

To begin, I may say that from the tone of the friendly and even flattering panegyric Mr. Nichols bestows upon Dr. Brittan in the preface accompanying his report, it will hardly be suspected by any readers of the *Banner* that that gentleman would designedly do injustice

in his report to his learned friend, and that if perchance through inadvertence he had been into such an error he would embrace the first opportunity that presented to correct his mistake without prompting from any source. But so far as I am informed Mr. Nichols has never yet gone back on any statements contained in his report, and this too notwithstanding he must be aware that his friend has been subjected to serious annoyance from several sources on account of certain of its passages. I believe, too, that the proximity of the gifted lecturer and able reporter is such that they may at almost any business hour be brought in speaking rapport. To my mind the significance of such facts is very marked and suggestive.

It may be remembered by some readers of the *Banner* that the passages in Mr. Nichols' report to which I particularly objected in my letter of the 9th of June, printed in the *Banner of Light* of the 24th of June, read as follows:

1st. "If any one says a spirit can come with bones, muscles and nerves, I say that this is impossible. They come as we see a cloud, visible, but intangible, and your hand will pass through them if they are the genuine production or emanation of the spirit."

These words convey no uncertain sound. It would seem that their import cannot be misapprehended by the plainest understanding. In the first sentence a materialized spirit-form is indicated in terse and felicitous terms—such as I and thousands of others have seen, handled and conversed with in hundreds of instances at what are called materializing séances. This phrase of the spirit manifestations Dr. Brittan is made to say in Mr. N.'s report of his Brooklyn lecture, is "impossible," a word that is thus defined by Webster: "That cannot be. Impracticable; not feasible; that cannot be done." A fearful word that an eminent French savant declared in the first half of the nineteenth century, it required a "bold man" to apply to any alleged phenomena of that enlightened age. How much bolder, then, must be the man who presumes to pronounce the word "impossible," in this latter half of the century, and in connection, too, with the wonderful and continued advancing spirit phenomena of the day. In the latter sentence the appearance of a spirit is equally happily described as they present themselves to the interior vision of thousands of "seeing mediums" of our day, and have so done in innumerable well-attested instances almost from the very commencement of the Hydesville rappings. I have myself been present with scores of mediums in whose presence, hundreds, nay, thousands of different spirits impalpable to the external senses have thus manifested their presence, but never once thought of confounding such representations (as Dr. Brittan appears to have done) with what are known among Spiritualists as "form materializations."

2d. "I do not deny," says the report, "but that a spirit can produce an outline of the spirit-form, but if you place your hand upon it, it would pass through it as a cloud of steam."

This, again, is an exact description of an immaterial spirit-form such as I have just indicated, but as little like in elements a materialized spirit-form as a man clothed upon with mortality is like an angel of light. "If," continues the report, "it is really a spirit-form you see, and not a trick, you will find that there is not matter enough to stop the movement of the most delicate chronometer." If Mr. Nichols has truly reported the substance of Mr. Brittan's remarks in the foregoing words, and Mr. Brittan is correct in his conclusions and assertions, then, as I have remarked in my letter, it would seem to follow most conclusively that "every materializing medium on either continent in whose presence tangible spirit-forms have been presented must have been a trickster, and every investigator and witness who have given credence to the actuality of the phenomena as genuine, tangible materialized forms, have been either dupes or knaves." It seems almost impossible that any man professing to be a Spiritualist, however gifted by nature with talents or endowed by education with learning, should venture to bring such astounding charges against the scores of materializing mediums and thousands of investigators and believers in that phase of the phenomena, without being prepared to sustain them by facts derived from long-continued investigations and observations of the subject in the presence of materializing mediums; and it was with the object, in part, of learning from whom Dr. Brittan had derived the knowledge that warranted him in making his sweeping denunciations, that I asked him in the letter to which I have before referred to give the names, &c., of the materializing mediums in the presence of whom he had reached his unfavorable conclusions. If it should happily appear in the sequel that Dr. Brittan has never sat with any well-developed materializing medium whatever, and without any practical knowledge of the subject has presumed to put forth to the world his condemnatory dictum of the whole fraternity with scarce a particle of practical experience in relation to the momentous subject, it will, I think, disclose a mental element in his nature that I should not wish to attempt to characterize in words. That Dr. Brittan does even more than tacitly admit the substantial correctness of Mr. Nichols' report of his lecture is made pretty apparent by his comments on some criticisms of Gen. Coombs, referred to in my letter of the 9th of June, wherein he says:

"I must be excused for declining a formal controversy with any man whose object [ever] seems to be an assault upon the individual, and not the elucidation of the truth. I find no fault with brother Nichols, who did his work conscientiously in his endeavor to report the general drift of a lengthy lecture in a brief synopsis. No one could have made a similar report that would not have left abundant opportunities for captious critics to totally misrepresent the speaker's views on a controverted topic about which the popular mind is in such a nebulous state."

There are several other points in Mr. Nichols' report of Dr. B.'s Brooklyn lecture that I would here comment upon were it not that Dr. Brittan has contributed to the *Banner of Light* of July 24, under the caption of "Our Spirit Guests: How they become Visible and Tangible," some seven columns of matter in small unladen type. In the same number of the *Banner* there appears a second communication from Dr. Brittan under the caption of "The Materialization Question," in which he says:

"The article entitled 'Our Spirit Guests' contains the text of the lecture which I recently delivered before the Conference in Brooklyn. I have introduced two or three additional illustrative facts and references, and have been a little more explicit in the statement of the points which were liable to be misunderstood. It is also necessary to mention the fact that several passages contained in the original manuscript were omitted in the delivery of the lecture for want of time and for other reasons. Here and there the phraseology has been modified to adapt it to the press, but the essential principles remain; nor has any specific view, doctrine or illustration inculcated from the platform been changed by this revision."

As Dr. Brittan avers that no more than "two or three additional illustrative facts and references" appear in his printed article than were expressed in his Brooklyn lecture, and as, with two or three exceptions, Mr. Nichols' report seems to agree substantially with the main points embodied in "Our Spirit Guests," I will proceed to an examination of the two documents in connection with each other.

Dr. Brittan's communication in the *Banner* is couched in fifty-five paragraphs, without counting fifteen poetic quotations from profane and other authors. I know that Doctor B. will forgive me if in my criticism I chance to show that in many other respects his learned production partakes of the proverbial qualities of a genuine poetic effusion, however void it may be of "rhyme or reason."

Dr. Brittan's lecture, or rather essay, opens with a table of contents, followed by a quotation from Milton. Then several paragraphs, numbering from one to five inclusive, are chiefly devoted to a terse and instructive delineation of the methods pursued by the supreme intelligences in the production of all physical forms. I think but few Spiritualists will differ with Dr. Brittan in the line of his remarks on this head—premising that he refers to the laws of nature so far only as they are understood by mortals. In the whole five paragraphs he does not even speak of form-materialization, though it must be pretty evident to acute observers that the tender question is nevertheless uppermost in his mind all the while, giving point to his expressions and shape to his arguments.

Paragraphs 6 to 9 inclusive are mostly devoted to a consideration of those phenomenal illustrations of spiritual presence and power now commonly designated and known as "the materialization of spirits, or the demonstrative proofs that departed human beings have power to temporarily clothe themselves with material bodies." If Dr. Brittan had omitted the four last words in the above quotation, and used instead, *their spirit-bodies with material elements*, I think it would have been better. After referring, to the "shadowy" aspect of returning spirit "figures" in past times, Dr. B. continues: "But in these days our spiritual visitors assume a more natural appearance, and are disposed to cultivate a closer acquaintance." And just here let me ask Dr. B. a question: Is it that returning spirits are more disposed in our day "to cultivate a closer acquaintance" with their friends on earth than formerly, or is it that the latter have now progressed in knowledge and a better understanding of the undeviating law that seems to govern all things (without a shadow of turning) that enables mortals to furnish their spirit-friends with the necessary conditions to enable them to return to earth to manifest their presence more visibly than formerly? What Dr. B. says in these four paragraphs, I think will not be objected to by most investigators of the materialization phenomena, excepting a passage where he indulges in one of those characteristic flings that to my mind reveals the real "inwardness" of the gifted essayist in his relation to "form-materialization." Alluding to our spirit-friends, Dr. B. says:

"With strange or familiar faces they meet us in the charmed circle of our home life, or may peer at us from the windows of the cabinet. They give us through many voices the homilies of another world; they puzzle the professors of art magic by keeping their machinery and confederates all out of sight, while they improvise new fabrics of something like wool, which they pull over our eyes, from boards and solid walls. They tax the gratitude of the unbeliever by bringing him fresh flowers, ripe fruits and singing birds. One of the late exponents of the occult sciences was present when a materialized spirit was weighed, and not found wanting in respect to her avowed pounds. Then she danced a hornpipe in a style peculiarly human and altogether earthly. This was a fact in materialization that the Persian priests of Zoroaster never witnessed."

[And where, Doctor, let me ask, is your proof of the truth of that assertion?]

It may be true that such passages in Dr. B.'s essay are but straws—but yet straws may show in what quarter the wind sits better than nuggets of gold; and I will say that in perusing and reflecting upon the foregoing quotation, the caustic line from Byron,

"There was a laughing devil in his sneer,"

suddenly presented itself to my mind. The doctor goes on to say that "The forms which are presented to the vision and the touch seem at least to possess, in a greater or less degree, all the physical attributes, qualities and functions of forms: size, apparent weight, color, tangibility and locomotion, with the occasional superaddition of oral speech." This seems much to the point at issue, but the sequel may show that the two little words "seem" and "apparent," viewed from Dr. B.'s standpoint, may exercise a very modifying influence on the quoted text. After reiterating that "the reality and frequency of such phenomena [materializations] are clearly enough established if we may respect human testimony" [let readers mark the "if" for future reference] and credit authentic history," the learned essayist says in the tenth paragraph:

"Having admitted the reality of the phenomena, and the agency of spirits in their production, which we have never doubted, we are now to institute a philosophical inquiry into the essential nature of the facts, and the particular modes of manifestation. Do spirits so clothe themselves with the elements of matter as to be perceived through the ordinary avenues of sensation? Do they really extemporize bodies possessing all the chemical constituents and organic parts belonging to the corporeal forms which they occupied during their rudimentary life on earth? or by what other means and methods do they show themselves to mortals?"

Passing by the eleventh and twelfth paragraphs as containing but little that is vital to the question I have in hand, I come to paragraph thirteenth, in which Dr. B. says: "I will here briefly refer to such illustrative examples as may serve to exhibit the real character and general aspects of the phenomena. The statement and analysis of a few representative examples will be all that the case imperatively demands."

Paragraph fourteenth Dr. Brittan devotes to a relation of Saul's interview with the seeress of Endor, as it is narrated in the first book of Samuel, chapter 28th.

Paragraph fifteenth is devoted to a relation of a great host of spirits that came to the relief of Dathan and blinded the Syrian army, as the circumstances are detailed in chapter 6th, II. Kings.

Paragraph sixteenth contains an account of the remarkable spirit that appeared to Job, as detailed in the book of Job, chapter 4th.

The seventeenth paragraph contains a statement of writing that appeared on Belshazzar's palace walls during a feast with his lords, as detailed in the 6th chapter of the book of Daniel.

The eighteenth paragraph relates how the spirits of Moses and Elias appeared on the Mount of Transfiguration, as related in Matthew, chapter 17th. Also how Jesus, after the crucifixion, appeared to Mary Magdalen. Again,

how he appeared in another form to two friends who were out in the country, and still again to his eleven disciples, whilst they were at supper, and finally, according to Paul, to more than five hundred witnesses.

The nineteenth paragraph is devoted to an account of the spirit of the "Ancient Prophet" who appeared to John, the Revelator, at the Isle of Patmos.

