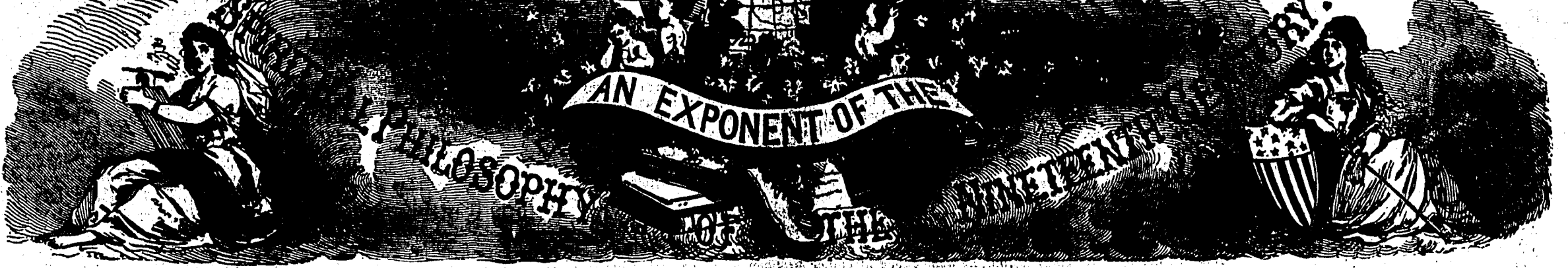


BANNER OF LIGHT.



VOL. LV.

COLBY & RICE,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 16, 1884.

{ \$5.00 Per Annum,
Postage Free. }

NO. 22.

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Original Essays.

THE OUTCOME OF SPIRITUALISM.

BY A. E. NEWTON.

Will it be a new sect—a sort of reformed eclecticism, with its churches, "temples," or special meeting-places of whatever designation—its organized bodies of adherents, with creed, platform, or declaration of principles—its priests, preachers or lecturers—its hebdomadal assemblies, forms of worship, "services," or routine exercises of any kind—and its appliances for propagandism—in any degree after the pattern of existing religious or ethical sects? Or, will it lead to a disintegration of all sects—a discontinuance of all combined effort in a religious or ethical direction—a lapse into complete individualism, agnosticism, indifference, and personal self-sufficiency?

These are questions which have been often raised, and which continue to press upon the mind of every thoughtful person who has received the light of the modern revelations; and they are variously answered from different standpoints of perception and prevision. Perhaps one who was an early and ardent partizan in the new movement, and has been ever an interested though of late silent observer of its drift, may be allowed to state his perceptions as to what will or ought to be the outcome of this world-wide awakening.

At the outset, it may be safely assumed that if Modern Spiritualism be what its adherents generally believe—namely, the index of an impulsion originating in higher spheres of being, designed to lift mankind to a nobler and more spiritual grade of existence than has yet been reached on earth—then it may be expected to adapt itself to man's mental, moral and spiritual needs, to work in harmony with the laws of his nature, and to conserve and give new efficiency to all agencies promotive of human improvement.

The first question that arises is: Is there any need of a new sect? If there is, we shall have it, and ought to have it. If not, let it be avoided.

What is a sect? It is a body of people who believe on any subject differently from others, or from the great mass around them. Such differences are incident to differences in human mental constitution, and are unavoidable in human growth in freedom. They can be prevented or avoided only in the stagnation resulting from stolid ignorance or by the force of mental tyranny. A dead uniformity of belief is not possible where thought is in any measure free, nor is it desirable. The attrition of mind which comes of diversity of opinion, inducing profounder study, research, thought, is necessary to the best human growth—in this sphere of existence, at least. Perception and acceptance of a new truth, or a new phase of truth, always creates a new sect in its re-echoes—that is, it dissects or cuts them off (in belief) from those who fail to accept such truth. In so far, then, as Spiritualists have received any new light or truth which has produced in them convictions differing from the people around them, or from the mass of mankind, they are already a new sect, whether they like the term or not. And in as much as they differ greatly among themselves on many points of fact, of philosophy and of method, they are already divided into as many sects as there are diversities of opinion among them. And, further, if any believers in spirit-communion should come to entertain still other convictions of truth or duty than those now current, such would constitute a yet additional sect. This, however, would be, in itself, nothing to be afraid of, or ashamed of. It matters little whether there be one sect more or less in the world, in comparison with the importance of each individual being true to his or her own perceptions of truth and duty. The justification of any sect is to be found in the truth or use it stands for.

It is plain, then, that there will be need for new sects in the world, and that they will be inevitable just so long as there are diversities of mental constitution, and so long as the mass of mankind have not arrived at the highest perceptions of truth and duty, while there are individuals capable of attaining such per-

ceptions in advance of the mass. And this, so far as we know, will be—always.

The thing to be deprecated and avoided is not so much the existence of sects, or the formation of new ones, as the sectarian spirit—that spirit which is so narrowly devoted to one sect that it can see little or no truth or good in any other, is jealous and prone to evil-thinking of all who do not pronounce its Shibboleth, intolerant and persecutive of all who cannot accept its creed. This spirit of bigotry and intolerance, which has hardly yet died out among Spiritualists, may well come to an end.

There seems to be great need even now of a new sect so broad that it can accept all important truths represented by past or existing sects, so disinterested that it can eliminate them from moss-grown errors and perversions, so philosophical that it can harmonize apparently conflicting views of truth, so rationally religious and religiously rational that it can meet all the growing demands of man's intellectual and spiritual nature, and so thoroughly humanitarian that it shall make the promotion of human welfare in this world as well as in the next, the comprehensive aim of its united efforts.

That Spiritualism, in its higher interpretation (meaning not merely acquaintance with a variety of curious phenomena, but an intelligent apprehension of the realities of man's spiritual nature, relations and destiny, to which these phenomena point), tends to the formation of such a sect, or the evolution of a new school of religious thought and action, seems clearly apparent. The light which Modern Spiritualism has already thrown upon many vexed problems of man's origin, duty and destiny—the profound study it compels in thoughtful minds of the essentials and fundamentals of all religious and ethical systems—and the recognition it enforces of the spiritual kinship of all mankind, and hence the duty of universal love and service—these characteristics, when their proper fruitage shall appear, must ultimately in the production of a class of people who will be both qualified and earnestly disposed to labor intelligently for the enlightenment, elevation and well-being of their kind.

They may not—in all probability, will not—all think or see alike in regard to many minor points of fact or theory, or methods of procedure; and hence there will necessarily be many subdivisions, sections, or sects if you please, in the Grand Army of Reconstruction; yet all will feel alike the impulse to do what they may to benefit and bless their fellow-beings.

Will this army or sect be organized? Of course, if it proposes to do anything in which its members have a common interest—if it proposes to disseminate the truth it has learned for the benefit of others, or to instruct the ignorant, or to practically apply the wisdom gained to the amelioration of daily life and the abatement of its ills—and the impulse to do these things is implied in its very existence—then common sense, a common purpose and fraternal feeling will lead to cooperation, united action, division and economy of labor—and these imply organization. A publication house, an educational institution, a philanthropic association, a well-regulated family even, cannot be successfully carried on without organization of some kind. A body unorganized is a headless mob, and is fit only for destruction, not for construction. True, there are now many unhappily constituted individuals, self-sufficient, cranky, unfraternal, unfitted for harmonious cooperation with others who prefer to act wholly in their individual capacity. But the number of these will grow less as the spirit of true brotherhood prevails. Man is a social being, and it is a need of his nature (with some possible exceptions) to work associatively.

Doubtless the Grand Army of Reconstruction will be organized in numerous sections, which may or may not be organically related to each other. Each prominent phase of thought or preferred mode of action will naturally want its own representative body and plan of operations. If all are seeking the one object—that of human improvement—they will be related in spirit, if not in outward form, and will fraternize with and not antagonize each other.

But it does not follow that these organizations shall be under the name of Spiritualism, or Spiritualist. Those terms have become indefinite, and therefore often misleading. They are applied to a wide range of conflicting opinions, and frequently to theories and practices which are detrimental to human devotion and welfare. The only point on which all who call themselves Spiritualists agree is the fact of spirit return and communion. On almost every question of philosophy, ethics, religion and practical reform—questions of vital import to the well-being of the individual and of society—there are wide differences of opinion; and each sect or school of thought among Spiritualists naturally insists that its tenets are Spiritualism. One class will have it that "Spiritualism is what spirits teach," apparently forgetting that spirits are in all grades of development, from the lowest to the highest; and hence, teach all sorts of incongruous notions and philosophies, as irreconcilable as are those of corresponding minds in the flesh. This fact, which modern spirit-intercourse has disclosed, renders it impossible for people of good sense to accept any doctrine on the mere authority of spirits; it compels thought, study, comparison, discrimination; in every mind capable of these, and thus Modern Spiritualism leads to the development of the individual's own power of discernment between truth and error, as no authoritative system can. Outsiders will have it that Spiritualism is what Spiritualists believe. But this definition, again, beyond the mere fact of spirit-communion, involves a maze of incongruities and contradictions, for the reason above stated. A more

proper definition would be that Spiritualism is a system of philosophy or truth which is of the spirit, refined, pure, morally elevating, as distinguished from all theories that are materialistic, sensualistic or degrading in any respect. It is in fact the true Philosophy of Life and of the Universe based in the demonstrated spiritual nature, relations and destiny of man; or, to use the admirable posthumous phraseology of its able ascended expounder, S. B. Brittan, it "is the science and Philosophy of the Universe as viewed from the standpoint of the spirit, and is identical with spirituality." But the word has become so commonly misapplied and perverted that its restoration to its proper generic use is apparently hopeless.

All attempts thus far to organize Spiritualists as a body have proved abortive, and, for the reasons above given, will no doubt always continue to be so. Some broader basis of organization, some more commanding object of effort must be found. There is no uniting force in the mere belief in spirit-intercourse, sufficient to overcome the repulsions arising from other sources. Interesting and valuable as is the fact of spirit-communion, recognized as one factor in a comprehensive system of truth, there are other factors at least equally important to a true life and to human welfare. And there must be essential agreement in those vital truths before individuals can profitably or successfully cooperate in organized relations for their own or the world's improvement. The name adopted will be of less importance than the principles avowed and the objects aimed at.

This leads to another important question: Will the associated workers of the future have anything like a creed, or platform of principles, as a basis of union? If they are rational beings, as it is presumed they will be, they will act from definite convictions, and for definite ends, and these no doubt will be clearly set forth and intelligently understood. It will be because they see or think alike on what they deem vital questions, that they will wish to work together for common ends. To attempt to do otherwise would be irrational and absurd. But it is not to be expected that their creeds, or basic principles will consist of merely speculative dogmas, believed on authority, and whose truth can never be proven, or if proven, of no practical value in daily life, but rather that their platforms will be formed chiefly of demonstrable truths, or at least of convictions founded on rational bases, and directly tending to noble and worthy living. Nor is it to be expected that all associations will subscribe to precisely the same statement of belief, or engage in exactly the same line of practical work. Differences of mental organization will always tend to differences in the expression of the same truths, and to different emphases of correlated truths, as well as to different estimates of and preferences for distinct branches of labor. There will or should be the utmost freedom to think, to believe and to work each in his own way, whether with others who are in agreement or alone.

The use of a creed or statement of convictions, in such an organization will be, not an attempt to formulate absolute and universal truth, or to erect a standard by which to test the orthodoxy or heterodoxy of anybody, but rather to furnish a common standing-ground for united action, for persons who mean earnest work for human good. Of course, it will have no, cast-iron, unchangeable qualities, and no restraint will be laid upon any one to prevent a change of belief whenever one sees reason for it. On the contrary, every sensible creed or statement of convictions will provide for constant search for further truth, and for perpetual openness to fresh inspiration. Thus the societies, associations, fraternities, churches, or whatever the organizations of the future may be called, will be ever "open at the top," and on all sides as well. In brief, they will be voluntary associations for all-sided personal culture and for philanthropic effort in all needed and feasible ways. They will thus subvert all the real uses of the present Church, omitting its objectionable features, and adding whatever the needs of advancing humanity may require. Some of the more liberal Churches are already verging toward this ideal, and need but little modification or addition to bring them into line in the new order of things.

