions and pure thoughts; and by this com-munion his soul is redeemed from the evil of its ignorance and the man blessed by the heaven of obedience through love to his higher im-

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 audi-

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

ence 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 forence on and a lecture in the afternoon. Dancing in the Pavilion every evening, and meetings, when desired, in the camp-hall. The amusements are fine boating on the Neshaminy and rambles along its banks, rifle 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—or the ladies in them—for the young men of the

"N. B. C." are one of the favorite attractions—or 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. Patterson, slate writing, from Pittsburgh; Mrs. Hutchings, do., from Camden; Mrs. George, Mrs. 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. De Bath furnishes excellent concerts every forenoon and afternoon, and every dancer is full of praise for his orchestra.

is full of praise for his orchestra.

Mr. W. W. Mayberry, Jr., the excellent floor manager of our dances, was very much missed the first two weeks, as he was ill at his home in Philadelphia. He was able to assume his duties 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 Chairman 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 there is only one Will.

Picnic parties from various churches are of

Pionic parties from various churches are of almost daily occurrence, and many of the ex-

amost 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 yery 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. Stuler and Mrs. Taintor are in camp for

Mr. H. B. Champion, the former President,

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 it is headquarters for all new comers to rest in, for its hospitable curtains are always thrown back and chairs insite to repose. always thrown back and chairs invite to repose. Capt. F. J. Keffer, 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 of me-diums 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 11:15 A. M., will leave passengers at our camp. Time, one hour and three-quarters. Any other train which story at a part leave heavy leaves. which stops at camp takes one hour longer. Will New York friends please notice, and they will save one dollar in fare by sending to James

Shumway, Neshaminy Camp, Oakford, 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.

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