The twentieth paragraph tells of a spirit which appeared to Marcus Junius Brutus before the battle of Philippi; also mentions is made of the "visible spirits" with which Mahomet "was in frequent communion," including one whom the prophets regarded as being the Angel Gabriel. Also how "Cromwell was visited whilst still a youth by a mysterious female," and lastly the "beautiful spirit" who addressed the Maid of Orleans in an audible voice whilst she was walking in the garden.

Paragraph twenty-one contains an account of Swedenborg's being accosted by a spirit whilst dining at an inn in London, who reproved him for eating too fast. (A sensible spirit, whoever it might be.) After this "spirits were his familiar companions."

The twenty-second paragraph contains a relation of some of the spirit phenomena that occurred in the presence of Frederica Hauffe, the Seeress of Prevorst.

In paragraph twenty-four Dr. Brittan relates how at Bridgeport, Conn., he was ordained to preach the gospel anew through spirit-power, on which occasion he says:

"I felt a large hand pressed on the coronal and frontal portions of the head. It rested there for some moments, with an apparent pressure of several pounds, and was accompanied by a thrilling sensation, which left no part of the body uninfluenced. This was so real that I instinctively attempted to seize the arm, which, it really seemed to me, must be there in connection with that hand. As often as I made the attempt I closed my hand on vacancy. I only clutched the air. That muscular hand remained, and I essayed to grasp it in my own. There was nothing there that could be perceived through the sensory nerves of my right arm."

Paragraph twenty-fifth: "In 1854," says Dr. B., "whilst present by the invitation of the spirit of Ben Johnson at a séance in New York, of what was known as the 'miracle' circle, the whole company had the positive evidence of one sense, that a huge animal, apparently a dog of the largest size, was present, and was endowed with life and locomotion. He came in sensible contact with the lower limbs of the persons present. At length the animal started from beneath the table, forced himself out between myself and the person at my left, separating our limbs so as to leave a space of a foot or more between us. No form, living or dead, could have been more tangible, yet at the same time the intervening space was vacant to the sense of vision."

In paragraph 26th, Dr. Brittan relates in very graphic and eloquent language how two female spirits came to him many years ago, the one calling herself "the ENCHANTRESS," the other being a most beautiful girl who lived in ancient Athens, and bore the name of Zolphi when on earth. Dr. Brittan describes the beauty and graces of Zolphi in the most glowing terms, but does not say whether she revealed herself to his interior vision only, or whether she came with her spirit-form permeated with the elements of earth, so that she was seen with his external sight.

In paragraph 27th, Dr. Brittan relates how Stephen Dudley, of Buffalo, appeared to him in person shortly after his death, in the presence of five other parties, one only of whom saw the vision (a seeing medium probably) beside himself.

Paragraph 28th: "These examples," remarks Dr. Brittan, "selected from various sources, ancient and modern, are sufficient for my present purpose, since they represent the general phases of the phenomena now denominated 'The materialization of spirits.'" Dr. Brittan must bear with my infirmities whilst I remark that the last sentence I have quoted, taken in connection with what goes before, stamps him in my mind (if he is serious) as being the very worst informed man on the subject of "form materialization" that I ever knew to speak or write on the subject. Of the whole sixteen or eighteen illustrative examples he has selected from the past and present, to represent *par excellence*, as he states, "the general phases of the phenomena now denominated 'The Materialization of Spirits,'" there is not, I am bold to say, a single one in the whole category that presents in full the characteristics of that phase of the spirit phenomena, whilst with a very few exceptions they are one and all nothing more nor less than such spirit-forms, scenes and visions as are now daily presented to the interior or second sight of thousands among us who are known as "seeing mediums." Really it does seem, as I have before surmised, that Dr. Brittan could never have had any practical experience in the presence of any materializing mediums whatever; and further, that such has been the contemptuous light in which he has regarded the whole question, that it looks as if he had never even condescended to read much of anything of what has appeared in print regarding it.

"The physical and spiritual conditions [continues Dr. Brittan] under which the facts occurred seem to have been quite as diversified as the wide range of human characters, pursuits and circumstances. In no one instance does there appear to have been any previous arrangement of persons or other objects; regard was had to the 'state of the atmosphere,' the electrical and magnetic forces and relations of human bodies, or the moral qualities of the persons present. It is often objected that the screen of the cabinet affords an opportunity for the practice of deception. But the illustrative examples here furnished do not admit of the objection. No cabinets with curtained windows were required; no paraphernalia of dinner bells, tambourines, tin trumpets and old fiddles; no lights subdued to the exact measure which renders all figures spectre-like; no 'dim religious light' that veils the features to indistinctness and obscures the ever-varying expressions of the human face; no motion of the magician's wand; no spells of enchantment; no magical arts and monotonous incantations were employed in the process of producing visible spirit-forms, other to harmonize the circle or to mystify the spectators, and yet the spirits were able 'to put on an appearance' and to command recognition."

To this *omitting* at materializing mediums all I have to say at present is, "Out of the abundance of the heart the mouth speaketh." Having freed his bosom of the "perilous stuff" contained in the last paragraph, in the next, the twenty-ninth, Dr. Brittan makes the following just remarks, which I know will be cordially accepted by every candid, sensible reader, provided they are permitted to apply the moral inculcated to such person or persons as they deem it best befit:

"Let us now subject the facts to such an examination as may enable us to take some rational view of their real nature. In seeking a solution of a most difficult problem in spiritual science, anything like dogmatism would be essentially incompatible with the nature of the inquiry. The wisest, not less than the weakest

observer, should approach a subject of this nature with all becoming modesty, remembering that while

"Knowledge is proud that he has learned so much, Wisdom is humble that he knows no more."

There seems but little of import in paragraph thirtieth or thirty-first, save that in the latter Doctor Brittan proposes the query with its rejoinder: "How then do spirits reveal their forms to us and how do we perceive them? I apprehend by at least four different methods, which I will endeavor to briefly explain."

In paragraph 32d Dr. Brittan describes quite accurately spirit-forms as they appear to our seeing mediums, as constituting his first method, which he states "does not, to say the least, necessarily depend on any materialization process." "If such examples (continues the Doctor) are scarcely more numerous than summer flowers in wintry weather, they are not so rare as Christian charity." Without attempting to number the flowers or to estimate the amount of Christian charity, I may say that I have witnessed in the presence of different "seeing mediums" many thousand instances where spirits of deceased mortals presented themselves to the inner consciousness or interior sight of different mediums.

The "Ordeal of Life" contains short written communications from some fifteen hundred different spirits, each and all of whom were seen and described by that wonderful medium, the late John C. Grinnell, as these forms were presented to his interior vision—sometimes as many as forty at one sitting. I may also say here that I never once thought of confounding this method of spirit presentation with that known as "form materialization," as Dr. Brittan appears to have strangely done.

In paragraph thirty-third Dr. B. describes another method by which spirits may be presented through the process of mind acting on mind, like that which psychologists pursue when experimenting with their sensitive subjects who are brought under their mental control. "Under this psycho-sensorial operation," says Dr. B., "what really appears to be a solid body may be only a sensation, the impression of tangibility being made through the nerves on the sensorium." This is plausible and probably quite feasible; but when Dr. Brittan asserts, as he does in the same paragraph, that "many cases of the alleged 'materialization of spirits' are obviously phenomena of this class," I beg to be permitted to withhold my assent until I have personal demonstration of the fact, or Dr. B. establishes it by some other testimony than his own naked assertion.

In the thirty-fourth paragraph Dr. Brittan describes his third method by which spirits make their presence known to their friends on earth through the transfiguring process. Throughout the whole of this paragraph the Doctor's language is terse, clear and to the point, not an objectionable word being used, so far as I can perceive.

"The facts of this class," he says, "have often been the means of exposing honest mediums to unjust suspicion, from which they should be completely exonerated. When the spirit withdraws and the phenomena of transfiguration disappear, leaving the form, features and expression peculiar to the medium, the observer who is mainly watching for some deception is liable to deceive himself and wrong the innocent object of his suspicion. How much the inwardly spirit can change the form is suggested by these lines of the poet:

"For of the soul the body form doth take,
For soul is form, and doth the body make."

In his report of Dr. Brittan's lecture, Mr. S. B. Nichols refers to only three classes of methods by which spirits make their visible presence known to mortals, in neither of which transfiguration is touched upon. It may therefore be consistently inferred that Dr. Brittan has in his "Spiritual Guests" condensed the original three classes into two, and added thereto, as the third class, what he designates as the transfiguration method, and also a fourth class, which he describes in paragraph thirty-five as being "another method by which a spirit may become visible, regardless alike of all psychological powers and susceptibilities, and of the opening of the interior avenues of sensation. *He may*," continues the learned professor, in italics, "attract to himself and condense about the spiritual body certain sublimated elements from the medium, from other human bodies and from the earth's atmosphere, so as to form a visible covering, thus revealing the outlines of the spiritual presence to the natural senses of the observer." It strikes me that a more sensible, graphic description of the *modus operandi* of "form materialization" has never been penned in so few words by any living writer than what is contained in the above italicized sentence. Still, had the words *surrounding objects* been added after "atmosphere," I think the description would have been more complete.

In paragraph 36, the learned professor, continuing the same subject, says: "Now would it be proper to say of an example belonging to this class that the spirit is materialized?" To which I would answer, certainly not; nor do I remember of hearing so preposterous a solution of the question of form-materialization suggested before by any practical investigator of the phenomena, much less asserted! I should as soon think of maintaining the absurdity that a dry sponge, by being renewedly saturated with seawater, its original element, became changed into brine, as that a returning spirit through the process of taking again on itself a likeness of its cast-off elements of earth, should *per se* be changed into a mass of earth matter. The merest child understands enough of the laws of nature to know how to experiment with the dry sponge in order to cause it to assume an appearance of its original rock-bound condition, but it takes a spirit-artist to perform a somewhat similar operation when returning spirit-forms are to be dealt with.

After setting up some half-dozen propositions of straw on the subject, with apparently no object other than that of having the sport of knocking them all down again, the learned essayist continues:

"This assumption, viz., that the spirit is materialized, is a significant indication of the tendency of the popular mind. It does not distinctly recognize spirit as the active and controlling agent in this business. It is a virtual affirmation that the potencies of the universe belong in a most essential sense to matter; and that spirit is brought down from its own high estate to the lower level of material things."

I beg to be allowed to dissent *in toto* from the assumptions of Dr. Brittan indicated above. If there is anything in which the popular mind among Spiritualists is united as one, I think it is on the one great question and fact that the spirit realm is the world of causes and the mundane sphere simply a world of effects; that the idea that "the potencies of the universe belong in a most essential sense to matter," having been first broached, as it continues to be maintained by a class of scientific men with whom "knowledge is proud that he has learned so much," which pride of learning and of opinion, coupled with an ungodly amount of self-conceit, seems to disqualify them from acquiring a knowledge of spiritual laws and things.

[To be continued in our next.]

THE OFFERED EXPLANATION.

THE POET CLAIMS HIS LICENSE IN HIS LOGIC.

To the Editor of the Banner of Light:

In your paper of the date of the 31st ultimo I find a letter from Bro. J. O. Barrett, who entertains the opinion that in my treatment of Our Spiritual Guests the undersigned "contradicts much of his historic data." It appears from the title-line of your correspondent's letter that he wants me to "explain." To do this understandingly it will be necessary to reproduce the following passage from his letter:

"If I understand him, he rejects the generally-conceded theory or philosophy of embodied or materialized spiritual entities; claiming that what so appear as real are only mental pictures, psychic registries of thought as conceived by ruling spirits, acting on the brains of their subjects." Mr. Barrett is too candid and too well posted to allow any such sweeping conclusion, and yet his argument certainly covers it."