Will these organizations be State and National, or will they be merely local? In so far as their object is personal culture—the education of their members or of young persons in the requisites of true living—or in so far as they propose to take note of "character" in membership—their function and work will necessarily be mainly local. The members must reside near each other, where frequent assemblies for educational and other purposes will be practicable, and where all may be known to and interested in each other as neighbors and friends. State, and especially National organizations, are unadapted to such work, and, at the outset, at least, there will be no use for them. If, when local societies shall become numerous, they shall find advantage in territorial, State or National cooperation, then will be the time to establish it; but such larger associations should never be invested with any control over the beliefs or opinions of local societies.

To answer in full the other questions raised in our first paragraph would require more space than can be taken for this article. Suffice it to say in brief, that the great Spiritual Awakening of our era may be expected to give us as its outcome all the institutions and agencies, educational and social, that are required by human needs, conserving all that is useful in the old, and adding such new features as changed and changing conditions may demand. I will venture to add the opinion, however, as regards a priesthood, or a preaching or lecturing

class of any designation, that while there must ever be teachers to instruct the young, the ignorant and the less advanced in every branch of useful knowledge and skill—including the religious and spiritual as well as the scientific, technical and industrial—yet the teaching of the future will some day come to be less by word of mouth or the study of books—less by elaborate sermons and eloquent orations—and more by actually doing the things which constitute the highest style of living. Already the watchword of a new era in school education is, "Education for and by Work." Humanity cannot be redeemed from its manifold miseries until it is taught how to live, as a brotherhood of spiritual and immortal beings should live, in all the relations and duties of life. The great leaders of the New Age, therefore—those who will command and deserve the highest consideration of their fellows—will be, not the most eloquent pulpit or platform orators (though these will have their place and use), but those who show themselves most capable of organizing and directing the social and industrial forces of a community to the highest results of human happiness. These will be the true priests and priestesses of the coming era. The talkers must give way to the doers.

It will doubtless be said that the time for any such outcome of Spiritualism is in the far future—that Spiritualists are by no means ready for such organizations as have been indicated—that "the world of spiritual thought and tendency is in a chaotic state," as one has recently expressed it. This is no doubt true with reference to Spiritualists as a whole. Large numbers of them are but recent recruits to the great Army of Progress, and have as yet little conception of the grand objects for which that army is being enlisted. Many have not yet been able to grasp even the outlines of a comprehensive Spiritual Philosophy, or to apprehend its bearings on practical life and its aims. Many have hitherto been so engrossed in the pursuit and observation of marvelous phenomena, that they have given little thought to the deeper lessons these phenomena teach.

But are there no exceptions? Are there not thousands who have been for a quarter or a third of a century in the ranks, and thousands more who had obtained some knowledge of spiritual things and the higher aims of life even before entering these ranks? And is it not time that some of these should begin to gather "the fruits of Spiritualism"—at least to perceive what manner of fruit it is to bear, and begin the earnest cultivation of those fruits?

Mrs. Kathbun, in her excellent discourse on "The Fruits of Spiritualism," (see Banner of July 19th) has pointed out what some of those fruits are—namely, "temperance, righteousness, justice, peace, wisdom, charity and love." This corresponds very nearly with what the Apostle Paul enumerated as the "fruit of the spirit"—to wit, "love [i. e., charity, or universal good-will], joy, peace, long-suffering, gentleness, goodness, faith [or faithfulness], meekness, temperance [or self-control]." Others might be named, such as humility, teachableness, sweetness of spirit, patience, etc.

No one need be told that these fruits are desirable. The apostle above quoted well said, "Against these there is no law." They are the promptings or "fruit" of the inner or higher spiritual nature of man. Nor need any one be told that when they shall prevail in human society—in individuals and in institutions—this world will have become redeemed and the "kingdom of heaven" will have come on earth. This is to be the outcome of true Spiritualism.

But these fruits, like most others, need to be cultivated. Thus far, Spiritualists have given their attention mainly to the cultivation of "the spiritual gifts"—those powers or faculties through which demonstration of spirit-presence can be afforded. But the possession and activity of these "gifts" may prove a curse instead of a blessing, unless they are attended and controlled by the activity of the spiritual graces, such as righteousness, faithfulness or honesty, wisdom, humility, self-control and universal love. These graces should have precedence of the gifts.

Is it not time, then, for those who see and understand these facts to enter upon both individual and associative efforts for the promotion of a fully-rounded culture—spiritual as well as mental—to organize upon something more than "a business basis" (as our sister has recommended)—that is, for intelligent, rational and well-defined educational and practical aims, looking at least toward the realization of a worthy Outcome of Spiritualism?

Vineland, N. J.
*See Gal. v. 22, 23. Revised version.

THE PERSONALITY AND PRESENCE OF THE INFINITE.

BY JACOB EDSON.

Spirit in matter is the Infinite cause. Differentiated mentality is its finite effect. Supreme Intelligence is the faculty from which we came, to which we hasten. Coming and hastening, may multiply and increase, unfold and perfect the happiness of life, but not the substance of which it is composed.

Life is phenomenal—substance in different modes of existence. Death is but another name for life: continued change—never-ending awakenings of the Eternal Cause in the creatures of its creation.

Nature—God's mode of operation—is eternal and never repeats itself. We die to the old discrete degrees of love, truth and affection as we are born to the new, and so on and on, through cycle after cycle, apprehending clearer and clearer the Infinite Cause, but can never hope to obtain or fully comprehend it. Man is a complex animal—a microcosm, an epitome of creation—a dual being; has an interior or second self. The outer, by its wants and necessities, allies him to the animal—the brute creator; the inner the spiritual, by its love and aspirability, allies him to God and the angel-world. The external man, the department

scientists tell us, is the protoplasmic result of cell-formation, is an image made in which the Infinite Maker is to beget and embody himself.

The internal, the spiritual department of man, is a finite expression—an outbirth of the Infinite; successive and never-ending unfoldments of the Infinite, the Eternal, in the finite, through begetments, conceptions and births, embody and reveal the Infinite presence. In doing this, there is necessarily evolved qualified differentials which constitute the personality of the soul—its distinguishing presence, adaptability and mission, which we designate as good, better or best. In thus designating, we inferentially admit that there is or may be the Perfect—one altogether lovely; though its ineffable beauty and supreme wisdom may be past finding out.

An intelligent belief in a supreme personality—its all-pervading presence, principle or truth, well substantiated—generates vital faith, the substance of the personality, principle or truth believed in, in the believer, as well as in the heart and conscience of the race. Hope, the anchor of the soul, cast within its veil, holds to the good conceived, begetting more-unfolds the Logos and embodies the living Word.

It has been said that to all that believe in the Christ—the quickening spirit—is given power to become sons of God, joint heirs in the eternal, the almighty will, to eternal life: the perfection and enjoyment of all good.

If there be a Perfect Cause, Providence and Never-ending Effect, which we believe in, worship and call God, there can be but one. Any number of parts can constitute but one perfect whole. Such is the solidarity of life, its object and mission, that no one member or part can suffer or enjoy without all the other parts participating therein.

We repeat: If there is a Perfect Cause, there can be but one, and that one must be almighty, eternal, everywhere present, and so related to each and every effect in the endless chain of causation, that all effects must be good—perfect as means to ends: the begetment, conception, birth, development and perfection of love, light and life in the heart and conscience of the race.

The personality of the Infinite, the Eternal, pertains to the spirit, its presence and power: what it is, has done, is doing, or inspires its offshoots, outbirths, to do.

God is spirit; if worshiped, must be worshiped in spirit and in truth: He in it is the Supreme Intelligence, the Eternal Cause, the Almighty Mind, in which we live, move, and have our spiritual being.

"God is love"; love is to the soul what magnetism is to the compass—the power which inspires all its movements; what blood is to the animal or sap to the vegetable life—the channel of communication, yes, the very element itself of growth and vitality; y, all, and above all, and more than all, it is to the human soul what God is to the universe—the life thereof.

God is Love; the attributes that constitute his character, personality and presence make what he is—is doing—in contradistinction to what is said, written or believed about him: his perfect love, will and wisdom—the begetment, conception and embodiment of these attributes—render regenerated souls (in which they obtain) sons of God, joint heirs in the Christ, already in possession of their eternal expectancy.

The innate capacity to conceive, unfold and enjoy was implanted in the image by the Infinite Maker; in the making thereof, the architect puts Himself into the work.

It is believed that mind and matter are Eternal that spirit is life, intelligence—that it knows all things, and has no occasion to reason or think; that the human soul is a complex condition of differentiated substance, has a conscious and unconscious mind; that the conscious relates to the outer—the objective, the thinking world; that the unconscious, the instinctive, or intuitive, relates to the subjective—the spiritual world, its divine associations and service; that the outer and inner departments impinge and cooperate with each other; that education in its best sense is the unfoldment of the spirit—the Infinite in the finite—through the conscious as well as the unconscious power to think, aspire, choose, will, and work out its own salvation in doing what may be done to inspire and benefit others.

It is believed that this unconscious consciousness—this interior mind of the soul—is uncreated and indestructible; that it relates the soul to the Infinite; that through this relation, its corollaries and impingement, the Infinite operates and controls our involuntary system, its instinctive faculties and functions, renewing, regenerating its life through each successive pulsation; that in this relation is unfolded in us our perfect cause, its perfect providence, our better self—its future home, its infallible guide, the eternal father and mother of us all; that such unfoldments uplift and beautify the soul, reveal its saviour—our salvation, not from sin or from the effect but rather through the effect—successive and never-ending awakenings into higher and still higher, more spiritual and divine life. Such unfoldment is the birth of God in man—his sonship in the race.

It is believed that in this interior indestructible mentality exists the providence of life, which manifests itself in the mineral and vegetable as well as in the animal kingdom; that law is matter in motion—unfoldment in its object and mission; that it conforms to and is the will of God demonstrating his presence and power.

We believe that this mentality believed to be indestructible, exists and manifests itself, its knowledge, will and wish, without coming in physical contact with the material substance through which it exhibits itself in accordance with law, no miracle—all that seems so is in accordance with the Higher: God's personal presence which we do not comprehend. That with spirit, gravitation, time and space, as well as length, breadth and thickness, may be ignored in the one eternal now, and "the fourth dimension in transcendental physics" be the clear and necessary result of easily defined law, by and through which the ancients as well as moderns demonstrate the immortality and progress of the human soul.

It is written, "Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Ths we re-read as new commandments, and are now accepted as prophecy being fulfilled. Enlightened love, unfolding truth, quickened spirits, bottom facts in the subsoil of the soul—universal love, will and wisdom demonstrate the law that it is impossible not to love the supremely good, the unutterably lovely, knowing it to be so.

Is there evil in the city, and the Lord hath not done it? Is it a fault of our religious teachers that this divine beauty, this supreme good, has not been made apparent? Shall we curse the fig-tree for lack of fruit when the time of bearing has not come? But in proportion as it is come or is coming, is it not worse than foolish to dogmatically close our eyes, barricade our thoughts, (ignore our conscience as well as our consciousness) to the sublime fact that morning dawns, that the eternal day is breaking, dispelling death and tears? Supreme goodness, mercy and truth are within, around and about us, nearer to us than we are to ourselves. "Ask, and ye shall receive; seek, and ye shall find"; knock at the door of divine life, and it shall be opened up within you. Light, more light—spiritual illumination is what we need. Untold millions, each in its discrete degree of qualified love and affection, join in attuned at-one-ment to contribute their part in the begetment, conception and development of the Infinite personality; its all-pervading, ineffable presence, Perfect Love, light, and life, as a vital entity in the coming man.

New York, Fred A. Hodgson, publisher.

1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 26

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Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, AUGUST 16, 1884.

PUBLICATION OFFICE AND BOOKSTORE, Bowditch Street (formerly Montgomery Place), corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 30 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER, LUTHER COLBY, EDITOR, JOHN W. DAY, ASSISTANT EDITOR.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SIRIRI S. B. BRITTON.

The "Seizing" Test.

We are in the frequent receipt of communications from different parts of the country, in which the writers justly comment in terms of indignation on the ignorant, vulgar and brutal practice of violently "grabbing" the form produced from the medium in the subtle process of materialization, and especially on the suffering and peril thus inflicted on the medium. Spirit sensitiveness is not regarded by these materialistic detectives as a factor or force in the case at all. The reading of these protesting communications naturally inclines us to a careful revision of the whole subject of materialization; but there is one of them that contains a request for the republication of Mr. Alfred Russel Wallace's clear and convincing article on the subject, which was published in the columns of the Banner a considerable time ago. In place of its literal republication, we will present the leading features of Mr. Wallace's article in their order and sequence, confident of the timeliness of its influence.

Mr. Wallace asks what do we indeed know of this "most stupendous phenomenon," except simply "the constant conditions under which it appears, and the uniform statements of the agencies who produce it." The form that is seen in process of formation seems to grow out of the body of the medium. When it departs from view, it goes back to the medium. Oftentimes it returns to the medium to gain strength. "A well-attested phenomenon," adds Mr. Wallace, "is that marks made on the form, or injuries done to it, appear on the body of the medium." In one case that is cited, food taken by the form reappeared in the mouth of the medium visibly to several witnesses altogether above suspicion. There is, likewise, some evidence to show that as the weight of the form increases, that of the medium is diminished. These facts positively prove the existence of an intimate and real connection between the form and the medium, "a connection utterly beyond the powers of our material science to understand."

We are told that the forms are produced mainly from the body, or aura, of the medium, and that they must return to it or injury will result. Yet those who think they can test the reality of materialization by seizing the form and keeping it away from the medium ignore all these essential facts, and persist in believing that the forms are real, independent entities, who come from some other world, who have no connection whatever with the medium—except as helping them somehow to come to us—and who can be forcibly kept away from the medium for our examination and amusement. Even many advanced Spiritualists hold such notions. Having repeatedly witnessed these striking phenomena, and having compared the testimony of large numbers of competent and reliable witnesses, Mr. Wallace unhesitatingly deduces the inference that there is a close material and spiritual connection between the form and the medium.

He asserts further as the result of his investigations, that "the fact of a person seizing the form and finding the medium is not, and cannot be, a proof of fraud, but is, in all probability, the natural and inevitable effect of trying to keep apart two beings who are really one, and who cannot be rudely interfered with without danger to the human body, whose abnormal organization supplies the material for the temporary materialization of these marvelous existences." The sentence just quoted deserves to be printed in italics for the sake of emphasis. This hypothesis, Mr. Wallace maintains, is the only one which is directly supported by the facts; and therefore the only "exposure" made is of "the incapacity of experimenters who deal with the greatest mysteries of an unknown universe, as if they were mere questions of terrestrial mechanics." The matter could not be better stated.

Mr. Wallace concludes with saying that, so far as he remembers, every medium for materialization, however perfectly their powers may have been tested, and however good their character, has been subjected to accusations of fraud on somewhat similar grounds to those alleged against Miss Wood, who was then an object of accusation in England. "The fact," says he, "that whenever a form has been seized it has been found, after a struggle of some moments duration, to merge into the medium, made additional support to the view thus advanced; since, on the doctrine of chances, there ought to have been, by this time at least,

one genuine form seized, if such a capture is possible." He says he has shown reasons for thinking it not possible; and he expresses the belief that even where the medium and form have been seen separate, a forcible seizure would result in their speedy amalgamation. Therefore, he concludes that "seizing a materialized form can never test its genuineness."

Where are the Dead?

In the Bismarck, Dakota Territory, Weekly Journal we find the full text of a deeply thoughtful "Sunday musing" under the caption, "There are no Dead," by Rev. J. G. Miller. Opening his musing with a pertinent quotation from Jesus, and a few beautiful verses, he proceeds to raise a solemn protest against the use of the epithet "dead" as applied to the departed. To him it has a chilling sound, and he thinks it must be as repulsive to them as it is to us. He pleads for its entire disuse from this time forward forever. To the disembodied, he says, life is as real as it is with us—yes, even more so. The earth is superficial, arbitrary, accidental, and conventional; the life of the world to come is real, spiritual, and substantial. The flowers we pluck here are but shadowy semblances at best, constructed by the forces of nature out of the elements of earth, and colored by the solar ray. They fade in an hour and are strewn on the ground. In the other world, the same forces, on a higher plane, burst forth in the foliage and blossoming of paradise. There is no death.

Mr. Miller goes on to say that the superstitions which we have inherited from a darker age have surrounded the deathbed with anguish and doled the hearse with the sombre trappings of unutterable woe. This is what a better philosophy seeks to dispel. The heavenly world, he says, is drawing nearer to earth, and we feel its influence more and more clearly from year to year. It is rather a matter of knowledge than of faith that our departed loved ones are living still—living in all the exuberance of eternal life; and that the veil is but thin that divides us from them. In remote ages, he continues, when divine inspiration first was felt, a dim and uncertain light began to shine upon the pathway to the tomb. It has proved to be a light that shineth more and more unto the perfect day. He thinks, however, that we have not fully understood the import of the teachings of Jesus. From a misapplication of the word "resurrection" we have fallen into the idea that the immortal part of man is to lie in the grave, or in a semi-solent state, until the last great day, when our old frames are to be brought forth from the tombs, or out of the depths of ocean, or gathered from the winds and elements, and quickened by the return of the long-absent spirit. Hence has arisen the dread of death.

He does not, he asserts, so understand eternal truth. We never really cease to live. Death is not an accident which has befallen the race; it is a process as purely natural as when the butterfly emerges from the chrysalis. It is no more fraught with strangeness or mystery than when the grain bursts forth into the tender blade. It may indeed be precipitated by accident, violence, or disease; but when normal, it comes not until the ripeness of age, when all things are ready and nature has run its course. The spirit is ripened, and the form is dropped like the husk from ripened fruit. But even when the change comes in the earlier years of life, the immature spirit is received, nurtured, and fully developed in conditions favorable to progress. And may we not hope, inquires Mr. Miller, that the sins and follies of life may be finally overcome by that divine love which never falleth even in the world to come?

In an article in the same paper the following week Mr. Miller remarks that although in consequence of the departure of our friends we may have lost the elastic spring and buoyancy of former days, we are nevertheless higher, better and holier; and that it is for this end that our years are threescore and ten, that we may develop the latent angelhood within us, ever praying for help to teach us so to number our days that we may apply our hearts unto wisdom.

The Palsy of Fear in Belief.

We notice in a recent number of the Saratoga Eagle that the pastor of the Free Methodist Church in that place preached a brief discourse from a text in Psalms, which conveys a promise that God would lead his children to tread down their enemies. After the regular discourse, President Blanchard, of Wheaton College, preached for half an hour from the same text. It is soothing to learn that Mr. Blanchard still delights in his belief in a personal devil and in fallen spirits under him, as he says he does. Satan, he said, is the God of this world. In that case, it is cruel that the President of Wheaton College will not tell us more about Satan and who he is. Christ remarked to his followers that it would be hard for them to believe in one whom they had not seen, if they could not believe in one whom they had seen. President Blanchard, then, must be gifted with a wonderful power, if he can believe in Satan, unless he has seen him.

If he has seen him, will he tell us what he looks like? If he has not, then what is the ground of his belief? He cannot believe in Satan as the universal creator and sustainer of life, for God is that. But if he believes in him as an universal destroyer, then he believes in two Gods, hostile ones; and he is not Orthodox according to the profession of Orthodoxy's belief in but one God. How strangely these theologians get tangled up in their belief! Satan, said this President of a college, leads on the spiritual forces "that oppose everything that is good and true." By this he more particularly means Spiritualism, and what he is pleased to call secretism. They are in the service of the Prince of Darkness, he said. He said that Spiritualists worship devils, and that mediums had communication with "familiar spirits." He said that every place in the land with a dozen houses and a blacksmith shop had its secret Lodge or Society. [As he draws near the close of life it seems as if he shook with terror because of the company of devils about him, when he should be sustained and soothed in the presence of angelic hosts and ministers.]

Mr. B. went on, growing more excited by his talk the more he talked, and offering not a single reflective thought by way of refreshment. He edits, we are told, the Christian Advocate, and is zealously opposed to all secret societies. Secretism, as he styles it, is his peculiar bane. But what makes him think that his rational fellow-creatures, from whom he is willing to buy the meat and flour he eats, prefer to "worship devils"? If he accounts them good citizens, what is it that converts them into such bad worshippers? It is the old, old form of lunacy, which pronounces everybody wrong who does not see and think as you do. It is a

childishness that ought long since to have gone out of fashion and existence. It is going now fast enough, and just such silly screeds as this of Mr. Blanchard's (which perpetuate a doctrine of Fear and oppose the incoming and broader tenets of the new gospel of Benevolence) are speeding the day.

Victory for Charles E. Watkins.

We mentioned in our issue for August 2d the successful result of an acceptance by Charles E. Watkins of a challenge to produce independent writing on the public platform, under test conditions and the surveillance of a committee chosen by the audience. Later accounts show that while Mr. Watkins was faithful to his part of the contract, those who challenged him were not. Before the event came off a Maj. G. C. Connor made a blustering demonstration of his skepticism, by repeatedly offering to give one hundred dollars to Mr. W. if he would cause independent writing to be produced under the conditions above mentioned. It appears from remarks in *Light for Thinkers* that "Mr. Watkins endured these banter until human tolerance ceased to be a virtue, and then in a commendably dignified manner accepted the challenge; but it turned out that all these public displays were for effect, and not sincere, for the gallant Major retreated twice when the money was asked to be put up; once there came a check on the bank which the latter refused to honor."

Failure seems to have occurred at quite the opposite point from that at which it was confidently looked for by the opponents of Spiritualism. The writer above quoted very justly remarks that in all these instances of challenging mediums the over-confident parties so challenging are apt to offer money in a measure of freedom far outrunning their readiness to pay in case of defeat:

"The waggerers [remarks Editor Kates] usually say: 'Produce a materialized form or independent writing, and the money will be paid;' but when the negotiations are entered into, or the evidence summed up, demands will be made that the form must be positively proven to be, and identified as, a spirit, or the writing must be proven to have been done by a spirit. They are not satisfied that the forms and writing shall appear without any possibility of human cause—a plentiful supply of identity must follow, and every conceivable advantage for the waggerer be hatched, in order to also prevent any manifestation."

Spirits in the Synagogue.

A thoroughly Orthodox and thoroughly conservative Jew—an individual common enough in Eastern Europe, and by no means rare in England—is, says a writer in *All the Year Round*, firmly convinced that the "shool," as the house of worship is familiarly designated, is regularly frequented by the "meisim" or departed members of the congregation, who assemble there for the purpose of prayer and study, just as they did while alive. For this reason no Orthodox Israelite under any circumstances ever enters a synagogue, without giving three preliminary knocks at the door, in order to warn the dead of the approach of a living co-religionist, and thus afford them time to vanish ere any one disturbs them.

There is a tradition that many years ago the "Rabbetsen"—the chief rabbin's wife—of Sluzetz rose early one morning in autumn, and started for the synagogue before daybreak in order to attend the propitiatory services held during the week that intervenes between the new year and the Day of Atonement; how the wind blew out the candle in the lantern she carried; and how, on entering the synagogue, she was surprised to find the place lit up, and the men's seats below filled with devout worshippers. And then, requiring a light, she called to the attendant down stairs to bring her one; when, lo and behold! a hand was stretched up from beneath the gallery, a mysterious hand; and in this hand was the light for which she had asked. Two hours afterward she was found by the living worshippers, who came later, insensible upon the floor. And to the end of her days, runs the tradition, she was blind, she who had inadvertently looked upon the dead. To this day, no Jewess enters a synagogue by herself. If alone when she reaches the "shool" she remains outside until one of the male members of the congregation arrives. When he has passed in, then, and then alone, will she follow him into the sacred edifice.

J. W. Fletcher at Onset Bay.

Mr. Fletcher's appearance at Onset was looked for with great interest, for he has not only a fine reputation as an orator, but is also possessed of the rare gift of describing to his hearers spirits present on the occasion of his addresses. Every seat was occupied on Sunday, August 3d, and hundreds crowded the aisles. Dr. Storer introduced the speaker, who after rendering a poem entitled "Eternal Justice," proceeded to deliver a lecture on "The Critics Criticized," (Talmage's onslaught on Spiritualism, and the strictures of other opponents, being noted in caustic vein,) which was highly appreciated by his hearers, and given in extended synoptical form to its readers by the *New Bedford Standard*, its account closing with the following paragraphs:

"Mr. Fletcher is an excellent speaker, and held the undivided attention of the immense audience. Public tests were then given from the platform by Mr. Fletcher, and among the many names recognized were those of Rodney French and Otis Seabury of New Bedford, Capt. Handy of Pocasset, James A. Bleknell and Charles A. Nourse of Brockton, Frank and Isa Richardson, Hannah Dean, Wm. C. Binney, Matthias Clark of Middleboro', Dr. Edward Nye, Benjamin Starbuck of Troy, and Charles Luce and Clarence Luce of Vineyard Haven. Rodney French was reported as saying that he not only advocated temperance principles while living but practiced them, though some people said he did not."