It is very evident that Bro. Barrett does not understand me. In the exposition of my philosophy of the facts referred to I made an explicit statement and classification of such facts as are ordinarily embraced under the head of materializations. Let me restate the basis of this classification in the briefest manner possible:

1. The revelation of spirit-forms by the opening of the interior or Spiritual Vision of the observer, in which case we see spirits as they see each other.
2. The Psycho-Sensorial Impressions, or cerebro-mental pictures, produced by the direct action of spirits on the human mind agreeably to psychological laws.
3. The Transfigurations, or the cases in which the spirit takes possession of the medium and so changes the facial lines as to represent an image, more or less distinct, of the earthly features and expression of the spirit.
4. The examples which neither depend on the opening of the inward vision, nor on the psychological power and agency of spirits, but on their admitted ability to clothe themselves with Material Vestments, the elements of which are drawn from the medium, from the bodies of other persons and from the atmosphere.

Can anything be clearer than this recognition of four distinct classes of facts? Yet with this explicit statement before him your correspondent gravely informs your readers—in respect to the visible forms of spirits—that "I claim that what so appear as real are only mental pictures, psychic registries of thought, as conceived by ruling spirits, acting on the brains of their subjects." Bro. Barrett calls on me for an explanation, while he is heedless of what I have written. My plain statement that the phenomena referred to are neither all of the same kind, *modo et forma*, nor in respect to the philosophy of their causation; that the essential characteristics of the facts, in each and every case, must, in my judgment, determine their classification in at least four separate divisions, which were clearly enough defined in my lecture—all this is overlooked; and Mr. Barrett utterly disregards all I have said respecting three of the four classes of the facts embraced in my specification. Violating all the principles of logic and rules of language, he insists that "his [my] argument certainly covers" the "sweeping conclusion" that all the facts are "only mental pictures." From this it appears that he is not familiar with the contents of my lecture, while he has carefully studied the adverse criticisms, in which my real position is totally misrepresented.

If the absurdity of Bro. Barrett's conclusion is not already sufficiently apparent, an illustration or two will suffice to settle the question in the mind of the reader. Suppose a man, in preparing a schedule of his real and personal estate, should thus make a record of the same:

1. United States Government Bonds.
2. Mining and Petroleum Stocks.
3. First Mortgages on Real Estate.
4. Live Stock, Farming Implements and Household Furniture.

Now, what would be thought of a man who, after carefully looking over the foregoing schedule, should gravely decide that the document covered and justified the conclusion that the man's property only consisted of Mining and Petroleum Interests?

Again: Suppose Bro. Barrett should write a letter to the *Banner of Light* concerning the performance of a Quartette, giving a particular description of all the parts—Tenor, Soprano, Alto and Bass—with critical observations on the laws of harmonies. Now, what would he think of me if, after perusing his letter, I should take occasion to solemnly assure your readers that his description of the Quartette warranted the conclusion that there was but one singer present and one part performed, and that was the Bass? Will friend Barrett please take notice that in my classification of the phenomena, comprehended under the general title of the Materialization of Spirits in four separate divisions, all the parts in the quartette are represented? Now, if J. O. B. can rise from the narrow and incomplete conception he has formed of my philosophy, and so enlarge his view as to embrace the other three parts, he will be all right, and may at last discover the harmony of the whole.

More than a third of a century has elapsed since I abandoned the old dogma of the resurrection of the corporeal body—the mortal remains of Jesus included. After the learned treatise of the late Rev. Prof. George Bush, and the luminous contributions of other eminent writers, I did not suppose that any enlightened believer in Spiritualism now really entertained that idea; but I was probably mistaken. Bro. Barrett still seems to hold on, with a deathless tenacity, to that same old dogma of the bodily resurrection, at least for one man; and if for one, why not for all? Our friend is not staggered by the natural and scientific impossibilities in the way of such a resurrection. In my humble opinion it is too late for Spiritual Reformers to waste time in the discussion of such a question.

An apple-tree was planted long ago by the grave of the venerable Roger Williams. It is said to be a fact, established by ocular demonstration, that the tree sent down a tap-root into his coffin, and spreading a fine, fibrous net-work over his mortal remains, literally took up—by the natural process of assimilation—every vestige of his body. His chemical constituents were converted into sweet blossoms and delicious fruits; and whoever was disposed to do so, ate the apples. His very skeleton entered into the living flesh and blood and bones of the community. We will not speculate about his more unsubstantial and volatile elements—gelatine, albumen and ammonia; but in the resurrection how will that righteous old soul ever find his own scattered phosphates and carbonates, since there are so many larger proportions to disperse his claim? S. B. BARRATT.

Belvidere, N. J., Aug. 1st, 1880.

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The Reviewer.

A Remarkable Inspirational Work—
"The Principles of Nature," by Mrs.
Maria M. King.

BY WILLIAM EMMETTE COLEMAN.

"It is the property of all true knowledge, especially spiri-
tual, to enlarge the soul by filling it; to enlarge it without
swelling it; to make it more capable and more earnest to
know the world it knows."—*Bishop Sprat.*
"One can never repeat too often, that reason, as it ex-
ists in man, is only an intellectual eye, and that, like the
eye, to see, it needs light—to see clearly and far, it needs
the light of heaven."—*Amos.*
The heavens bend down to earth in this day of spiritual
outpouring; and sacred manna descends to feed the hun-
gry tribes of the great fastidious in the desert of mate-
rialism, and of a religion that shuts out the influences of
the Spirit which brings man nearest his God. The wis-
dom of the angels is glorified in the air; they in-
spire the preacher in his pulpit; the teacher at his desk; the
scientist in his investigations; the philosopher in his
studies; the patriot in his efforts for the good of his
country; and the common mind in the every-day work of life.
The still small voice is no more heeded in the din of ma-
terialism; for the spiritual voice is heard in the heart,
when men begin to know for themselves of the things of
the Spirit."—*Mrs. Maria M. King.*

To the Editor of the Banner of Light:
Spiritual literature has recently been enriched by
the publication of the second and third volumes of
Mrs. King's "Principles of Nature," a work, in my
opinion, meriting more than a passing notice. We
often see contemptuous allusions from opponents of
Spiritualism to the trashy character of our literature.
In general, such objections conveniently ignoring
the fact that a literature as voluminous as that of the
Spiritual Movement—a movement penetrating into
and affecting all grades of society, being thoroughly demo-
cratic in its scope and sweep—must necessarily be
graded in correspondence with the various elements
entering into its formation. Our literature contains
many valuable works, we all know, of which so far
from feeling ashamed, we can well be proud. Of this
standard, among others, are the works given through
the mediumship of Mrs. Maria M. King, particularly
her great work, the "Principles of Nature," the first
volume of which was issued in 1866, the two remaining
ones being just from the press.

After careful study of the whole range of spiritual
literature, in my judgment these volumes, as regards
the excellence of the subject-matter, profundity in
breadth and scope, and comprehensiveness of treat-
ment, will compare favorably with any or all the nu-
merous works comprising the literature of Spiritu-
alism. In them we have revealed from the spirit-world
some of the highest and grandest truths of the uni-
verse; the work is decidedly a "revelation" in the
true meaning of the term. Laws, principles, and
modes of action of Nature's forces, are herein revealed
to man in the flesh for the first time in the history of
the planet. Recognizing all the truths of science, it
goes far beyond the present status of material science,
correcting some of its mistakes (due to the imperfect
knowledge of present-day scientists), and supplement-
ing known truths by those higher and grander.

Honestly and conscientiously commend this remark-
able work to all Spiritualists and spiritual investiga-
tors, feeling convinced it is what it purports to be. To
any candid, reasonable mind, carefully examining the
work, but one conclusion can arise: that it comes from
an exalted spirit-intelligence, who, as he tells us, has
quietly and unobtrusively, by means of careful
study and investigation, under the guidance of still
more advanced sages in spirit-life, of the principles
upon which the universe is built, and developed, both
in material and spiritual realms of being. I have a
more or less comprehensive acquaintance with the lit-
erature of the world, alike in science, philosophy, and
belles-lettres, and I have considerable knowledge of
the branches of science involved in the principles dis-
cussed in these three volumes, astronomy, geology,
biology, archeology, physics, etc., and I have no hesi-
tation in saying that I doubt if a mind can be found
on earth capable of their production, particularly vol-
ume one, of which I have been a close student for a
dozen years. These volumes comprehend the whole
scheme of creation, beginning with the material uni-
verse and culminating with the spiritual, in the last
volume. Although for some years a student of material
science, and by some deemed thereby too material-
istic in my way of thought, yet the truth is, that the
wealth of ideas and stores of new truths, un-
known to the science of the day, gathered from this
work, is of more value to me than all the gold and sil-
ver of earth. Material wealth, fleeting and evanescent,
is as nothing compared with the wealth of principles,
of facts, eternal and glorious, the everlasting posses-
sion of the soul, borne with us to the spirit-world
at physical death, and our heritage through "the
spheres"; and with such wealth, mental and spiri-
tual, does every page of these volumes gleam and
sparkle. Nor am I alone in thus highly prizing this
legacy of heaven to earth; various persons, reading
the first volume at my suggestion, have, in each in-
stance, echoed my own opinion as to its importance,
grandeur, and truth.

If the work is true, it is one of the most important
contributions to the world's literature it has seen
for many a day; but if false, its fallacies should be
exposed and its true character declared, and for-
saken. I have endeavored to do so, as to determine its real
character, discovered in it many things unknown
to the science of our time; in some cases covering
points upon which science had no information at the
time, and in others contradictory to the received op-
inions of scientists generally. For a term of years I have
been narrowly watching the discoveries of science
upon these two branches of thought; and I am pleased
to say that, in a variety of instances, *facts in science*
unknown to the scientific world when the first volume
was published, and contained in that volume, have
since been confirmed by recent scientific discoveries.
This is a very important fact, and lends great con-
firmation to the general truth of the work, and to the
authenticity of its reputed spiritual authorship. In
those cases where there was a conflict of ideas between
the scientists and the spirit-authors, in some cases
since its publication, there has been an approximation,
in scientific circles, toward the principles expressed in
Mrs. King's work; while in others the disagreement
still remains clear and distinct. It may be remarked
that in most of these cases such discrepancies, other
spiritual revelations and psychometric researches, tend
to confirm the truth of Mrs. King's teachings rather
than those of the schoolmen. The fact that in so many
instances the author has shown a knowledge of facts
and principles unknown to science, but since discov-
ered to be true, encourages the hope—the reasonable
hope, I think all will admit—that in those cases where
the two now disagree, such disagreement is due to the
imperfection of our scientific knowledge, and that in
time harmony will be established between them, owing
to the advances destined to be made in scientific
discovery and exploration. There are numerous things
in these volumes of which science yet is in ignorance.
The discovery of one simple fact sometimes overturns
an elaborate scientific theory, apparently based upon
an accumulation of facts; science is eternally progress-
ing, is continually expanding its scope and circuit of
power and observation, and is also continually recon-
structing its theories, as these are continually recom-
puted and revised in its plethoric folds. The
volumes of Mrs. King contain a host of new facts and
new principles, of which material science has no con-
ception, and without which knowledge scientists con-
tinue, in many directions, to grope in the dark, stum-
bling on truths and half-truths. It may be, being incom-
petent to attain that full grasp of exact and complete
knowledge toward which they ever prize voraciously
strive.

In giving due meed of praise to this work, I am not
to be considered, as in any manner depreciating the
writings or utterances of the many other mediums.
Far from it. I have no desire to exalt the writings of
any one medium or author, to the exclusion of all others.
Many excellent writings—some inspirationally
and some normally produced—are found in our litera-
ture, writings full of grand and glorious truths, such as
the world needs. Many of these works are better
known than those of Mrs. King; and it is desirable to
place the latter side by side with them, in conjunction
forming a library of spiritual knowledge for the "heat-
ing of the nations." There are many spiritual works
which, from the nature of their contents and their
adaptation to the people at large, are calculated to
reach a greater number, and do more good, probably,

than the "Principles of Nature." None of these books
can be spared; each in its appropriate niche fills a
place. The writings of Davis, Tuttle, Peckles, Den-
ton, Crowell, Babbitt, Brittan, Stanton-Moses, Mrs.
Britten, Lizzie Doten, Mrs. Horn, Sargent, Owen,
Edmonds, Finney, Newton, Stebbins, Putnam, and va-
rious others; and the lectures of T. Gales Foster; J.
J. Morse, Colville, Mrs. Richmond, Mrs. Hyzer, E. Y.
Wilson, Dr. Buchanan, Mrs. Nettie Pease Fox, and a
host of others, are all useful and important, all doing
their part in impelling the progress of the Spiritual
Dispensation, as manifest in its several phases. I can-
not endorse all that any of these writers and speakers
give to the world; neither do I accept all found in
Mrs. King's works. I follow blindly no leader, no au-
thority, mundane or supramundane. That addressing
itself to my individual reason, I receive; that not as-
similating therewith, I summarily reject. Infallibility
pertains to nothing human. No work was ever pro-
duced on earth entirely free from error.

Although the three volumes of "Principles of Nature"
are connected, following each other in regular
sequence, still each one may be read independently
and understandingly, covering as they do different
phases of universal being. Volume one gives the his-
tory of the development of the material universe, in
the present order of creation, as follows: Chapter one,
an outline of the evolution of the Infinite Universe in
succeeding periods of rest and action, creation and
dissolution, through successive cycles and compound
cycles; chapter two, the principles underlying our
existence, the finite universe of which our earth is a
part, beginning with the institution of the first form,
the great central sun of the universe, and the laws
governing the evolution of circles of suns, the offspring
of the central body, our earth and solar system being
members of the fifth circle of suns, or fifth great for-
mation, the earth being now in process of evolution—
in these particulars confirming the teachings of A. J.
Davis in "Nature's Divine Revelations," "Harmonia,"
etc. This second chapter is the "toughest" one in
the three volumes, and requires intense application
and study to thoroughly master, partly owing to the
condensed style in which the work is written, and
principally owing to the profundity and depth of the
principles therein described. Master this chapter, and
the way is clear for a full comprehension of the great
wealth of principles and laws comprised in the three
volumes. Every page of this chapter teems with grand
and sublime ideas, unknown to our science, but which
let in a flood of light upon many of the mysteries of na-
ture, explaining many problems in universal causation
in a clear, consistent manner, evidencing the spirit-
author to be as familiar with the multitudinous and
complex principles of material and spiritual creation
(or evolution), as we are with our A B C's.

Chapter three is devoted to the evolution of the solar
system in detail, including the history of the various
stages of the sun's development, and its present con-
dition, the development of the different planets, in-
cluding those undiscovered as yet; a detailed account
of the origin, etc., of the asteroidal system, the origin
of Saturn's rings, and of the retrograde character of
the movements of Uranus's satellites, the origin of
meteors and the zodiacal light; together with a
lengthened explanation of the nature and movements
of comets. A long account of the moon, its past his-
tory, its present status, and future destiny, forms, also,
one of the most interesting portions of this most inter-
esting chapter.

Chapter four consists of the history of the evolution
of our earth, from its first formation as a child of the
parent sun, all through the various stages of its gaseous
and liquid condition, until the first solid crust began
to form. With this closes the first volume.

Volume two takes up the history of the earth from
the first institution of its crust in pre-geologic times,
and gives a summary of the principles governing in
the whole circle of earth's unfoldment from that time
till the historic period, written in the light of spiritual
principles, and explanatory of the modes of operation
of spiritual forces cooperative with material in earth's
development. Geologists and archeologists tell us
much of the material side of earth's former history;
but here we have the spiritual side coeval with the
material, and explaining in a clear and satisfactory
manner principles and modes of formative action never
before fully sensed by the world.

The paramount question in physical science now is
the origin of species. Evolution is now almost uni-
versally acknowledged, both among Spiritualists and
scientists; but the *how* of evolution, the *modus operandi*
by which types and species were originated on
earth, through evolution, is not yet settled. That higher
species were evolved from lower, through law, is now
an established fact; but that "natural selection"—un-
questionably one of the factors—was *par excellence*
the means by which evolution was brought about, is
not so generally accepted. "Natural selection" alone
fails to account for organic evolution, Darwin now ad-
mitting that he claimed too much for that principle in
the early editions of his great work. This whole ques-
tion is fully treated in Mrs. King's second volume,
a large portion of which is devoted to the presentation
of the laws and principles under which evolution went
forward, from Azote times to the advent of the human
race.

Among the many subjects of interest explained in
the second volume may be mentioned the laws govern-
ing the evolution of the mineral kingdom from the ele-
mental (Vol. I, containing the evolution of the elemen-
tal from the so-called chaotic), the vegetable from the
mineral, the animal from the vegetable (shortly after
the first inception of vegetable life), and the human from
the animal, including accounts of the "missing link,"
man's immediate progenitors; the causes and uses of
the glacial epoch and of the semi-mythical Noachian
deluge; the history of the first races of mankind on
earth, and the localities in which they were evolved,
with their subsequent intermingling and peopling of
the earth; the origin of languages, religions, govern-
ments, civilizations, etc.; the origin of the myth of the
fall of man; the history of mankind during the pre-
historic and fabulous eras; the use and abuse of the
procreative functions, and the ends subserved in na-
ture thereby in addition to the continuance of the
race, etc., etc. The law of man's immortality is suc-
cinctly portrayed, coupled with a presentation of the
nature of Deity and man's relation to the Deity. Deity
attributes of mankind, and the ultimate destiny of
man in his attainment to complete Deific proportions
in the Perfected Spheres of the Universe.

The keynote of this unique production is found in
the sentence, "Mind is the moving power of nature,"
the offices of spirit in the universe of matter being
clearly and cogently set forth; and as a sample of the
grand and novel truths to be gained from its pages,
attention is invited to the following pregnant sen-
tence: "Matter inheres with spirit on every plane of
the spiritual universe, as spirit inheres with matter on
every plane of the material universe." A rich intellec-
tual and spiritual treat awaits all its readers, and we
hope all the *Banner* readers will avail themselves of
the opportunity thus presented to inform themselves
concerning the laws and principles regnant in univer-
sal nature.

The greatest treat of all, probably, to the Spiritual-
ists generally, will be the third volume, devoted to the
spiritual universe, its laws and forces. The force of
attraction, that great mystery in Spiritualism, is
ably and lucidly treated in the first hundred pages.
These hundred pages I regard as the most valuable
part of the entire work. What is urgently demanded
is light on the peculiarities and ever-varying phases of
mediumship. How little we really know of the phi-
losophy of mediumship after thirty-two years' experi-
mental investigation. This volume, in my opinion,
gives us the key unlocking the portals leading to a
correct understanding of this mysterious power in na-
ture. A careful study for years of the phenomena of
mediumship, carried out in the interest of a fervid de-
sire for truth, brought to my attention many facts and
truths connected therewith, which perhaps a more in-
different or less thorough investigator might have
overlooked. Of these facts and principles, gathered
from my own independent observation and experi-
ences, I had received conclusive proof: I knew their
truth. What the story of Mrs. King's spirit teacher
told me upon these points, I knew to be true, from the
reference from his published writings; and judging there-
by I thought it probable that more or less divergences
in views would ensue between us. I was agreeably
surprised, however, upon reading volume three, to
find an almost perfect coincidence upon these points
between its author and myself. This only strengthens

still more my confidence in the essential truth of these
volumes. Had I found in the third volume facts and
principles contradictory to what I knew to be true, of
course my confidence in the entire work would have
been greatly shaken; but instead thereof I have found
striking confirmation of facts known by me to be true,
though as yet but dimly recognized by the masses.

The philosophy of mediumship in general will be
found distinctly outlined in this volume, together with
a comprehensive explanation of its several phases.
The laws governing the development of mediums;
causes of the imperfections and inconsistencies in me-
diumistic revelations; the distinction between a sensi-
tive and a true medium; the philosophy of trance,
speaking; the deleterious effects of pronounced ec-
stasies; the solution of the vexed problem of evil spirits
and obsession; philosophy of physical manifestations;
explanation of the law of materialization; philosophy of
the "double," and apparitions of the dying; a full
scientific explanation of the laws governing clairvoy-
ance (more complete than any ever given before); phi-
losophy of clairaudience and psychometry; nature of
dreams and visions, and the action of that mighty
magical, psychologic force; true prayer and religion;
magnetic effect of diet, and influence of the law of he-
dredity; true marriage and the laws governing the evo-
lution of sex in the universe; the permanence or insta-
bility of the races of men; nature and offices of terres-
trial magnetism, including its relations to sun-spots,
the aurora borealis, etc.; explanation of the solar
prominences, eruptions, and statements in volume
one concerning present condition of the sun's surface,
the satellites of Mars and later-Mercurial planets;
glimpses of the magnetic rivers flowing between the
earth and the Summer-Land (described in Davis's lat-
est work); laws governing the power of spirit over
matter, including an analysis, upon scientific prin-
ciples, of the manner in which matter is made to pass
through matter, and also how spirit passes through
matter; the first chapter concluding with a summary
of the laws governing the evolution of the spiritual
spheres and their definite location in space, with the
principles underlying the disintegration or decomposi-
tion of the lower spirit spheres consequent upon the
dissolution of the material universe at the termination
of the present cycle of action in physical nature. The
beauties and glories of the great Seventh Sphere are
outlined, and the position it occupies in nature, and
the process of evolution of higher orders of spiri-
t-spheres following the Seventh, are also indicated.

The next chapter consists of the inhabitants of the sec-
ond sphere or first spirit-world, embracing the occu-
pations of spirits of the number, nature, and station of
the twelve circles of the sphere, and the character of
the inhabitants peopling each; vegetal and animal
life in the spheres, and the laws governing its exist-
ence and propagation; the nature of the ethereal
forces man uses in spirit-life, impelling progress in
spirit and matter; food, clothing, houses, gardens,
cities, etc., in the spheres; description of a spirit land-
scape and its ethereal coloring, superior far to aught
material nature can produce; significance of color in
the spirit-world, the character of all substances, in-
cluding the human mind, being revealed by its charac-
teristic tints; nature of the light illuminating the
spirit-world, and its accompaniment, heat; uses of
labor in material and in spiritual worlds; laws of
spirit-guardianship over the children of earth; laws of
progress of spirits through the circles and spheres,
and means of attaining the first inhabitants of the
early historic races, the sages and prophets of an-
cient and modern times, the peoples of the Middle
Ages, and of recent generations; the time required
for the lowest classes of mankind to reach the higher
circles of the second sphere; the number of the circle
to which different classes of mankind gravitate at
death—no one being prepared to ascend, from our
earth, beyond the fifth; flight of the spirit from the
highest circle of the second sphere to the lowest of the
third sphere—and the process of spirit-birth into the
higher sphere; concluding with a glimpse of life in the
third sphere.

The above indicates, to some extent, the varied
character of these three interesting and valued vol-
umes, they forming, it will be seen, a condensed epit-
ome of the principles governing in all realms of being,
from the infinitesimal atom of unevolved primeval
matter up to the sphere of the GREAT POSITIVE MIND
centered in the Spirit-World. Seldom in the history of
the human race, have we met with a series of truths
so all-embracing, so comprehensive, so lucid, and so
valuable, as it were, an encyclopedic summary of the
laws dominant in universal nature, as discovered by
a wise and lofty spirit, in the upper circles of the sec-
ond sphere, after many years of patient study, under
the tuition of gifted sages from higher circles and
spheres. As before remarked, the entire work is in-
deed a revelation—one worthy of acceptance by the
earth; a revelation, compared with which the revela-
tions of antiquity, labeled sacred and infallible by
ecclesiastical councils and bands of uncritical followers
of the various religious reformers of the East, dwindle
into comparative insignificance.

Feeling assured that the work, as a whole, gives, in
general, correct and truthful conceptions of the uni-
verse, alike in material and in spiritual realms, I un-
hesitatingly and earnestly recommend it to all search-
ers after truth.

Presidio of San Francisco, Cal.

Banner Correspondence.

Massachusetts.