At the close of the tests Mrs. Willis Fletcher, wife of the speaker, explained by request the meaning and object of the "Fraternity of the White Cross." One could scarcely realize that the speaker, whose incarceration in an English prison, because of her mediumship, has been so graphically portrayed in her recent book, could be the same, but no one could fail to see that she spoke from large experience, and in her eloquent appeal for a higher Spiritualism struck a responsive cord in many a heart.

On Tuesday Mr. Fletcher gave his second and last lecture before a crowded audience. Directly after the lecture Mr. and Mrs. Fletcher left Onset, bearing with them the good wishes of a host of friends.

Hon. Warren Chase's address in Falmes Hall, Boston, last Sabbath afternoon, called together a good audience. His theme was: "Christian Spiritualism: the difference between Spiritualism and Christianity." The veteran was urged by his hearers to speak there again, and may at some future time when his engagements will permit.

Congress of the National Liberal League.

The Call for the eighth annual Congress of this body is issued by T. B. Wakeman, its President, Ellizur Wright, its first Vice-President, and T. C. Leland, Secretary, 744 Broadway, New York. The place of meeting is at Cassadaga Lake, Chautauqua Co., N. Y., and the time has been assigned to Monday and Tuesday, 8th and 9th of September (at the close of the New York Free Thinkers' Convention).

In the wide-embracing language of this earnest call, "All citizens of the United States, whether they have heretofore acted with this League or not, who believe in a secular government and a secular republic; separation of Church and State; the equality of all citizens before the law, without distinction of creed or race or sex; justice for all, and privileges and monopolies for none; the need of universal secular education, free speech, and a free press as the basis of universal suffrage, are invited to appear or to be represented at this Congress."

After stating at greater length the views of the League regarding the necessity of maintaining a total separation of Church and State, and supporting the freedom of the press; the vital importance of "the impartial secular administration of the laws by secular authorities only," etc., etc., the representatives of this organization proceed to say:

"Year by year we find that the above principles and measures are openly or covertly violated more and more in every State and by the general government, chiefly through church influences. Any sect, church, or 'religion' that militates against these principles openly or covertly, directly or indirectly, is the enemy of American liberty and of the American people. The League is opposed to the churches and 'religion' only as they are opposed to liberty and to the rights of man, the general education of the people, and the progress of mankind."

All American citizens, therefore, to whom these principles and objects commend themselves, are invited to rally at Cassadaga in their support by a common and permanent organization, and strive to make the League the nurse and defender of freedom in every town and State, as well as in national affairs.

A Great Day at Onset.

Aug. 10th, the closing Sabbath, was characterized at this popular resort by delightful weather and the convocation of about 9000 people to listen to the remarks of the speakers, and enjoy the natural advantages of the spot. Excursion trains from points adjacent, the regular Boston train, and the steamer from New Bedford, combined to convey pilgrims to this shrine of nature.

The seats of the auditorium in the morning were fully occupied, and many hearers were in default obliged to stand. Cephas B. Lynn giving, however, an eloquent discourse which richly rewarded them for the effort.

In the afternoon Mrs. Emma Hardinge Britten occupied the rostrum, and was listened to with closest attention by the multitude present. Hotel Onset and the other hotels and cafes found full occupation in satisfying the appetites of the crowds, by which they were besieged during the day—a duty which they performed to the satisfaction of all. Everything during the day passed off "decently and in order," speaking volumes alike for the skillful arrangements of the managers and the refinement and courtesy of campers and visitors. Though the regular season has closed, as by announcement, Sunday meetings will be held on the 17th, 24th and 31st of August at the auditorium.

Onset Bay has won for itself the position, in our opinion at least, of the great Spiritualistic camping-ground of the United States.

Years ago when some one adopted secular music as a part of church service, a distinguished preacher met the objections made by saying that he did not propose to let the devil have all the best tunes. Now-a-days, it appears, the same disposition seems to manifest itself in regard to other good things in use by "the world's people," and single chairs, such as are employed in theatres, are to be substituted for pews in church edifices. They are already in use in the Collegiate Reformed Dutch Church in New York. Enumerating the advantages they possess over the old-fashioned pews, a dealer in church furnishings says they are more agreeable to the eye, comfortable to the sitters, and "give better cash returns; churches that have substituted chairs for pews have obtained permanent increases of income from the sittings of from sixty to eighty per cent." This last must be a very effective argument, since nearly every plan conceived of in the past has been resorted to, from a grab bag, through all the line of strawberry parties, fairs, etc., to a grand lottery scheme, to accumulate funds for the maintenance of what, if its claims are true, should be self-supporting. Now let the sinners be made comfortable while being shown their sins, and "the lake that," etc., awaits them, and it may be they will flock to the sanctuary like doves to their windows, if—

Our thanks are due the Secretary of the Spiritualist Society, Rochester, N. Y., Mr. J. W. Post, for a finely executed photograph, imperial size, of Mrs. AMY POST, whose name has been associated with Modern Spiritualism from its inception, she having tenderly befriended the Fox Sisters upon their first visit to that city and public appearance as mediums in 1848. For that reason, as well as for her firm adherence to the cause, and aid and protection given to all mediums who from that time to the present have come within her sphere, she has been known as "the Pioneer Spiritualist." Mrs. Post is now eighty-two years of age, and is yet deeply interested in the spiritual movement, and actively engaged in advancing its interests, being the Vice President of the Society above named. Copies of the photograph may be obtained at one dollar each by addressing J. W. Post, 82 State street, Rochester, N. Y.

The Rev. N. B. Thompson (Baptist, of New York) evidently has no fears whatever as to any evil resulting from Sunday concerts at the Park, whatever apprehensions other gentlemen of his cloth may entertain on the subject. In his clerical vernacular he declares:

"As a humane man I would rather say, reinforce the bands and make the Park bigger, if it will contribute to the good of a great majority. The majority of the churches are closed, and many Christians are out of the city. Have they a right to say no to Sunday concerts? If our Lord was on this earth and in New York to-day, he would administer to the wants of the people before he spoke about their souls. Make the people happy and healthy, and they will seek the good."

We are sorry to note—as we do in the *Saratoga Eagle* of Aug. 2d—that the notorious Anna Eva Fay (with her usual troupe, Braden, at 44, we presume) is now "operating" in the Empire State.

Fraternity Hall, Detroit, Mich.

Mr. Augustus Day of Detroit, Mich., has erected in that city a building in which is a hall capable of seating six hundred and forty, and can if required, by opening the doors of adjacent parlors, accommodate eight hundred. Access is had to the hall by a broad stairway of easy ascent; there are also stairways at the rear. As soon as practicable arrangements will be made for continuous Sunday services in the hall, consisting of lectures on Spiritualism and in advocacy of other liberal and progressive movements; it is also intended to establish in the building a free reading-room, furnished with Spiritualist publications, and a circulating library. Mr. Day has been laboring for this the past twenty years, and we congratulate him in having lived to accomplish his noble purpose, and the Spiritualists of that city in now having so fine a hall from which to disseminate the truths of the New Dispensation.

That something better and more satisfying to the mass of mankind than the formal, soulless sermonizing of the popular Church, whose only recommendation to the patronage of a majority of its supporters is the height of its steeple, the sumptuousness of its adornments and the luxury of its pews, is wanting in this world, is shown by innumerable signs; and though they who are dependent upon the salaries they receive, and the fees they gather in from collateral sources, try to conceal the fact, it nevertheless exists, that the chief of these signs is the great declension of interest in the service and consequent falling off of attendance upon what is called "religious worship." This is very noticeable in this country, and equally as much so in Europe. A letter from London recently appeared in the public prints, in which the writer said:

"I think few Americans who have not spent Sunday in London, and wandered from church to church, can have any idea of the feeble attendance that characterizes most of its places of worship. I have entered them when my very presence seemed an intrusion upon what seemed a well-nigh awful solitude. There are churches in London with a regular income of ten thousand dollars a year where the average attendance is not over twenty."

It has been said there is never a demand without a supply that in due time will reach it. In this instance Spiritualism comes at a very opportune moment, and is feeding a world that seemed well-nigh famishing for spiritual food, and likely to perish in its need. And though the dispensers of husks may seek to prevent their flocks, from going to the green pastures and fountains of living waters, they will go, and no obstacles they throw in their way can prevent them from doing so.

Aug. 7th, "Okahoma" Payne and his followers were ejected from the Indian Territory by two squadrons of the 9th U. S. Cavalry, acting under orders of the general government. The new trespassers were escorted to the Kansas line, but six old offenders, viz., D. L. Payne, J. B. Cooper, D. G. Greathouse, T. W. Eklebarger, John McGrew and D. L. Mosely, were loaded into mule wagons and started for Fort Smith, Ark., three hundred miles distant. Later on, other settlements were broken up by the cavalry, and J. D. Ross, J. J. Clark and C. W. Holden added, as old offenders, to the number now en route to Fort Smith for trial. At one of these settlements, Pearl City or Starfordville, valuable records pertaining to the colony were captured, including a stub-book of certificates of membership, showing the issuance of 1887 certificates at five dollars each, bearing the seal of the colony, and the plat and field notes of the survey made by H. H. Stafford. Payne and his co-workers being now "in quod," it remains to be seen what the government will do with these persistent disregards both of the laws of their country and the principles of eternal justice.

Those who assert that nothing is true that is not in harmony with what they are pleased to call "the laws of science," and who, discarding the various phenomena of Spiritualism as mere food for curiosity-seekers, command that the study of Spiritualism be conducted in accordance with those laws, little realize the fact that the laws of nature that are unknown are far greater than those which are known, and there possibly may be that in the limitless universe of God which will overthrow and supersede the science which they proclaim to be infallible. To such we commend this passage from Carlyle's *Sartor Resartus*:

"To the minnow, every cranny and pebble and quality and accident of its little native creek may have become familiar. But does the minnow understand the ocean tides and periodic currents, the trade winds and monsoons and moon's eclipses, by all of which the condition of its little creek is regulated and may from time to time (unmistakably enough) be quite overruled and reversed? Such a minnow is man: his creek this planet earth, his ocean the immeasurable all, his monsoons and periodic currents the mysterious course of Providence through sons of men."

A correspondent of the *Buffalo (N. Y.) Express* furnishes that paper with interesting reports of the proceedings at the Cassadaga Camp-Meeting, and the liberality of that paper in thus giving place in its columns to them is to be highly commended. Of the address on Friday afternoon, August 1st, by Lyman C. Howe, the writer says:

"Speaking of Spiritualism, he (Mr. Howe) said that some say it will do to live by, but not to die by. Yes, it will do to live by, forever, and let death go down to the abyss of night, for the Spiritualist knows no death. At the close of his eloquent address he delivered an extempore poem whose beauty of imagery, melody of rhythm and perfection of rhyme stirred the emotions of the audience."

The young industry of silk culture, which already bears promise of being at no distant day one of our important sources of wealth, will receive a needed stimulus in the investigations that are being made this year by the United States Agricultural Department into its condition. The government representative, Mr. Walker, is now going through New Jersey, visiting the silk-farms in that State, which has thus far taken the lead in silk production.

A line dated August 4th from the veteran Thomas R. Hazard to his whilom physician, Mrs. F. A. Dodd, 48 Winter street, Boston, sets forth that he arrived in Chicago at eight o'clock A. M. of that day and pursued continuing the journey Californiaward at nine P. M. He, at the time of writing, anticipated reaching his destination without great discomfort or fatigue.

Mrs. Standard Gray and husband, and Mr. DeWitt O. Hough, materializing mediums, called at this office on Thursday, Aug. 7th, on their way from Onset to Lake Pleasant, where they will remain a few weeks before starting to New York.

Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earthly life, whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits, but to accept only that which is confirmed by the Bible and the reason. All express as much of truth as they perceive—no more.