CAMBRIDGEPORT.—Mr. Richard Walker, now in
his eighty-fourth year, who has subscribed for the
Banner of Light from the appearance of its first num-
ber, furnishes the following interesting statement of a
personal experience showing the power of spirits to
answer the prayers of those in earth-life: "About the
year 1831 I was living in a small village in New Hamp-
shire, and I had a very close friend, a young man
of my acquaintance voluntarily offered to loan me
a hundred dollars, saying he would rather I would
have it than keep it himself. I told him I could use it
for nothing but to pay my debts, and gave him my note
for the money. A short time afterward this young
man's father died. All the expenses of the funeral
fell upon this son, and he came to me and asked me if
possible to let him have the money loaned to enable
him to meet his necessities. I deeply felt his situa-
tion and appreciated his kindness, but I had not the
money, and much to my regret, did not know where to
forenoon that my want should be supplied. The rich
Episcopal Church, and a firm believer that the Lord
would hear prayer, I shut myself in a lone chamber
and laid the matter before the Lord, imploring him
to open the way for me to get the money for this
young man's wants, and I seemed to get such an as-
surance my desire would be granted, that for the rest
of the day I was in peace, and felt that I
should have that money, although I did not know
from what source. About three o'clock that afternoon
a gentleman of high standing in town as representa-
tive to the Legislature, came to my house, and he
needed money, or anything else, was at the house of
a rich widow, about four miles distant from my home,
and she remarked to him that she had two or three
hundred dollars, and would like to loan it to some
worthy young mechanic, asking him if there was
such a one in his part of the town. The next morning
this gentleman told me the story, and I went and ob-
tained the money I needed, and returned it at my
ease with ease. All this I then thought to be the
work of the Lord in my behalf; but since I be-
came a Spiritualist I have learned the means to enable
him to meet his necessities. I deeply felt his situa-
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 We do not read anonymous letters and communications. The name and address of the writer must be enclosed in a separate envelope, and must be legible. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.
 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 14, 1880.

PUBLICATION OFFICE AND BOOKSTORE.
 No. 9 Montgomery Place, corner of Prince Street (Lower Floor.)

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

THE AMERICAN NEWS COMPANY,
 39 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, like an enduring rock, rises up amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-lighted pinnacle the Angels battle their wars, and kindly beacons of light to illuminate the world.—Prof. S. B. Britton.

Money and Service.

Human experience, long continued, has demonstrated that what is currently and commonly called "the art" of getting rich is no art at all, but the process consists of the following out of a persistent and undeviating course of incessant labor and incessant saving—the outcome of all which is anything but a state of human perfection; since as soon as a person begins to get rich, to simplify and expedite his movements toward the end desired he forbids himself to do anything else, to know anything else or to think of anything else. This present age exacts complete servitude for the compensation of riches. The social atmosphere is saturated with the fatal poison of the sentiment that money is the first and last possession that is worth having. The prevalence of that sentiment destroys sympathy and kindness, makes people coarse, external and loud, shames modesty, ridicules courtesy, forbids gentle manners and gives everything over to brazen assurance and leathern lungs. It is not the most pure and innocent, but those who know the most about what is not worthy of being known that are sought after and held up as models.

Perhaps there is no use in talking about a subject that no one is disposed to listen to the discussion of; but the fact that so few care to listen is the best proof of the progress of this poison in our social and business life. To get rich should be far from the chief aim of existence. The proper care of the body, that the spirit may have the best possible chance, is one thing; to sell existence to the monomania of money-getting, while all else is denied it, is a very different thing. Still, those who have the most money are the most thought of.

The motive that underlies an estimate of this sort ought to excite only contempt; and the one point at least in which the "hard times," financially, with which our nation has so recently been tried—but which state of business depression is now happily passing away—may be said to have benefited the people generally, is that this period of trial has gone far in its effects and lessons to take this stupid and disgusting conceit out of them, and bring them to see that life does not consist altogether in making money.

The true purpose of life, as viewed from the spiritual standard, which is really the abiding, is not to get rich, but to serve others. Heaven manages even human greed so as to make it more or less servicable to the race, but how much better would it be if people gave themselves heartily to the service, leaving money considerations for the secondary ones. The trouble is, they have not sufficient faith in the powers that overrule and guide. Why does it not frighten men off from the indulgence of this passion for money, when they see how suddenly fortunes are made to disappear, as if they were snatched out of the hands that are supposed to hold them so fast? And there are instances, too, of men who only begin to show genuine qualities of character after they have passed through the experience of a sudden loss of all they have had. That shows how trifling even large wealth is in comparison with an enduring quality of character.

Service in life is the best part of life, and will always be found so. He who sincerely puts his powers to use in making others happy and better, is doing the most he can in his chosen walk in life. And if he spends his life only on himself, when he comes to the end of it he realizes what a waste he has made of it, for even then he sees that all he has done is only for others. There is no use in trying to make material things rule the spiritual, for they never have and never will.

A correspondent writes us from Saratoga, N. Y., that Rev. Joseph Cook (before embarking for Liverpool, Eng.) is to lecture in that place Thursday evening, Aug. 19th, and "proposes to prove immortality by charts and maps." The Spiritualists of the vicinity are on the alert, as it is expected that he will attack their cause to please his militant brethren of the clergy; and should he do so, Mrs. Emma Hardinge Britten will lecture in response, so the writer says.

We shall print next week the account of the birth-day service held May 6th, in the Banner of Light Public Free Circle Room, in honor of our medium, Miss M. T. Shellhamer. The press of matter on our columns has prevented its appearance at an earlier day.

The Prevention of Crime.

If penal institutions were established for the sole purpose of exacting penalties for wrongdoing, then they are a failure because they ought to be. The best of them are exposed to severe criticism on the ground of faultiness in respect to their purpose, whose scope, it must be admitted, is limited more by a determination to punish than a desire to reform. Before the National Board of Charities, at its late meeting, a very thoughtful and able paper, full of information as well, was read by Mr. W. F. Spalding, Secretary of the Massachusetts Board of Prison Commissioners, on "Some Methods of Preventing Crime," to which it is our pleasure to revert at this time for the sake of spreading abroad some of the more valuable ideas and suggestions which it contained.

The writer maintains that while the efforts to improve prisons and systems and methods of prison management should be continued, with a view to making them schools of virtue, there is need of increased effort in devising and applying methods which will make it possible to use the prison only as a last resort, when everything else has failed, and mainly for the incorrigible, who will yield to no other influence. He holds that the object of all future changes in criminal law should be to keep out of prison those who can be restrained in any other way, and to keep in prison those who become persistent offenders. The laws against drunkenness are cited as an illustration to the point. A petty fine or a brief term of incarceration does not tend to reform, but rather the contrary; till the confirmed inebriate is always before the courts and in the prisons.

The law concerning drunkenness has been changed in Massachusetts during the past year, and now provides for the issue of a ticket-of-leave to any person receiving a sentence for drunkenness, when his or her reformation is thought, by those having the supervision of the prison, to be complete. This written permit, so to call it, may contain any conditions which the board issuing it chooses to impose, and it may be revoked at any time for a violation of any of the conditions, or for any cause. Good results are anticipated from a trial of this law. As Mr. Spalding observes, "the long sentences given opportunity for the medical and hygienic treatment necessary for putting the nervous and physical system in a condition which shall enable it to resist the temptations from within and those from without. Regular habits of labor, diet, and sleep will do much to restore the inebriate to a sober life." The writer further states that more than nine thousand men and women were discharged from our county prisons last year, and less than \$1400 was expended in assisting them after discharge. This is said in discouragement of the habit of indiscriminate and unreflecting giving of money to discharged prisoners who ask for assistance.

How to reduce the criminal classes and to prevent crime, is a problem requiring the most profound reflection as well as the most minute and comprehensive knowledge of the whole subject. Mr. Spalding summarizes his views of it in the following manner: 1. A system of careful inquiry into the cases of those who may be expected to reform without imprisonment, and their release upon probation, under the care of probation officers. 2. The release, under charge of probation officers, of the minor offenders, after an imprisonment sufficiently long and so well used as to have effected reformation. 3. The binding out of reformed female prisoners during a portion of their terms of sentence. 4. The imposition of long sentences for those addicted to such vices as drunkenness and offences against chastity, with provision for ticket-of-leave-release when reformed. 5. Systematic official aid for discharged convicts, including a temporary home for the women.

These are all considerable suggestions, and well worthy of the enlightened spirit which rules in the affairs of Massachusetts as a State. But there is something to be done at once, which hangs on nothing like a theory. That is, to demand that penal institutions as they now exist shall not be made seed-beds of crime for this and succeeding generations.

In any event, and provided with all the reformatory devices possible to invent, it will be found impossible to initiate thorough and lasting reform for prisoners, or to effect anything in reality for the prevention of crime, until society looks at the matter on its serious side, and takes hold of it in a truly self-sacrificing spirit. Society must act in the matter precisely as an individual must do in relation to one who has wronged or offended him. It must enter upon its duty, stern as it is, in the spirit of forgiveness; freely taking a portion of the weight of all penalties upon itself for its own acknowledged imperfections and mistakes; content to punish with reformation only in view; and making prison-walls but a part of the machinery, and the harder part, by which good and great results are sought to be wrought out for the community and the race.

Mrs. Cora L. V. Richmond in England.

The enthusiasm that attended the reception of Mrs. Richmond in England in June has suffered no abatement, but manifests itself whenever and wherever she appears in public. This is due in a great measure to the favorable impression made by her on her former visit, but more especially to the intrinsic merit of her indefatigable labors in the cause of spiritual truth and progress. No one who listens to her admirable discourses can fail to perceive the deep, significant truths they set forth, and to be assured that the sublime elevations to which they bear, as on wings of angels, the souls of her hearers, inspire them with the loftiest conceptions of the possibilities of the human mind.

At the meeting in London called to publicly welcome Mrs. Richmond to the scenes of her former spiritual triumphs, Mr. Stainton-Moses presided, remarking in his opening address that as her guest was no stranger among them she required no introduction at his hands. Her eloquent words and valuable spiritual teachings of five years ago would never be forgotten. He thought it but an act of justice for him to state that, much as Mrs. Richmond's work was appreciated in London, and the work of no individual could be more so, it was equally so in all places where her voice had been heard, or reports of her utterances read. He alluded to the great success that had attended her labors in the United States, and read the "Words of Greeting" presented in her behalf to the Spiritualists of England from the First Society of Spiritualists in Chicago (published in our columns June 12th). He then directed his remarks personally to Mrs. Richmond, and extended to her a most hearty and cordial welcome from the meeting.

Mr. Burns of the Medium and Daybreak followed the Chairman and related many interesting reminiscences of Mrs. Richmond's previous visit, her first public appearance, and the remarkable success that attended her subsequent efforts.

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Mrs. Richmond, then under influence, arose and spoke in her usual calm and impressive style, every word being listened to with the utmost attention. Her control thanked those present for the many tokens given of warm-hearted friendship, remarking that the meeting was more than a mere recognition of past services and friendships engendered thereby—it was a greeting of spirit unto spirit, a soul-greeting from the audience to the medium's spirit-band. Mrs. Richmond had come to England in compliance with the wishes of her spirit-guides with no knowledge of the service designed for her to perform. They of the spirit-world were united in their method of carrying on their work on earth, however divergent the minds of mortals might be concerning it. With men there might be many opinions entertained respecting the manifestations and philosophy of Spiritualism, but in the spirit-world there is unity, one heaven, though the stars differ from one another in glory.

After singing, Mrs. R. was again controlled, this time by George Thompson, who expressed his happiness in being free from infirmities incident to old age on earth, and his ability to again speak to the world on the subject that had inspired his earthly labors—liberty of body and mind for all. Another intermission and more music, and "Ourna" influenced Mrs. R., and gave a characteristic poem suited to the occasion.

Mrs. Richmond has since her arrival lectured on several occasions in London; her services have also been actively in demand in many other localities both in and out of the metropolis, which calls she has, as far as possible, promptly answered.

Healing by Laying On of Hands—Charles Edwin Taylor, Esq., in a New Role.

We have frequently taken occasion to commend the action and attitude toward Spiritualism and its interests of our friend and correspondent in St. Thomas, D. W. J., whose name we have cited above, and it gives us pleasure to remark that his work for the good cause has recently assumed added characteristics of usefulness, in that his powers as a healer by laying on of hands have been developed into widely recognized value and efficiency.

Mr. Taylor, as our readers are already well aware, is a leading merchant in the island of St. Thomas, of whose energy in business, and probity as a man, all who are acquainted with him will readily bear witness. Becoming interested in the subject of Spiritualism—having, if we mistake not, been aroused to this interest by the mediumship of his own little daughter—Mr. Taylor has worked faithfully and well to spread the glad news of a proven immortality broadcast in St. Thomas, and has never flinched from bearing witness to his convictions on all occasions—through the columns of the press, and the channels of social conversation, and on several instances he has even entered into the lecture-field in the behalf of the new light. His address delivered for the benefit of the St. Kitt's sufferers, and designed to act as an entering wedge whereby the public mind would be made approximately familiar with magnetic healing, as a step toward further knowledge of spiritual matters, called forth a good notice in the St. Thomas Times of Feb. 4th; (we find also, in the same paper for Jan. 28th, the report of a discourse delivered by him before the local Association of Spiritualists, which shows that his efforts are bearing fruit.) That a good understanding of the honest enthusiasm and fearless determination of Mr. Taylor may be arrived at, it is only necessary to quote from the Times of Feb. 4th the last paragraph of a lengthy letter to that journal in reply to a correspondent who had taken occasion to criticize his position as an advocate of the Spiritual Philosophy and phenomena. After thoroughly demolishing his opponent's attempted argument, Mr. Taylor says in conclusion:

"So convinced am I that Modern Spiritualism furnishes Proof Palpable of Immortality, and that it is not adverse to Christianity, more especially to that first taught in the earlier churches of Christendom, that I am prepared to enter the lists against any one who will coolly, calmly, logically and dispassionately discuss the subject with me in all its bearings, merely observing that no amount of vituperation, quotations from Scripture, slanderous assertions, base insinuations or ridicule, can prove Spiritualism false or untrue, and that only with proofs just as strong as every Spiritualist has to confirm his belief, can any one venture successfully to combat it."

Mr. Taylor has of late appeared in a new rôle before his fellow citizens of St. Thomas—as a demonstrator, as well as a presenter of argumentative proof. His gift of magnetic healing, we are informed, has called even wider attention than ever to the subject of spirit-power generally, and the cures he has been privileged to consummate have been wonderful in the extreme. We have recently been allowed the perusal of quite a number of testimonial affidavits made by dwellers on the island, as to the good they have experienced literally "at his hands." Several prominent merchants and residents, ladies and gentlemen, have been restored to health in a manner and in a period of time which must have to them appeared what the churchmen are wont to call "miraculous." One widow lady testifies that after seeking aid from four of the best physicians in Curacao, several at St. Croix, and three in St. Thomas, and having obtained no appreciable relief, she was restored to health by Mr. Taylor after a very few treatments. She, in the course of a certificate issued under the U. S. Consular seal, gives grateful thanks to Mr. Taylor for what he has done, and states that "it is a matter of regret that the laws of this country will not allow you to openly practice without a diploma, as by so doing you would confer a boon on humanity."

We are glad to see that so powerful an agent in the cause of spiritual enlightenment as the development of Mr. Taylor as a magnetic healer, has been introduced into the Danish West Indies. The rippling circle of influence thus exerted will, we feel sure, outbroaden and stretch to results now undreamed of, as time proceeds. Meanwhile we wish our insular friend and collaborer every success in his battle with ecclesiastical and socially entrenched error, and in his efforts to win victory for that dawning truth which is in coming years to be the hope and blessing of the whole world.

Giles B. Stebbins made us a call on Monday. He is at Lake Pleasant this week, where he is to address the thousands gathered there. Thence he goes West to attend spiritual outdoor meetings. He reports a lively interest in the spiritual movement all over the country.

Read the announcements of the Cape Cod, (Mass.), and Lake George, (N. Y.), Camp Meetings—5th page.

Singing Sectarianism into People.

It is a somewhat surprising fact that among musical people and in families where an hour of singing is one of the happiest of the twenty-four, so little regard is had for the sentiment of the songs and hymns employed. We have known thoroughly radical, progressive and spiritualistic families to raise their voices in the praise and glorification of the most absurd conceptions of deity, and the dissemination of the most senseless and cruel beliefs that have disgraced the world under the name of "religion." Mr. Felix Adler, at the annual meeting of the Free Religious Association in this city last May, spoke of "singing sectarianism into people." This touched just the right chord, and brought to the front a matter that is seldom considered. That able, cultured and refined advocate of everything that is for the advancement of the true and the good, Miss Mary F. Eastman, shortly after addressed the assemblage, and alluding to Mr. Adler's remark, said she was reminded, when he spoke, of being in Oberlin a couple of years or more since, and going into the President's class of theological students, when one of them asked President Fairchild in regard to some familiar line of a hymn commonly sung in the churches, "Is not that false?" "Yes, undoubtedly," he replied; "false as theology, but accurate enough for singing." Miss Eastman said it appeared to her to be "a fatal lack in morals when a man holding such a position could say that it was well enough for us to sing a lie."

And yet about one-half of the singing is of that kind. The people "sing a lie," and what is worse, not ignorantly, but knowing it to be such. Many who sing are so carried away with the charm of the melody that they are perfectly oblivious to the ideas embodied in the words, scarcely sensing that there are any words, much less ideas, involved in the exercise. But notwithstanding this, an impression is left, though they may be unconscious of it at the time, that will rest on their minds like mildew on a rose; while those who listen, being more receptive to the sentiments conveyed by the words, will have sectarianism and erroneous views of this life and the life to come sung into them, that like weeds in a beautiful garden will disfigure their minds and require severe and persistent efforts to eradicate.

The truth of the old adage, "Let me make the songs of a people and I care not who make their laws," suggests itself to us at this point with more than usual force. Whatever ideas may be conveyed to the mind by the words of a song or hymn are photographed thereon, and frequent repetition causes them to become almost ineffaceable. How important it is, therefore, that the sentiments thus presented, especially to youthful minds, should be true and pure and spiritually elevating.

The English Law that affects Mediums.

The London Spiritualist thinks an effort to change the law under which mediums have been prosecuted would be of little use, as many years would pass before a successful result could be achieved. This seems to imply that the "circumlocution office" of Dickens is yet in existence. The Spiritualist believes that the administration of the law is chiefly in fault, and the Home Office should instruct its uninformed subordinates that it is no part of their duty to persecute people who conscientiously deal with occult subjects, or who are recognized as possessing abnormal spiritual and physiological powers by those who understand psychology, consequently who are alone competent to express an opinion.

It is quite evident that something should be done, else the ignorance of some and the bigotry of others will keep certain classes to avail themselves of a law that was never designed for the latter half of the nineteenth century, to attempt to put a stop to what they look upon as heresy against the established church. A short time since a gentleman, formerly of New York, seventy-three years of age, who practices "medical galvanism" and gives some study to astrology, was arrested, charged with describing to a woman her past life and giving some indication of what it might be in the future; but as there was no evidence that he had defrauded anybody he was discharged, with a caution not to do so any more, "for if he was again brought up he might be sent to prison."

Another case of the officiousness of the police is mentioned by the Spiritualist, in which they sent two women to an alleged trance-speaker in Leicester, and then caused her to be fined at a police court, although it was announced in court that two doctors in the town knew her to possess the power of second sight. The same paper, after repeating its idea (cited above) as to the duty of the Home Office, holds that the grievance should be at once and emphatically pointed out by Spiritualists themselves to the Home Secretary; since "so long as the authorities are not made aware of the nature of the case, they cannot well be blamed for the persecution set on foot by ignorant people."

Mr. Alex. Phillips, the well-known medium, is meeting with great success at his rooms, 133 West Thirty-sixth street, New York. Upwards of a column of details of what took place through his mediumship was given last week in Truth (an enterprising daily newspaper), of that city, all of which was intensely interesting and satisfactory to the reporter and his friend. Names and messages were correctly written upon slates that were brought on their way to Mr. Phillips's room, thoroughly cleansed, wrapped in a paper, and placed in a drawer that could not be opened without their knowledge.

The New York State Free-thinkers' Convention meets this year at Hornellsville, N. Y., Sept. 1st and closes the 6th. All necessary information relating to the speakers, reduction of fare and board, can be had by enclosing a few stamps and addressing the Secretary, H. L. Green, Esq., Salamanca, N. Y. The Convention promises to be one of uncommon interest. A large corps of the best speakers in the country has been engaged, including Col. R. G. Ingersoll.

Capt. Payne, the determined and desperate raider into the Indian Territory, has, at last, with five associates, fallen into the hands of the United States army. Now let the law, which he has twice so daringly set at naught, be put in full execution. There is no excuse for half-way measures in this case.

No. 2 (with supplement) of Bro. Charles R. Miller's new paper, the Psychometric Circular, has come to hand, and is full of important matter in the line of what might be expected from its title. Send to C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y., for a copy, reader.

Complimentary Soiree and Presentation to Mr. and Mrs. Fletcher, at Steinway Hall, London, July 27th.

Mr. and Mrs. J. W. Fletcher, on the eve of their leaving London for this country, were tendered a complimentary soiree at Steinway Hall, in that city, on the evening of July 27th. The first part of the evening was devoted to a musical entertainment, select pieces, vocal and instrumental, of the best composers, being ably performed. After this a testimonial was presented to Mr. Fletcher, consisting of a handsome silver cup, bearing the inscription: "J. W. FLETCHER. FROM STEINWAY HALL FRIENDS, JULY 27th, 1880."

Mr. Desmond FitzGerald, after regretting the inability of the Chairman of the meeting, Mr. Stainton-Moses, to present the testimonial, he being unavoidably absent, proceeded to remark that Mr. Fletcher had done honor to Spiritualism as a movement, although in one sense Spiritualism was such a blessing to the world, that it could not be honored by individuals. Mr. Fletcher's mediumship was of such a conclusive and sledge-hammer character, that it had made many intelligent converts to the movement. He had much pleasure in handing Mr. Fletcher the testimonial, as a mark of the esteem of those present.

Mr. Fletcher accepted the presentation in a few feeling remarks.

Mr. FitzGerald then asked for a show of hands in recognition of the work done by Mrs. Fletcher. Mrs. Fletcher replied that in honoring her husband they had honored her. She hoped that on their return to London much earnest work would be done, in the way of establishing progressive schools and otherwise.

A number of beautiful bouquets were sent to the platform for Mrs. Fletcher. The musical programme was then resumed. The occasion was one of great pleasure to those who participated in it, and especially so to Mr. and Mrs. Fletcher, who deeply appreciated the kindly feelings and good wishes extended to them by their many friends.

Mr. Colville's Appointments.

W. J. Colville will deliver two inspirational lectures in Everett Hall, 393 Fulton street, Brooklyn, Sunday, Aug. 15th, at 3 and 8 p. m. In the afternoon the subjects are to be chosen by the audience. In the evening he speaks on "Psychometry."

On Sunday, Aug. 22d, he will lecture in Republican Hall, 55 West 33d street, New York, at 11 a. m. and 7:45 p. m.

On Sunday, Aug. 29th, he speaks in the Union Church, South Carver, Mass., at 10:30 a. m. and 2 p. m.