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

Letters of inquiry in regard to this department of the Banner should be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, in September; due notice of the time will be given hereafter.

SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF
Miss M. T. Melcham.

Report of Public Seance held May 9th, 1884.

Invocation.

Oh! thou Spirit of Eternal Truth, we desire to learn of thee, we would come into nearness with thee, so as to understand thy laws and the revelations of the present time. We desire to come into close communion with thy angel hosts, in order to receive instruction from them. To this end, may power be given returning spirits to send forth this divine tidings, granting hearts, may such lessons of immortality be taught, that those who sit in darkness and tremble in doubt and fear, not knowing whether their loved ones have gone, may receive light upon this important subject. May hearts that are bowed down with anguish be uplifted in strength, and may those who fall on the way, bearing their burdens of pain and affliction, be given power which will enable them to press on with willing spirits, knowing that beyond all sorrow and strife there is a realm of peace and happiness, toward which all are tending.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

Q.—[By H. H. H.] Is it possible that, under proper conditions, the physical body may acquire substance, or increase in weight, beyond the accumulation of ordinary nourishment, through materializing mediums?

A.—It is possible for the spirit-bands of a materializing medium to extract material elements from the atmosphere, and from the bodies of those present, and convey them to the physical form of their instrument, and by incorporating such elements with her system or surrounding her with an envelope, so to speak, composed of them, the weight, or her body, would be visibly increased. It is just as possible for this to be accomplished as it is for the operating spirit to extract material elements from the physical form of their medium, and thus lighten her weight. Let us add, however, that we have seen spirits, for purposes of their own, so interfere with the indicator upon the scales that when their medium was placed upon them the weight of her body would be apparently increased or diminished, according to the spirit's will, although no elements had been extracted from her form or any new particles added to it.

Q.—[By H. H. H.] Arg not our whole judicial, political and religious systems based upon the false idea that education will of itself make man better, showing the fallacy of such teaching? If "the salt has lost its savor, where will it be salted?"

A.—If by this the questioner means that those systems are based upon the idea that the education of the intellect merely will make mankind better, then we concur with him that it is a false idea. But if the hope is based upon a scheme of instruction, which means education in every department of human life, intellectual, spiritual and moral, then we affirm that in such a scheme of instruction lies the hope of the future; to it we look for the unfoldment of the higher attributes of being. We would educate our youth in morality, and in spirituality, as well as in intellect; then will the result be the rounding out of a pure and noble manhood and womanhood, which must certainly tend to make the world better.

Q.—The Pope of Rome recently implored the blessed Virgin to protect or sustain the Romish Church against the secret societies of the world, which, he says, are enemies of the church. Has the mother of Jesus any special interest in the Romish Church? and what will be the final result of the conflict?

A.—It is to be presumed that the mother of Jesus, like all exalted and advanced intelligences, takes a special interest in only that which pertains to the elevation of humanity, and can, therefore, not interest herself in the doings of any particular system of religion, the adherents of which are bigoted and superstitious. The final outcome of the conflict between truth and error, knowledge and ignorance, wisdom and folly, in our opinion, must be in favor of higher principles, or else human progress would be a myth.

Lillie Sprague.

[To the Chairman:] May I come? [Yes.] I do not know you. [It is time you got acquainted with me, then. Why? Because I like little girls like you. You know, I am a little girl? You seem like a well-behaved little girl, don't feel good, though. You'll soon get over that bad feeling. There's a little Indian girl here, and she says I can have these roses if I want them. [Alluding to a bunch upon the table.] Will you send 'em to my mamma? It isn't far away; she lives in Boston. I don't feel good! What's the matter? [You have the same feeling you had when you were sick.] I don't have it all the time. Do you want to know who she is? Her name is Lillie Sprague. My mother's name is Hannah Sprague. She lives in Boston; can't you find her for me? I don't know the name of the street where she lives; it is only a little ways from the water. I want you to tell her I've come, will you, please? and say I haven't got any old cough now. I know I'm coughing now [the child had been coughing badly], but I mean when I am up in the spirit-world. I've been gone away, I guess, most three years. My mamma felt awfully bad, and she cries now when she thinks about me, because she doesn't know I come to her, and I want to tell her. Won't you please say I bring her lots of love? and I wish you would let me give her these flowers. She doesn't have lots of flowers like you do round here. You've got a heap of 'em, haven't you? My papa is with 'em in the spirit-world. Do you want to know his name? [Yes.] It is Henry Allen. He has been gone away a good while. He didn't go away from this place, because we didn't let him then. I was six years old when I went away, and I think it is going on three now, since then. I had an awful feeling in my throat, like a big lump; it wouldn't go away, and it was so sore! Then I went away, don't you know? My mamma cried all the time for ever so long; she said she had n't anything to live for. Then I wanted to take her some pretty flowers I had in my papa's home, but she couldn't see 'em. My mamma works so hard she gets all tired out, and sometimes when she goes to bed at night, she wishes she never would wake up any more. But she gets up and tries to make her feel better, but she can't, so tired she doesn't know anything she sees or hears in her sleep, and so it don't do her much good. My papa says he has been trying ever so long to send her a letter, but he couldn't find the means, so he thought if little Lillie could come and tell her we bring our love and are happy in the spirit-world, perhaps she would feel better. It makes us feel bad to see folks go, and my papa said she would hear of it if I came here.

I want her to have my posies, I do; can't you send 'em to her? Can't I take this lady [the medium] where she is? [Do you think you could find her, then?] I think I could. She lives at what you call the "North End." A little Indian girl gave me these flowers; she made a big man go buy 'em out on the street—a big man with white hair. She said, "If I get 'em, your mamma shall have 'em, if you can take 'em to her." [That is true, these flowers were brought here by a big man with white

hair.] Can I come some time again? And do you suppose I could bring my mamma here? [I think you could.] And if I do, can I come right in, and talk to her? Will you let me? [Yes, indeed. You try and see if you can't impress her to come on Tuesday or Friday, in the afternoon, and when she comes, ask Mr. Pierpont to let you come in.] She can't come on Friday, but she can come on Tuesday. My mother is busy every Friday in the afternoon; I know she is, because I see her.

Will you say I send lots and lots of love? papa does, too, and she mustn't feel bad anymore, because she is going out of her body one of these days, and going to come over where I live, then she'll have a pleasant home with flowers in it. She loves flowers; she likes to tend 'em and make 'em grow, and she's got some right in her window, one, with a great bunch of bright red flowers. Good-by. I think you're real nice.

Charles T. Worthen.

Good afternoon, Mr. Chairman. I am a stranger, but I have been introduced here by a spirit who informs me that he has manifested from this place, and received great benefit by attending the attention of his earthly friends to his spiritual condition; and he has advised me to make the experiment of trying to reach my friends through this channel. I am most happy to take advantage of any opportunity opened for communion between the two worlds. I was not a resident of the North; my home was in Richmond, Va. I was, sir, the senior partner in a well-known business firm of that city.

It seems to me that by coming here, and sending out a greeting to my friends in Richmond, I may perhaps accomplish some good. I very much desire to inform those friends of my existence in the spirit-world. They are not Spiritualists, they do not understand the possibility of intelligent communion between the denizens of earth and those of the eternal world, and if mine be the privilege of demonstrating to them even a fragment of knowledge concerning these things, I shall deem it a very important one.

I do most certainly send my love and regards to dear relatives and friends. I wish them to know that I am interested in their doings. I can tell when they reach out in thought upon the spiritual life, as I understand it, or to the eternal world, and I also know when their minds are entirely engrossed in material affairs. I was something of a materialist myself, not in theory, but in practice. My attention was confined principally to earthly scenes and matters, so I cannot find fault with others for doing likewise. I do, however hope to see their spiritual natures attend to, as well as their physical, and whatever little knowledge I have to impart on spiritual things, I shall be very happy to give them.

Spiritualism is not very flourishing in the South, nor has it taken so deep a hold on the minds of the people as it has in the North. I have given it some attention since becoming a spirit myself. I have studied it in its various phases, and have become quite interested in them. This is not my first visit to this section of the country, although I have never attended this circle before, or come in contact with any one present, yet I have visited mediums and spiritual meetings, with the hope of making myself understood, while at the same time learning something of the laws governing the control of matter by spirit. I intend to extend my investigations until I learn more on these important points, because I feel that my own countrymen require more knowledge respecting them; and if I can do anything to enlighten them, surely it is my duty to do so. I hereby announce myself as Charles T. Worthen, and I hope I give you belongs to the head of the firm, and I am persuaded that some of my friends will see my message, and perhaps respond to it.

Thomas Lyford.

Good afternoon, Mr. Chairman. I am pleased to greet you, for I recognize your kindness in providing this means of communication with spirits. Were I in the body I would be called an old man; but I do not feel aged now, and my earthly friends perhaps would hardly recognize me could they gaze upon my spiritual body. I come here hoping to reach those I am not alone; bring my wife, Susan, with me, she having joined me in the spirit-world. She, as well as myself, is more than happy at the opportunity of sending love to earthly friends, assuring them of our companionship in the other life and of our pleasant conditions over there. I have friends in different parts of Boston, especially Dorchester. I believe you call it a part of this city now. I want them all to realize that I have come back from the far country. The spirit-world is not so far away, after all, for we can reach it in a moment—a single bound—and it is so close to this life that those who dwell there have the power of watching their friends who are on earth. I do not come here to give any discourse, nor would I make any extended remarks. I want my friends to visit some Boston medium, in private, and give me an opportunity of coming to have a good, old-fashioned talk with them. I want time to express myself in my own manner, and I hope I will receive what I wish for.

There is a young man in this room in whom I am very much interested. His material affairs are somewhat complicated just at this time, and a little advice concerning them would not be out of place. But I do not desire to ventilate the private affairs of my friend in public. I would not care to have my own thus canvassed were I here, and so I seek an opportunity of holding a private interview with him, or with other near friends.

My dear friends, I wish to know what I have been doing since I went out of the body. I will just say that I have been going to school. They may think that strange—but we are none of us too old to learn. When I reached the other side I found there were many things of which I was totally ignorant, and that I must begin just where the little child begins when it commences to learn the alphabet, and plod along slowly in my search for knowledge—so I have gained a little experience in that way, and I think I can express it to my friends if they have the opportunity to come to them; indeed, they may feel I am doing even better by coming in this feeble manner. My name is Thomas Lyford.

Alice C. Mayo.

[To the Chairman:] Do you want to know my name? It is Alice C. Mayo. I lived in Watertown—do you know where that is?—and my mamma and my papa, too? My mamma's name is Alice, like mine. She has n't got a big A in her name, but has got a big M between the two, you know. My papa's name is Emory M. Mayo. I wasn't four years old when I went to sleep. I went to sleep, I did; don't you know?—and when I woke up, I wasn't with my mamma—I was away in another place. Wasn't it funny? I was cold when I went to sleep, and when I woke up it was warm and sunny—the flowers were blooming, too.

I was most four years old when I went away, and I'm over nine now. I've been gone a good while; but I haven't been asleep all this time. I've been going to school. But I never saw such a funny school as this one; all the people grown up, and they isn't studying. [They are listening to what you are saying.] That's a nice kind of a school. I wish I could go to such a school as this.

I want to send my love home. Will you please do it? Say I've been going to school this time, and learning in the spirit-world, and I've been growing, and I know when I have my spirit-birthday. I know when the other birthday went round. I know I am over nine years old, and I'm going to grow up to be a big woman. I want them all to think just that, not think I'm a little bit of a tot all the time, because they will be disappointed if they think so. I want to grow and learn the same as the big folks do. I don't want to stay a baby all the time, would you?

I think you are real nice to let me come. I'm ever so much obliged. Good-by. When you come over to the spirit-world I'll give you some flowers. Alice Mayo.

Maria P. Anderson.

My name is Maria P. Anderson. I lived in New York City. I worked in a large clothing house. I run a sewing machine as long as I could, until my health failed me, when I was obliged to give up. I have some friends in New

York whom I would like to reach, especially a dear shopmate of mine, whose name is Carrie Louisa Miller. We had many talks together concerning our affairs, and also about a future life. We shared the same room, and had mutual confidence in each other. About a year ago I died, and I was in company with some friends who believed in the return of spirits, and at their home a circle was formed for the purpose of receiving communications from departed beings. Nothing of any consequence was obtained at that time, but I afterwards learned that our friends did receive written messages from those who had gone to the higher life.

Carrie and I often wondered if it could be true—if spirits really had the power of coming back and communicating with their friends. I knew I would not live a great while, and I promised my friend that if it were possible I would make myself known to her. I have tried for the last few years to do that, endeavoring to manifest in some way, but I have not succeeded. My friend has married since I went away, and has a little girl two years old. I wish to say that that child is a medium. My friend's married name is Henderson, and I believe her companion's given name is Edward; I am not quite certain, anyway. I know she calls him Ed. I think that conditions are forming so that after a while I will be enabled to keep my promise better than I do to-day, and come into personal communication with my dear friend. This is what I am waiting for.

We had some very sad experiences together; our lives were cast in hard places just about the time that we were thrown into association, and we often wondered if life afforded anything better for such poor girls as we were. My friend was outspoken in her nature, and she is to present this in her next heated talk to speak her mind on occasion, and I well remember many times when she did not hesitate to speak to the overseer of our establishment concerning his attitude toward the poor working girls under his employ, and also to express herself very forcibly concerning the action of the firm in keeping their employees down to the very lowest notch. I used sometimes to expostulate with Carrie, fearing that it would cost her her situation. She declared she did not care a fig about that, and what she believed to be right, she would say.

I want to say to her, if she should see my message, I now believe that her outspoken manner and fearless attitude really had an effect upon those with whom she came in contact—that did, after a while, cause them to change, in a small degree, their attitude toward those beneath them. I have seen a disposition in them to do better by the poor girls in their employ, and I believe that my friend was made an instrument by spiritual powers to effect a good work in this world.

Oh! I am so glad that I am not now confined to the earthly body. Life was very hard to me; its cares and afflictions pressed heavily upon me; I saw no gleam of brightness in the future, save through escape into another life. I am happy in the spirit-world, for I have been released from the feeble physical body; I have been given opportunities for gaining that knowledge which I so longed for, but could not obtain when here.

I am attending school, as the little girl said, trying to understand and learn those lessons which open before me. I had a great desire to gain an education, but had no advantages, and my longings had to be repressed. My father and mother passed away when I was a little girl, and I did not know the comforts of home-life. I have them now in the spirit-world. My parents are with me; my dear sister is my companion, and together we live in loving association.

I think my friend will be pleased to know this, and to hear, because many times I have talked with her of my early life, my childhood days, when with a dear father and mother I lived in happiness. I do not know as I have anything more to say, only that if I succeed in accomplishing my object I shall feel very happy, and I know I will give happiness to my friend. I thank you, Mr. Chairman, for permitting me to come.

Charles E. Codman.

[To the Chairman:] Good-afternoon, friend. I am a stranger to you. I do not know why you should take an interest in me, but I appreciate your kindness. My name is Charles E. Codman. My home was in New York City, although I was not always found in that metropolis, as my business called me to visit other places. I have been absent from the material world for years; they will soon sound out into a dozen, never before manifested in this way. I have often thought I would like to do so, for I have interested myself greatly in the manifestations of spirits as exercised in connection with mediums, and I have thought if I could come in contact with just the right kind of an organism, one that I could control to my satisfaction, I would desire no higher work than that of taking possession of it, and demonstrating the truth of immortality to mortals. I have not, as yet, found an agent for such work, and I wish to find one.

In the meantime I wish to say a word to earthly friends. They will be greatly astonished to think I have turned up after the lapse of years, and am ready to make myself known. I wish to renew old acquaintances and re-form associations that have almost faded away. I know I can call to the remembrance of my friends many transactions in which we were engaged, and which will at least interest them as manifesting my identity. I hope they will come to a medium in New York City, where I can come to them.

Some time before I died I held quite a conversation with a company of friends at my own home on the mysteries of life and the uncertainty and doubt overhanging the future. I could not accept what was called "revealed religion"; I did not believe that it afforded good evidence of its authenticity, of its reliability; it did not appeal to my reason; at the same time I did not like to think that man's consciousness terminated with the dissolution of the body, beyond that to understand something of what lay beyond the narrow pale of earthly life. I was also fond of discussing these abstruse matters with intelligent friends.

Quite a while before I passed out of the body—indeed, before I had any intimation that I was soon to travel to the great beyond—I held a conversation on religious matters with a party of friends, and one, a delicate young lady, the daughter of an esteemed and intimate friend of my own, seemed to pass into a strange condition. Her eyes were fixed upon the opposite wall; her whole countenance indicated abstraction of thought; and when we attempted to arouse her to her surroundings, she would not respond to us. Upon being touched, she sank away in what appeared to be a swoon, so that her father was obliged to leave her at my home for the night. In the morning, however, our young friend seemed to be herself again. We attributed her condition the night before to physical weakness, to nervous exhaustion. I have since learned that my young friend was and is a powerful medium, and that at the time of which I have spoken she was under the influence of a spirit-friend of her father's, who was attracted to her by the nature of our conversation, and held possession of her in order to receive the full benefit of it. This spirit had been a great doubter concerning religious things, and had passed to the spirit-world an acknowledged Atheist—disbelieving in a God as well as rejecting revealed religion. I have met that friend, whom I also knew, and together we have endeavored to make our influence felt. We have visited that young lady, and I know she has come to understand her mediumistic powers, and is now repressing them, so that at one time it was thought she would soon pass from the body. Her father has passed on to the spirit-world, and she has experienced great changes since I was here; but I am persuaded, through the agency of a friend, she will see my message, and will remember the evening to which I refer, with its experiences. Trust she will have confidence enough in her old friends to act upon their advice, which is that she will manifest her powers in a public condition of mind, for I think by thus doing in a little while she will receive written communications from departed friends which will be of great service to herself and others on the earthly plane.

I do not know as my message will amount to

anything, so far as any practical result is concerned, but I am here to give it, trusting it will produce an effect which will benefit many. In the meantime I shall work in the same line which has interested me for the past few years, and endeavor to demonstrate the truth to whoever shall have need of its illuminating rays. I know some of my former friends will see my message. I trust they will not be indifferent to it; for if it only proves to them that one soul lives after the physical body which it once inhabited has gone to dust, it brings pretty good evidence that all human kind occupying the same plane of life, and living in the same way, will have an immortal existence likewise.

Helen Prince.

Perhaps my friends will refuse to believe that I came here to send them a few words. I trust they will not, but that they will investigate the claims of Spiritualism, and ascertain whether or not it has the power of returning communications from the departed. I am sure that if my dear ones will only faithfully endeavor to learn something of the truth concerning this beautiful philosophy, they will be amply repaid for their time and trouble.

I passed to the spirit-world a few years ago, in the bloom of early maidenhood, when sweet and beautiful things were opening before me in mortal life; when rich promises and prospects for the future were mine, and life appeared glad and sunny. I passed on after a few days' illness, leaving my dear parents and friends mourning, and because of my early departure. Since that time I have been studying Spiritualism, because it offered me an avenue through which I could return into association with those dearly loved ones, and bring them the affection and sympathy of my heart, while at the same time I could gain from them the many sweet thoughts and memories which they sent out after me to the heavenly condition; and I have visited mediums, hoping to manifest, so that my dear friends could know I had come to them.

I have within the last year or two frequently visited materializing mediums, and I know that I can make myself so plainly visible to my friends that they can recognize my features and form, and realize that I am once more standing beside them. I find that I can do best with the mediums who are called the Misses Berry.

I want my friends to visit them, and allow me to come to them. I feel that I can give them undoubted evidence of my spiritual existence, and perhaps accomplish some good by the tidings which I bring to them. I am also desirous of benefiting humanity, those who are weak and suffering, who long for some knowledge of their dear ones beyond the veil of earthly life. I wish to convince those who know not what lies in the future of the truth of spiritual communion. I am so interested in this subject that I shall—as I have done within the last few months—attempt again and again to satisfy human cravings for information on spiritual things. I think this is a work not to be despised, and I hope my dear friends will not feel that I ought not to pay them a visit, but give me their blessing and encouragement in this as well as in other matters.

I want my dear ones to feel that my love surrounds them, that I hold them in my heart in beautiful memories of my happy earthly life. By-and-by I shall meet them all again in that world where there is no sorrow or crying, neither any more pain, for the former things which belonged to the earthly condition—which have only been experiences for the unfoldment and disciplining of the soul—will have passed away, because their purposes have been accomplished. I am Helen Prince. My father is Frederick O. Prince, once known as Mayor of this city.

Samuel A. Downes.

[To the Chairman:] How do you do, stranger? I am glad to see you, though I don't know you and have never seen you before that I know of. My name is Samuel A. Downes. I come here hoping to reach friends way down in Louisville, Ky., by the name of Hart. I have a matter of importance on my mind, connected with them, which I wish to discuss, not in public, by any means, but I hope to find a private avenue, instrument, or whatever you have a name for, for that purpose. I had been in some business transactions with those friends about two years before I went out, and the affair was not settled to the satisfaction of all concerned. It was neither their fault nor mine. By means of some unforeseen circumstances which arose just about three months before I went out of the body, I found a due to the whole mystery. I was not then where I could communicate with my friends and give them this fact, which would have straightened things wonderfully in my spirit-home, and it seems to me that it is clear enough to be plainly presented to my friends, if I can only find some way of putting it before them. I was told that perhaps I could hasten matters by coming here and telling them of this thing, and expressing my desire to have means furnished me to come into close communication with those friends. I do so, hoping that some way will be provided. I also wish to send my affectionate respects to all my friends. I want them to know my name, and I want to hear from them. I was quite a vigorous man when in the body; people had an idea I was soon to pass away, because there was no sign of feebleness, of age, or anything that marks the approach of death, and so it was quite a surprise all round when I stepped out; but I went just as I always wanted to, in a hurry and without waiting for any preparations. I believed in dispatching business immediately, and that is about the way I went into the other world. I have not come back that way, by any means; I have been a long while getting here, and I grow quite impatient. Think of one who has been in the habit of pushing himself along having to wait to be pushed by the crowd and elbowed out, while he sees some puny little individual stepping in. It made me feel rather uncomfortable; but I suppose it is all right—so I haven't any fault to find.

I would like to come here again and tell a long story—not that one I referred to, but another—concerning family relations and matters which need attending to, perhaps; although certain parties here don't think so, I do, and I won't do it at this time because I fear I succeeded in calling the attention of James Hart and other friends to what I have said. I will feel quite satisfied. If I don't, I shall have to make another attempt to come here or to some place nearer home. I give you my thanks, sir, for opening the way to let me in.

Lizzie Allen.

I want to send my love to my papa; do you know my papa? [I don't. Can't you tell me his name?] It is John Andrew Allen. He lives in Boston, he does. My name is Lizzie Allen. Do you know me? [No.] Well, I know you, because I have been here before. I never talked before, but I have been here and seen the little girls and big men come and talk. I don't know lots of times, so I know you, and tell him that Aunt Annie says he mustn't feel discouraged and grow gloomy; he must try to keep up a cheerful spirit, and move right along, attending to his duties as they appear before him, for that will furnish the brightest condition for him by-and-by. And then the awful hard trials and troubles ain't going to last forever, because Auntie says they are going to get tired and go off after a while; then my papa will feel as though he had thrown off a big weight, and will breathe easier, won't he? You please tell him, he said so, and he'll believe it, I think. He always believed every word his little girl said to him, he did—because he used to say so.

He felt awfully bad when I went over to the spirit-world. He didn't know I was going. Aunt Annie took care of me, and gave me a nice new dress every time I wanted one, and taught me nice lessons about the stars and the flowers, and things that little girls like to know about, and I guess if he knows I am having such nice, quiet time, he won't think life is so awfully hard, will he? I want to send him lots and lots of love, and tell him I come to him, and wish my Auntie right round his neck, and love him. I kiss him right on the tip of his ear as I died, to let you

do. And one time, don't you think, mister, my papa felt me doing just that, and told him jump. Then he said to himself how foolish he was; his little girl would never do that; any more; and he cried, too, he did. I was there all the time. I want it too, and he didn't know it? I guess he'll know it now. I go to him in the big shop; but there's so much noise made by the big machines he don't know it. I see him working so hard, the sweat comes out on his forehead, and I just kiss him; then he sometimes wonders why he feels better. It is because his little girl is there; ain't it so? I want to come again, sometime, and talk to my papa.