We regret to see that Zion's Herald of this city, one of the leading Methodist papers of the country, has been seriously misled of late by a peripatetic person who styles himself an "evangelist," and who is doing business in that line on a sensational plan. This individual had the audacity to state, as reported in the Herald, that "Spiritualism is a fraud made up of sleight-of-hand tricks, mechanical contrivances, and a good deal of cheek." He further stated that he formerly traveled with the Eddys and Davenportes, and that he knows every Spiritualist to be either a trickster or deceived. "The whole thing," he says, "is founded on the optical fact that motion is quicker than sight." He then by way of an "exposure" performed a few amateur tricks of legerdemain, about the cheapest style of thing of that class known; all of which statements and performances we should not condescend to allude to, were it not that among the "Editorial Items" of a paper of the reputation of Zion's Herald we find remarks to the effect that this "evangelist" "made a very thorough exposure of Spiritualism in a lecture at—in connection with the Sunday-school Convention." . . . "He explained the wonderful slate trick, and other tricks that astonished Joseph Cook." All which statements are ridiculously wide of the truth. We have so recently remarked upon this form of "exposure" to which Spiritualism is subjected, that, though tempted in this case to "hold the mirror up to nature," we forbore doing so, concluding that our readers will readily make their own comments upon the effort of the "evangelist" and draw their own inferences respecting the statements of our able, but in this instance sadly deluded, contemporary.

We received last week a pleasant call from Dr. Mack (the celebrated healer by laying on of hands), and Signor Enrico Rondi, both of whom had just arrived in America from England, purposing to spend a period of time, more or less extended, in this country before returning to London. Signor Rondi is a correspondent of the Spiritualist, also of the Annali dello Spirittismo, of Turin. The Spiritualist of a late date says of Signor Rondi:

"He has been known in England and in Italy for sixteen years as a warm advocate of Spiritualism, and one always ready to testify publicly to the phenomena he has witnessed; but it may not be generally known that in former years he fought under Garibaldi for the freedom of Italy, and was often under fire in some of the hottest battles. He thereby earned the personal friendship of General Garibaldi, whose portrait he took from life and has now in his possession."

Signor Rondi, alluding to his remarkable experiences with Garibaldi, says:

"In those days I was not a Spiritualist, but when I think of all I passed through I believe that some good spirits were guarding me, as I could recount many facts tending to convince me that during all the dangers I escaped, an invisible power guarded my movements."

"AMONG THE PINES."—No. 1 Vol. I. of a four-page paper bearing the above title is received. It is to be issued weekly at (and during the continuance of) the Lake Pleasant Camp-Meeting (Montague, Mass.), by F. L. Stetson—Jay Chappel, being editor. It is neatly gotten up as to its typographical appearance, and its contents savor of a painstaking and careful hand at the editorial helm. We wish the enterprise the success which it clearly merits.

With its issue for July 31st, Bro. Warren Chase's paper, the Santa Barbara (Cal.) Independent, enters its third volume and its third year, and with a new head-dress. The Independent is everything which its name implies, and deserves success, since in matters religious or governmental discussion is really the life-blood of truth.

Mrs. Ella J. Kendall, the widely-known and reliable test medium, having concluded her summer vacation, will resume her professional duties the second week in September next. She can be found on and after that time, by all desiring her services, at 19 Berwick Park (off Columbus Avenue), Boston.

Orthodoxically-religious bigotry has been at work again in Texas—Spiritualism being the objective point. We shall give some details of the matter next week.

July 15 to August 15.

en copies, 5 cents; one hundred copies, 40 cents; one thousand copies, \$2.75, postage 45 cents.
For sale by COLBY & RICH.

Banner of Light.

BOSTON, SATURDAY, AUGUST 14, 1880.

Lake Pleasant Camp-Meeting.

Successful inauguration of the Seventh Annual Meeting—growth of the Camp—attendance of Representative Spiritualists—concerts by the Fitchburg Band—speeches on Sunday, Aug. 23—Programme for the Balance of the Meeting—Miscellaneous Notes.

To the Editor of the Banner of Light:
Victory seems to be the watchword of the hour with Spiritualism. All over the country vast crowds attend the service of the out-door meetings which are held under the management of prominent Spiritualists. The people give to Spiritualism a fair and respectful hearing—can we ask for more?

For the last six years, during August, a Spiritualist Camp-Meeting at Lake Pleasant, Montague, Mass., has been held. On Sunday, Aug. 23, the seventh annual meeting convened. Progress is seen on all sides. Slowly but surely the meeting has grown. From a few tents the Camp has developed into a vast encampment. The last two years have witnessed most rapid strides. No one dreamed that the meeting would assume such magnitude. A large hotel was built this spring. Some four new cottages have been erected. The meeting commenced with three hundred tents and cottages occupied, and the hotel well filled. The number present at the opening—campers and visitors—is unprecedented. The greatest Camp-Meeting of Spiritualists ever held in the world has undoubtedly just commenced.

President Beals is greeted with congratulations on all sides, by prominent visiting Spiritualists and campers, over the success which has marked the undertaking.

On Sunday, excursion trains came in heavily loaded. The great audience listened for an hour with evident rapt to a superb concert by the famous Fitchburg Band. President Beals made an interesting speech of welcome, which was well received. Capt. H. H. Brown delivered a speech of great value. In steady and well measured tones he analyzed the two phases (as he called them) of the law of evolution—progress on one hand; decay on the other. He dwelt with emphasis on the deterioration which caused when the accumulation of wealth was made an end, not a means. His statistics were unimpeachable, and significant. The speaker was roused into genuine eloquence when he came to make the unique application of Spiritualism to his topic. This was the first time this lecture was ever delivered; and the writer ventures the prophecy that it will rank as one of the best. In Capt. Brown's by no means meagre list of discourses.

Mr. Wheelock confessed that days of continuous travel had, comparatively speaking, unfitted him for the arduous duty of filling the bill for the afternoon session; he was before the audience without formal preparation, and would speak under the inspiration of the hour. The address was discursive, and touched upon various topics, political, social, and religious. Mr. Wheelock is an earnest speaker, very enthusiastic, and has labored for years in the cause of Spiritualism.

THE SPEECHES.

WHAT PRESIDENT BEALS SAID.
Ladies and Gentlemen—Friends: For the seventh time, I have the pleasure and the honor—owing to your kindness of welcoming you to this beautiful grove—God's own temple, where we can worship the Infinite and listen to the inspired words of our speakers, and also commune with our dear friends who have passed on to the higher life. All Nature smiles upon us on this, our opening day; the charming music of the Fitchburg Band, under the skillful direction of our esteemed friend, Capt. Russell, inspires us; there is a feeling of great harmony here—in life, the outlook is most encouraging. Let each one endeavor to exercise consideration for the comfort and happiness of others; by so doing harmony will increase. Let us have the growth of the camp. We have great cause for rejoicing. The growing interest in Spiritualism is one of the auspicious signs of the times.

I most cordially welcome you, dear friends, to this meeting.
CAPT. H. H. BROWN
chose for his theme, "Angels our Saviors, or Spiritually versus Race Deterioration." He said substantially: Proud are we of the attainments of this age; our advance has been rapid. Progress is a fixed fact in the nature of things. But are we progressive? Do we interpret the term progress aright? Progress is not universal with the individual. Deterioration is the negative side of evolution; progress is the positive side. Many fail to look at the negative side of the question. Look at the facts manifested in the law of adaptation—the eye, ear, nose—organs adapted for specific purposes. Are we degenerating? Is the reason of to-day a sign of progress? What is the present condition of society? Think of the great nations—India, Greece, Rome—which have passed into decay. What were the causes which produced that result? Will not the same causes produce similar results here and now?

What is the secret of the development of these nations? Nature's cruelty, I answer. The struggle for life against adverse circumstances has developed the powers of man and has called civilization into being. Look at the bright side of the picture of life. The masses are on an equality more than ever; observe progress in science, art, etc. Look at the dark side. See the evils of politics; the ease of wealth, the rich growing richer, the poor more impoverished. Crime and pauperism are on the increase. We have reached a crisis. We must move either to greater progress or deterioration. Morally and physically the masses are deteriorating. The average of life is three years less than it was fifty years ago; the percentage of increase of population is less than it was fifty years ago; the increase of disease over that of fifty years ago is marked. Crimes increased five hundred per cent. In Great Britain from 1800 to 1850; population increased seventy-nine per cent. C. D. Wright says Massachusetts is at once the type of the highest culture and the most flagrant deterioration. The increase of crime is not referable to immigration, nor from ignorance—the percentage remaining about the same in these respects. In France the liberal professions furnish double the number of criminals drawn from the farmers. Are we deteriorating intellectually? Think of the state of sensational literature! The masses do not think. Editors, politicians, platform orators do the thinking for the people, and from the table which they spread we can judge of the intellectual decay of man. Davis, Whitman and other eminent minds speak to few listeners; Talmage draws crowds to applaud his buoyancy, and Robert G. Ingersoll, who has no deeper philosophy than a schoolboy, harangues colossal audiences. The noted western lecturer wins by his wit and eloquence and the novelty of his attacks on the Church.

We have a few greater men than our fathers, but we have developed them at the expense of the many. The quality of the average man is not so fine as formerly. What is the cause? The inordinate selfishness of our civilization. The animal in man has been unduly developed; it has encroached upon, in fact, almost the entire spiritual. Look at the issue. In 1820 the spiritual idea dominated; in 1850-60 the material interests were greatly advanced by important discoveries. A powerful reaction in technical material interests took place. What was the result? Answer: Deterioration, morally and spiritually, among the masses. What is needed to utilize the glory of material advancement, which of itself is absolutely essential to mankind? I answer—Manhood! character! spiritual unfoldment, so as to use wealth not for selfish purposes, but for the benefit of man. We want more Peter Coopers in the world! Improve the character of those who control wealth—that is the modern gospel.

Mark this: Power is an element of progress and good only to the good; prosperity is a blessing only to the good. Our civilization is to-day safe only so far as goodness is developed.

Now you will observe the application of my theme. Angels are our saviors, as they come with a counteracting influence to the selfish materialistic tendencies of our time. Whence come our help? As ever, from above. Two thousand years ago the angels sounded the glad tidings of peace on earth. All honor to the

church—in spite of its bigotry—for preserving the spiritual idea through all the rolling centuries. Theological interpretations have dimmed the glory of the angelic song. To-day we can hear the melody, in Spiritualism, in its normal purity and grace. The angels bless us with their holy ministrations; their work is to spiritualize us and arrest the deterioration occurring from selfish materialistic development.

REV. A. A. WHEELOCK.

spoke on the "Political, Social and Religious Outlook." He affirmed that political duties were high moral obligations, which ought to be honored with earnest and prayerful devotion. Referring to the history of this country, he spoke in detail relative to the principles involved in the struggle for independence. He said that liberty was a glorious term, which we should strive to understand. Where power in the State was wielded for selfish purposes, deterioration would ensue, but the march of progress could not be checked. "I am not inclined," said Mr. Wheelock, "to take a dismal view of the present condition of things. The individual will become aroused by opposition or clamor, and the good battle of liberty and progress will be fought successfully. I do not believe in his Satanic Majesty! No power for evil can dominate in the universe." The speaker eulogized the home circle, and in conclusion adverted at length to Spiritualism, arguing for a progressive and rational interpretation of the great movement of the century.

A TRIBUTE TO PRESIDENT BEALS.

Capt. H. H. Brown, in his introductory remarks, spoke as follows relative to the Chairman, Dr. Joseph Beals, of Greenfield, Mass.: "Sir—We meet today to dedicate this beautiful grove and re-consecrate ourselves to the noble cause of Spiritualism. Permit me to congratulate you, sir, for your efficient and self-sacrificing work! The work you have here accomplished is an inspiration to all of us. The meeting over which you preside is a beacon-light! Spiritualists in different sections of the country are emulating your efforts here. Camp-Meetings are springing up in different sections of the country. Soon, let us hope, a line of meetings like this will extend North, South, East and West. Mr. Chairman, again I congratulate you on your unselfish labors for Spiritualism."

MEMORANDA.