MESSAGES TO BE PUBLISHED.

May 15.—Wash. A. Danekin; Adelaide E. Sonnemann; Geo. W. Spicer; Mrs. A. Downing; Caleb Martin; John Macomber; Nannie Traver.
May 16.—Horace Gleason; Charles J. Hanley; Mrs. Emily Vassell; John Jones; Hannah M. Stevens; George W. Carter; Henry W. O.
May 20.—Mary Williams; Jacob Roddy; Seth Perkins; Julia Mackintosh; Dr. R. H. Merriam; Mildred Howard; Mrs. Clara Sullivan; Nellie Foster.
May 23.—Geofford Learned; Minnie Palmer; Capt. John K. Hyer; William H. Brown; Sarah E. Coolidge; George W. Rogers; Mrs. Boubah A. Stevenson.
May 27.—Robert Anderson; John Tyerman; Susie Grant; Della Grims; Mrs. Ida Sawyer; Ella Mayo.
June 1.—Mrs. Emma E. Brown; Julia Leonard; Isiah Atkins; William H. Brown; Hannah Hunt; Laura A. Martin; Adelle Callahan; Jonathan White; Roswell; Forest Flower.
June 4.—Gen. William MacRae; Mrs. Mary Ann Lamson; Jefferson Currier; Melissa Howard; Marion K. Young; John Ward.
June 5.—Fanny Burbank Felton; Oliver Moses; Emma F. Dallinger; Margaret Newman; Henry Howard; Samuel Henderson; Violeta.
June 6.—Mrs. Sarah Miller; Rev. Herman Dibeck; Kate Piman; Eleanor Adams; Elias Barnard; Ida Stevens.
June 24.—Mary Elizabeth Burbank; John W. Edmonds; Mary Ann MacDougall; Harriet Jackson; Willard Hutchins; Oliver Tongue.
June 27.—John Pierpont; Lotella; for Margaret S. Ramson; George J. Ward; Samuel A. Hastings; Matilda Francis; Mrs. John W. Allen; Mrs. John W. Allen; William Knapp, Job V. Capt. John Richardson; Sarah Ann Johnson; Harrison Clark; Clara Bacon, "Dick."

Cleveland (O.) Notes.

To the Editor of the Banner of Light:
As far as matters spiritual, such as meetings, seances, etc., are concerned, there is a lull in this city—the only meeting being the one lately organized by Mrs. Altheide Smith, one of our prominent test mediums, convening every Sunday evening in Thompson's Hall, 569 Pearl street. Mrs. S. introduces her meetings with a short address on the philosophy of Spiritualism, and concludes with the presentation of facts, giving tests from the platform. Sessions are held by the Liberal League of this city, in Room 23, City Hall building—both meetings being free to the public.

Appropos of the Cleveland Liberal League, it will send three delegates to the National Congress, which convenes Sept. 30, at Lake Cassadaga Camp-Meeting grounds.

As already reported, the three days' grove-meeting at Geauga Lake, July 25th, 26th, 27th, was regarded as a successful initiatory step to the organizing of a permanent Camp-Meeting in this city. The attendance was quite large, not only from Cleveland, but from the surrounding counties. Mr. Walter Howell and Miss E. Anne Hinton giving excellent satisfaction as speakers, and the melodious vocalizations of the Grattan Smith family were indeed a perfect treat to all who have any appreciation of music within their souls. Cassadaga Camp-Meeting—Many from Cleveland have already taken their departure for this popular spiritualistic resort, and many more are waiting to avail themselves of the cheap sea-bathing season, which starts from this city, Friday, Aug. 22d, 7:20 A. M., city time; tickets, only four dollars for the round trip, will be on sale at the following stations on the N. Y. & C. R. R.: Cleveland, and at Fairport, Fulton, Kent, Ravenna, Warren; good until the close of the meeting, Sept. 1st.

I attended the twenty-fifth yearly meeting of the Spiritualists of Mantua, Pa., on Sunday, July 14th, and hundreds of others assembled, highly enjoyed the services—Mrs. E. C. Woodruff and D. M. King being the speakers. I also noticed Miss Hinton and Walter Howell among the visitors; the former, by request, opened and conducted the afternoon meeting.

Spirit Messages.

Notwithstanding the explicit statement made some time since in the Message Department by the Spirit President, FATHER PIERPONT, in answer to questions by mortals as to how one in this life can secure a message from one in the life beyond through the medium who delivers the messages published in the Banner, we are often in receipt of private letters repeating the question. We are fully aware of the anxiety many have whose dear ones have passed on, and can readily pardon them for writing to us so often upon the subject. All we can do in the premises, however, is to republish Mr. Pierpont's answer to such correspondents who may not have seen the number of the Banner containing it:

"The best way for you to secure a communication from some one of your spirit friends at this circle is to mentally request such friend in the higher life to visit this circle, and to come to me and give me a communication. It may be that your friend will not have the power to do so, for he may not understand the laws governing mediumship to such an extent as will enable him to succeed; but if you mentally request such request, and earnestly request that place, rest assured the endeavor will be made. Just here allow us to most earnestly request that all those who read the columns of the Banner of Light will refrain from sending communications in writing to this circle, and to the other rooms and to the other spirit friends from whom they wish to receive a message. The very fact of your doing this will defeat your purpose to a great extent, for though we desire to give an opportunity for control to every spirit who frequents this place, yet we feel it best to restrict our permission to those spirits to come whose earthly friends have sent in their names, and sometimes with matter concerning their earthly career. Mentally request your friends to come here, and we will give them such assistance as is in our power, but usually if they cannot communicate to you through this medium, they will undoubtedly avail themselves of this first opportunity of doing so through some other mortal organism."

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:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Esop Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, litterateur and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being—while it reads, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

Passed to Spirit-Life!

Aug. 24, 1884, Miss Adelle J. Pierce, of Hudson, Me. Funeral services at her home Monday, Aug. 26th.

Miss Pierce was aged 77 years and 4 months. She was dearly loved by all who

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Aug. 9.—13w

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June 7.—13w*

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A Lecture read at the City Hall in Roxbury, Mass.
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This lecture, delivered in Roxbury, Sept. 21st, 1853,
repeated at the Melodeon in Boston, Nov. 1st, same year,
though preceded by several addresses by Leroy Bunderland,
and others, in smaller rooms.

and on moving notice, was the first Lecture on Spiritualism in this vicinity to which the public was invited through the press and by posters, and the first to be printed and issued in pamphlet form. Though the author says that it seems crude now, and contains some allusions to local and transient events, it is interesting and valuable because of its connection with the introduction of Spiritualism.

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Banner of Light.

ALL SORTS OF PARAGRAPHS.

More hearts pine away in secret anguish for unknown ones from those who should be their comforters, than for any other calamity in life.

The Chinese have a saying that an unlucky word dropped from the tongue cannot be brought back again by a coach and six horses.

A person of healthy physique, with an active and well balanced mind, is a rare and beautiful sight! When the way is made clear, we shall not sigh for a sight so rare and beautiful, for then we shall have learned wisdom in all departments of life, and man shall become a grand union of strength in his physical, mental and spiritual natures, which shall be indeed "the blessed trinity." Spiritualism has already done much toward making the way clear. —Mrs. Milton Baltham.

"N. B. H. inquires:—Can you inform me whether the Spiritualists at the Onset Bay and Lake Pleasant Camp Meetings invite the Liberals to attend and take part in the meetings?" [We are not able to say, but probably no Liberal would be stopped or found fault with if he should attempt to speak at either of the above places. We say this, because we have often spoken at spiritual meetings, and been treated considerably better than we deserved, considering the quality of our utterances.] —Boston Investigator.

So long as the women have but half the pay for the same labor or production of values as would be given to men, they are absolutely in the labor market competing with and breaking down the wages of their fathers, husbands, brothers and sons. The same work should bring the same pay, by whomever done.

Queen Victoria has entered upon the 47th year of her reign, and is now only 65. Only three English sovereigns have reigned longer, but she bids fair to exceed them all. No administration in England has been more successful.

M. Liard, the poet, and owner of the Villa des Violette, Cannes, says that the Duke of Albany had supernatural warnings of his approaching end two days before he died. At the last ball at which he danced he told his astonished partner that he had come to the end of his lease of life. The Duke said that between sleeping and waking on the morning of Tuesday his deceased took place on the morning of the Friday following his sister Alice came into his room to tell him she watched over him, and that he was soon to be with her and other kindred spirits in a sphere where all was peaceful happiness.

It is said that during the first visit of cholera at St. Petersburg, in 1832, a firm of iron-founders, employing 600 men, informed them that all those who would not take a teaspoonful of powdered charcoal on entering the works in the morning must leave their employ. The consequence was that they did not lose a single man when myriads were dying around them.

THE SUMMER "COLD SPELL." — Jones:—Hello! Where were you all last week? Smith:—Down to the seashore. Jones:—Did you have a comfortable time? Smith:—Oh, yes; I made friends with the cook, and she let me sit by the stove. —Philadelphia Call.

Beware of prejudices; they are rats, and men's minds are like traps. Prejudices creep in easily, but it is doubtful if they ever get out.

In vain they seek the northern pole;
In vain they seek the southern pole;
There is no pole;
The ice-field doth but men cajole.
—Louisville Courier-Journal.

The volcano of Popocatepetl is 2000 feet higher than Mont Blanc, yet two American women are said to have climbed to the summit.

A cablegram reports that "Canon Warren has been used for breach of promise by a young lady, and the letters about in circulation." She has evidently been seeking the bubble reputation at the Canon's mouth. —Rochester Post-Express.

The deposits in the State and savings-banks of the country since 1860 have been nearly \$500,000,000.

An out-of-town paper has discovered that the reason a country editor can live on one square meal a day is because he has "patent insides." —Gardner (Ad.) Home Journal.

Although Frenchmen were the original frog-eaters, it is asserted that more frogs are now eaten in New York alone than in all of France.

Some inventive genius has produced a machine that will darn stockings. One by one the few remaining undarned socks for men to marry are being withdrawn, and it is not until men are dying that the public is made aware of the machine. —Detroit Free Press.

In 1882 the cost of liquor-drinking in England was six hundred and thirty-one million dollars. That was for thirty-three million people. In this country, for over fifty million people, the cost that same year was nearly a thousand millions.

Boston teacher—"What was the Revolutionary war?" Boston pupils (in chorus)—"The first contest for the championship of America."

"Who were the contestants?" "George Washington, backed by Congress, and Lord Cornwallis, backed by King George." "Correct. How did it result?" "Lord Cornwallis was knocked out. In seven rounds of twelve months each, and then King George threw up the sponge." —Call.

A French Canadian gentleman claims that of the 8,000,000 Roman Catholics in the United States between 2,000,000 and 3,000,000 are French Canadians and their children.

The Russian Synod has published a Russian version of the Bible, as the result of twenty years' labor.

You have no right to pick a photographer's pocket, even if he has pictures.

Cremation is finally gaining favor in England, the city authorities of London having decided to establish a crematorium at Ilford, a suburb of the east end. An American paper recently said that although cremation will not soon become general, it will speedily become so common as to cease to attract any more public attention than an ordinary funeral. —Every Other Saturday, Boston.

A physio-psychological student with railroad proclivities defines a dimple as "a side-track to let a grin pass a wrinkle."

To speak a sharp, a caustic word, be never in a hurry; Our neighbor's burden may be great, then add not to his worry. Revenge is sweet, but what is gained by adding to a sorrow? Let's speak the kindly word to-day, the caustic one to-morrow. —Somerville Journal.

Mrs. Mary Stillwell Edison, wife of the inventor, Thomas Alva Edison, died suddenly at 2 A. M., Saturday, 9th inst., at her late residence at Menlo Park, N. J. She was twenty-nine years of age, and leaves surviving her three children.

This time he is a counselman of Philadelphia, and the amount of his salary is thirty and forty thousand dollars. It is the same old story of the "almost confidence," etc. His name is Henry A. Haworth. —Boston Globe.

Geologists assert that if the continents and the bottom of the ocean were graded down to a uniform level, the whole world would be covered with water a mile deep.

"I'm going to board," as the fox remarked on entering the sawmill.

"Time's money," growled the disappointed creditor. "Well," replied the persecuted debtor, "haven't I always said I'd pay you in time?" —Life.

Reading that is bad for the eyes—volumes of smoke. "Oh, mamma, if you will believe it," laughed a pretty girl on her return from the picnic, "the boat jolted as we touched the wharf and threw me right into the lap of a young gentleman!" "Why?" was the horrified rejoinder, "what did you do?" "I-I asked him if he would please excuse my landing a little prematurely!"

An orange tree at Versailles is over four hundred years old. It was planted in 1622 by Eleanor, wife of Charles III, King of Navarre.

The Camp Meetings.

Lake Pleasant (Mass.) Camp-Meeting.

The first week of this famous camp-meeting passed off in a quiet manner. The camp is large, and hundreds of veteran reformers have cordially saluted each other, and talked over the battles in the world's intellectual arena of other days. There are many prominent Spiritualists here from all parts of the country. The West and South are well represented.

The details of the camp are ably conducted. Mrs. C. Fannie Allyn, Mrs. Sarah A. Brynes, Mrs. R. B. Little and Mrs. Dawber addressed good audiences during the week. On Sunday, August 10th, Mrs. Lillie and Capt. H. H. Brown delivered the regular discourses.

The railroad facilities are better this year than ever before, more trains stopping at the Lake. Call for excursion tickets on all connecting lines with the Fitchburg Railway. The 10 A. M. train from Boston is a favorite with Eastern people. Accommodations are ample at reasonable rates in the hotel and cottages. There are many amusements on the skating rink, dancing pavilion, etc. The number of professional mediums present is large. By another week the meeting will be under full headway.

Rev. E. F. Powell, of Utica, N. Y., will deliver the leading address on Sunday, August 17th. This will be Mr. Powell's first appearance at the Lake. He is a very brilliant and original thinker, and those who listen to him may expect an address of a very high order. Mr. and Mrs. Hudson Tuttle will speak here on the first time. Mr. J. C. Jackson, Judge J. Bailey, Frank Baxter, Mr. Emma Hardinge Britten and other celebrities will address the people. The meeting will close on Sunday, August 31st.

Each day adds to the list of visitors and permanent campers. A cordial invitation is extended to the general public, by the managers, to visit these beautiful grounds.

The Fitchburg Band concerts are highly commended by all. The great audiences applaud the performance to the echo. Readers, come to the camp, listen to the speakers and mediums, indulge in rational amusements, hear the inspiring music and you will return to your homes with renewed vigor for the fall and winter.

CAMP CHIEFS.

Geo. A. Bacon is expected daily.
Flora Malony is on hand this year.
Mr. Dawber is full of enthusiasm.
The hotel clerks are affable gentlemen.
The Burlingame family are here, as usual.
Dr. H. B. Storer has a host of friends here.
The Troy brethren are having a good time.
Officer Dunbar is welcomed by the campers.
John Lanning is en route for Lake Pleasant.
Dr. Towne will speak his piece in due season.
Mrs. John W. Wheeler never misses a lecture.
Many campers send kind regards to Colby & Rich.

Missed: Mrs. Mary Hawkes and Mrs. Kate Beardsley.

Wanted: A large delegation from New London, Conn.

Mrs. Phoebe Hull of Chicago is sojourning in camp.

Mrs. Jackson is with her mother on the new grounds.

Mr. J. William Fletcher left for Neshaminy Falls Aug. 8th.

Montague street seems to be the great centre for mediums.

Mr. Budington's "symposium" begins to show signs of life.

"Sam" Maxwell is asked for by over one hundred urchins.

Mrs. R. B. Little was cordially welcomed by many friends.

Mrs. Addie Coburn is loudly called for by former acquaintances.

Mrs. Sada Kingsley is glad to find herself at the Lake once more.

Geo. Cleveland, head waiter in the hotel, is a good bashful fellow.

Frank Reed of Brattleboro' promenades the streets frequently.

Mr. and Mrs. Reynolds of Troy are at home in camp-life at Lake Pleasant.

Mr. Matthews has given illustrations of mediumship daily after each lecture.

David Jones and wife, of Utica, N. Y., always enjoy the season at the Lake.

David E. Lord's séances are largely attended. She is a remarkable medium.

Dr. Vosburgh of Troy, a noted healer, is busily engaged in professional work.

President Beals always greets the Banner of Light representative cordially.

Superintendent JOHN ADAMS of the Fitchburg Railway visited the camp Aug. 7th.

Mr. and Mrs. Bacon of Stamford, Conn., were transient guests at the hotel, Aug. 6th.

Mrs. Lincoln is looking on, observing tendencies and prophesying as to the outcome.

Excursion tickets from Onset Bay to Burlington via Lake Pleasant are a feature this year.

The best of order prevails in the camp. The Gaiety Brothers are a terror to evil doers.

Mrs. Williams of New York City, the noted medium, greatly enjoyed her brief stay in camp.

Keep the children away from the station, Mr. Hixon. Mr. Hixon are doing your work well.

J. William Fletcher and wife arrived Aug. 6th. They received many callers in their cottage home.

Mrs. Addie Austin receives many compliments over the appearance of the yard in front of her tent.

Six regularly ordained ministers and one licensed preacher were counted in the congregation on Aug. 7th.

Mrs. Beardsley, of Bridgeport, Conn., who made many friends here last year, has returned for the season.

Mr. and Mrs. Pierce of Providence are ensconced in their nice cottage, where they cordially greet their friends.

"Heavenly Court" is radiant and harmonious. Many people regret the absence of Miss Blanche Nichols.

C. Fannie Allyn makes many bright and pointed statements in her lectures. She received a warm welcome here.

Allie Fletcher is enjoying life. He is a great favorite, owing to his courteous manners and intelligent conversation.

Mr. Henry, Secretary of the Association, and the faithful guardian of the camp, is attending to his duties enthusiastically.

Dr. E. A. Smith, Mrs. Fannie Davis Smith, the well-known speaker, and Mrs. Thompson left for a short visit to Onset Bay, Aug. 7th.

Where is John Wetherbee, the poet and philosopher?—his interrogation is frequently made in the Banner camp-meeting's presence.

Mrs. E. M. Gleason of Geneva, Ohio, a promising lecturer, is making her first visit to the camp. Her voice should be heard on the platform.

Carrie Twigg is at her old quarters in the rear of Mr. Budington's unique platform. "Ikabod" will engage in his choice manly game during the meeting.

Burt V. Brooks of Greenwich Village, Mass., a first-class landscape painter, is on the ground, doing some excellent work in his line for different camps.

Considerable interest is manifested in the "White Cross" meeting which will follow the present meeting at this place. Many distinguished speakers will deliver addresses.

There are many inquiries for A. B. French, Esq. His eloquent discourses of last year at this place are remembered with pleasure by all who were fortunate enough to be present.

Frank Chase, the Excursion Agent for the Lake Shore and New York Central Railroad, visited the camp Aug. 7th. He intended to conduct a house full of friends, and to short addresses from B. F. Cheney, Dr. A. H. Richardson, Prof. Severance, Mrs. Dr. Severance, Eliza Waters of Troy, Dr. Storer and Mrs. Wood.

An evening trip upon the bay, either on sail or steam yacht, is a delightful preparation for a good night's sleep. Merry companies dot the moonlit waters, and the moon and stars look on the breezes.

L. K. Washburn is a liberal orator who should be kept busy throughout the country. His lecture on Wednesday evening out to a large audience, and he made a most eloquent plea for "The Life instead of the Religion" of the Spiritualists.

Prof. J. W. Caldwell, the meteorologist, is here—fun and laughter following in his wake. His meteoric experiments amused a large company on Wednesday and Friday afternoons. Prof. C. has given in all three exhibitions free to the public on the present at the mid-

Onset Bay Doings.

Pomona, the goddess of fruit, inspired Bro. R. C. Kerr, of Augusta, Ga., to present Dr. Storer with a Duchesse d'Angoulême pear, weighing nearly one pound, which he picked from a tree in his garden just before leaving home for Onset.

J. William Fletcher has proved to be one of the most interesting speakers and mediums upon the platform. His second lecture upon the mediums of the past and present was greatly enjoyed, and the public audience that followed the lecture revealed the presence of several spirit-friends, who were all recognized.

torium, and each has been much enjoyed by all present.

A select concert and character entertainment was given on Wednesday evening at the Casino, under the direction of Mr. Frank E. Grove Association. It was in every respect an artistic performance of a high order. The acoustic qualities of the hall are excellent, and the entertainment as a whole was much better than an evening before enjoyed at the Casino. The following artists participated: Frank E. Crane, pianist; Mrs. A. M. Hanford, soprano; Mrs. D. M. Wilson, mezzo-soprano; Mrs. D. S. Cook, contralto; Mrs. A. L. Adams, alto; Miss Sadi Ballou, reading; Miss J. Incey, dancer; and C. W. Sullivan, songs and character sketches. Messrs. S. Cheney and B. F. Caswell, basses; Mr. Joseph Catfray, serio-comic songs; A. W. S. Bothermel, harmonica; Mr. George C. Hosmer, violinist, and the Rink orchestra, under direction of Mr. W. W. Thum.

Dr. C. Wood, healer of Mystic River, Ore., is enjoying the last week of camp. A whole-souled man, and healer of great power. "Not for a thousand dollars would I part with the experience I have had at Onset," says Bro. Wood. "The French of Ohio, the brilliant orator, regrets his inability to be at Onset this year, owing to preparation for his literary work before Lyceums the coming season. He sends love to all. Dr. Fred L. H. Willis is bravely ill at his home in Gloucester, N. Y., and with regret gives up his engagement at Onset, Aug. 17th.

The coming of Walter Howell, the fine trance speaker, is anticipated with pleasure.

Kindred spirits, Dr. A. H. Richardson of Charleston, S. C., the benediction of his presence to nearly all the meetings.

Rev. L. S. Seal of Brockton gave an account of how he became a Spiritualist, on Thursday afternoon, and the evening of the 10th, a wonderful outpouring of the spirit was manifested. Charlie Sullivan led congregational singing of old-time tunes, and then spoke of the spiritual vision which he enjoyed during the Old Folks' Concert, many of the friends who were present, being present and participating. Other speakers followed, and a truly pious and earnest feast was enjoyed.

Bro. Weaver of Providence says: "In thirty-five years as a Spiritualist I have never learned so much as at Onset."

On Friday, Mrs. S. Stevens of California, an excellent trance and inspirational speaker, by request of many friends, gave an interesting lecture at the auditorium. She was followed by Mrs. J. W. Wood, and by Prof. Caldwell with meandering experiments.

Dr. E. A. Smith of Brandon, Vt., President of the Queen City Park Camp-Meeting Association, with wife and family, arrived on Friday. Dr. Smith has been working zealously for the benefit of the various camp-meetings, and has secured a very low-rate ticket from Onset Bay to Lake Pleasant, thence to Belknap Falls, and back to Onset Bay, for \$2.00.

From Belknap Falls a ticket to Onset Bay can be taken, and returning to the Falls continue the trip to Queen City Park.

The combination of all the camp-meetings to obtain low rates from all the great camps, Middle and Southern cities that shall accommodate people who wish to spend the summer in visiting the Spiritualists' convocations is greatly to be desired, and will be made in the near future.

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a dark séance for physical manifestations by W. A. Mansfield, E. W. Bond, Judge McCormick and George Chalmers being among the number. Under strict test conditions, the latter, wearing one of the medium's hands and Mr. Bond the other, all in the circle were banded on face and hands by spirit fingers, my watch was detached from the chain and placed in the hand of another of the circle, as was also Mr. Bond's, a gaiter taken into the air and carried about the room over the sitters' heads, the strings sounding all the time; a slate carried into the air and from loss of power, dropped outside the circle and broken; a watch chain taken from one man in the circle and placed in Mr. Chalmers' hands, as was also a handkerchief, afterward found to be tied in two knots; one man declared that his father's hand was placed in his, as he recognized it by a deformed finger—and this man was a skeptic before coming to the grounds, but is now thinking pretty hard; two hands were placed on top of my head from behind, and lights floated in the air before our eyes. There could be no question as to the genuineness of these phenomena, and it is to be regretted that Mr. Mansfield cannot sit more for their production, but as taken into the air and carried about the room over the sitters' heads, the strings sounding all the time; a slate carried into the air and from loss of power, dropped outside the circle and broken; a watch chain taken from one man in the circle and placed in Mr. Chalmers' hands, as was also a hand