Hand-shaking all round and words of cheer at Lake Pleasant.
Where is the philosopher and wit, John Wetherbee? In answer to this question the writer replies: Watch the trains from Boston, and you will soon see him. Mediums are in attendance in large numbers. Among the prominent ones are C. E. Watkins, Dr. A. Hodges, Mrs. Cushman, the Eddy Brothers, Mrs. Ball, N. Nelson and Messrs. Rothermel and Keeler. Others will be mentioned hereafter.

Editor Jones, of the *Olive Branch*, and family enjoy the meetings.
Mrs. Hope Whipple spoke well at the Conference the other day.

Dr. H. P. Fairfield spoke at the Lake Aug. 1st. President Beals was in the chair.
Dr. J. H. Storer is inquired after by many friends. Jennie Hagan improvised a uniquely beautiful poem prior to Mr. Wheelock's lecture on Sunday. She is a great favorite with the people, and merits the affectionate esteem in which she is held.

Col. Bundy, of the *Religio-Philosophical Journal*, was an attentive listener on Sunday. He is enjoying his sojourn in New England, as a matter of course.
Dr. Drake, of Athol, died suddenly of heart disease at the Lake, in July.

Dr. Jack, of Haverhill, has built a cottage ("Ivy Dell"), in which he greets his many friends.
Dr. A. Hodges has many callers. His séances are popular.

C. E. Watkins, the famous slate-writing medium, has a constant run of sitters.
Carrie Twigg, of New York, arrived August 7th; she is domiciled with Henry Buntington's household, and is ready for visitors who want to investigate Spiritualism.

Amanda Hartman, M. D., well and favorably known, disposes of her choice perfumes and gives vapor baths to invalids. Give her a call. She is worthy of patronage.
The Troy delegation are ensconced on the "bluff."
"The Highlands" is the name of the new territory recently cleared.

Lake Pleasant never saw such an "opening." Five hundred tents and cottages will be the record before the meeting closes.
Among the *Pines* is the name of the daily paper issued in camp.

The Fitchburg Band plays with grace and vivacity. Capt. Russell is popular among campers and visitors. Deputy Marshal Fred. Galloupe and family, of Boston, are guests at the Lake Pleasant Hotel.
Messrs. Steadman and son are doing a fine business at their dining-room near the depot. Table board \$4 per week.

Dr. Fred. H. Lyons, of Philadelphia, is expected about August 20th.
The Neshaminy Falls delegation will be cordially received by President Beals. President Champion, John Lanning, Messrs. Beale, Thurston, Jones, Wood, Keeler and other members of the "Board" ought to come to the Lake. Ed. S. Wheeler is requested to take the above-named gentlemen as his body guard on his way to camp.

Emma Hardinge Britten will be heartily welcomed to Lake Pleasant.
E. V. Wilson is missed. His name is often mentioned by his many friends. Absent brother, the writer is deputized to send you affectionate greetings. We feel that you are with us in spirit. Peace be with you, and happiness.

The veteran, Harvey Lyman, is busy. He and his wife, both well-known Spiritualists, are happy when the Camp-Meeting is in full working trim.
Geo. A. Bacon is inquired after. His acquaintances want to see him at camp; the same may be said of J. Frank Baxter and Chas. Sullivan.

Lizzie Doten's voice ought to be heard at Lake Pleasant.
For detailed report of the meetings see the *Banner of Light*.

Miss L. J. Thompson, the reader, is at the Lake. She has given several public readings already.
Mr. Barnard can congratulate himself on the amount of business he has done in the Lake Pleasant Hotel.
Order must be preserved. The hotel is not a lounging place for outsiders.

The "bridge" across the railroad track is a great accommodation. Another year a bridge ought to be built across the ravine to the new grounds.
The Fitchburg Railway employees are courteous gentlemen.

Although the Camp-Meeting has opened with an assemblage one-third larger than ever before, still there is plenty of room for all who come. Ample accommodations—in hotel, cottages or tents—can be secured.
The annual meeting of the New England Association of Spiritualists to choose directors, committees, etc., will be held on Monday, Aug. 16th.

The camp will be illuminated on Saturday night, Aug. 14th.
A. T. Pierce, of Providence, R. I., a prominent manufacturer, has built an elegant cottage at Lake Pleasant.

President Beals always speaks a good word for the *Banner of Light* and other spiritual publications.
A great responsibility rests upon the directors of the Association relative to the order maintained in the camp.

There are calls for Joseph Knox, of the Boston post forep. Fred. Galloupe, of Gen. Banks's staff, should also be utilized as a guardian of the camp.
A. B. French and Geo. H. Geer will be most heartily greeted at Lake Pleasant.

The *Banner of Light* premium engravings are greatly admired.
Following are the speakers for the balance of the meeting:

Thursday, Aug. 12th, J. William Fletcher; Friday, 13th, Mr. E. A. Stanley; Saturday, 14th, Bishop A. Beals; Sunday, 15th, Professor Henry Kiddle and C. B. Lynn; Tuesday, 16th, Lizzie Doten; Wednesday, 17th, Rev. J. H. Hatter and Elder Evans; Thursday, 18th, Mrs. J. T. Brigham and Prof. Henry Kiddle; Friday, 19th, Mr. J. M. Alden; Saturday, 20th, Mrs. Emma Hardinge Britten; Sunday, 21st, C. D. Wright; Monday, 22nd, Ed. S. Wheeler and Mrs. E. M. Shepard; Tuesday, 23rd, J. C. Colville and Rev. Samuel Watson; Wednesday, 24th, Mrs. Sarah Byrnes; Saturday, 28th, Prof.

William Denton; Sunday, 29th, Dr. J. M. Peabees and Prof. William Denton.

Neshaminy Falls (Pa.) Camp-Meeting.

On Monday, (Aug. 24), quiet reigned in the Camp. Conversation relative to the successful meeting of the preceding day was the order of the hour. The services of that occasion created a profound interest throughout the entire region.

On Tuesday and Wednesday, rain interfered with the attendance. Capt. Brown and Mrs. Shepard delivered able addresses to appreciative audiences.

On Thursday (25th), Mrs. Emma Hardinge Britten made her first appearance on the grounds. She was greeted by a large audience, and delivered an elaborate, scholarly and eloquent oration on the "Signs of the Times." Mrs. Britten's fame had preceded her, and a discourse displaying ripe culture and lofty inspiration was expected; and no one was disappointed, for her speech was a grand presentation of the issues of the hour in the religious world. Listening to her polished sentences and pungent and coherent statements, one could but admire the noble and brave woman who has so ably advocated the cause of Spiritualism in so many parts of the world. The learned speaker's reference to Spiritualism as the movement demanded by the condition of the world at the present time was emphatic, and the argument which she adduced to support her proposition was unanswerable.

Notes from Onset Bay Camp.

(By our Special Reporter.)

The pleasant days are gliding swiftly by, as the cottagers are regretfully aware. Already the shadow of parting from friends made these restful hours of social intercourse, beneath the trees or in the evening circles frequently convened at the cottages, rests upon the camp. Mementoes of Onset, from shells and marsh-flowers to photographic views of its varied scenery, are being gathered to take home.

On Friday a selected group of old friends and pioneer workers gathered upon the platform of the auditorium, and a perfect photograph was taken, which is in great demand. The company comprised the aged veteran Robert W. Barrett and Geo. W. Vaughn, and their wives, of Malabar; who were the financial backers of the First Spiritualist Camp-Meeting ever convened, viz., that held at Pierpont Grove, Malden, in 1862; Dr. H. B. Storer, the presiding officer of the second meeting held at the same place, and of the meeting this year at Onset; Miss Lizzie Doten, Mrs. M. S. Townsend-Wood and her husband, Col. W. D. Crockett and wife, W. W. Currier, wife and daughter Mary (now Mrs. Wallingford), Dr. I. P. Greenleaf, Fred. Thayer, of Easton, and Charlie Sullivan holding Mrs. E. G. Brown's baby on the steps.

This third week of the camp has been notable for the receptions given to prominent workers, and the fraternal and appreciative spirit that has characterized these social reunions. The reception of Mr. Geo. A. Fuller, on Tuesday evening, and of Mrs. M. S. Townsend-Wood, on Thursday evening, brought together more than could be seated in the capacious and hospitable cottage of Mr. Vaughn. The remarks and readings of Mr. Fuller were in his best vein, and much enjoyed. Mr. Colville followed with answers to questions, and poems upon subjects presented. "Mr. Colville," says the "Dial," "has added to his host of friends during his stay at Onset. His facility in replying to impromptu questions is unsurpassed for thoroughness of elucidation, comprehensiveness and terseness of explanation. He is very free of his time and his talents, and we are sure his reward will be in finding in the future that he has sowed seeds of thought in the minds of many, which will lead to a deeper inquiry into principles and causes."

His own reception occurred on Wednesday evening, on which occasion the pavilion was filled, and the exercises—as usual, conducted by himself—were truly astonishing as to the mental power displayed.

Miss Lizzie Doten, after her grand lecture upon "Human Nature," on Sunday, and the poem, which it is hoped will be reproduced for publication in the *Banner of Light*, has been taking in the restful influences of Onset at every pore. She expresses her most cordial appreciation of the welcome which has been extended to her here, and the restorative effect of her brief sojourn upon her health. At Mrs. Wood's reception, she made the opening remarks, which, expressing the tenderest sympathy for all the true and faithful ones who give their lives to the advancement of their kind, led up to the minds and hearts of all present to a realization of the nobility and grandeur of the work entrusted to them, and the abundant blessings involved in fidelity to it.

Dr. C. D. Cutter responded, urging the importance of studying the laws of the body, and our relations to the present physical life, that better spiritual conditions may be obtained. Dr. Storer responded to a call, emphasizing the privilege of receiving into our hearts, with profound respect and sincere admiration, the brave souls who, like our sister, Mrs. Wood, become leaders in the advocacy of unpopular reforms. Such reception honors ourselves, even more than the object of it. Mrs. Wood, taking this sentiment as the key-note of her remarks, grandly responded to the spirit-lance, and so feelingly alluded to that throughout her presence seemed indeed real to all convened. Mrs. Wood, Dr. Storer, I. P. and N. S. Greenleaf, were the speakers.

(The collective number of individuals at Onset Bay Grove was increased Monday night by the addition of one who came neither on foot nor by carriage, boat or train. We have had a similar experience, and probably have a similar experience of it as this time. A young man, now here, the happy mother is Mrs. Capt. James Hammond. His father is now on a voyage, and it is probable that if he grows to manhood, as we hope he may, he may take part in one while as a boy, unless he behaves himself. The boy and child are as well as could be expected. The boy, Charlie Sullivan gave a parlor entertainment Friday evening at Dr. Greenleaf's cottage, which was well attended, and Mr. Sullivan's efforts as usual were fully appreciated. He was assisted by Mr. Lewis B. Bullock. Mr. George Hosmer and other friends were present on the occasion, by furnishing violin music during the interludes. Mr. Sullivan gave an entertainment the following evening at the pleasant cottage of Mrs. Capt. Alfred Nash, which was as successful as the first. He was assisted by part of the Easton quartette and Mr. Bullock. The receipts of both evenings were satisfactory, and evidenced the many friends which Mr. Sullivan has at Onset Bay.

The entertainments given by Mr. Charlie Sullivan have been a welcome relaxation from the routine of regular meetings and circles. As usual he was in his genial and happy mood, spreading sunshine wherever he went. We trust that he may again be with us. There is a demand for amusement, and it can be answered in no better way than that of giving appreciated testimonials to the friends of Spiritualism.

Mrs. Mary A. Gould, an excellent trance medium, has been stopping here a few days. Greatly refreshed, she now leaves for Lake Pleasant, contemplating also a journey through Europe during the coming winter.

Mr. Crockett, of Rockland, Me., has proved to be a superior psychometrist, as well as healing medium. At the Camp he literally goes about doing good, from morning to night, and all speak well of him.

Mrs. Jenny Reed Warren gave a remarkable spiritual experience from the public platform, on Friday, ranging through nearly every phase of the phenomena, from accurate prophecy of coming events, such as the great Chicago fire, to successful sittings for materialization. She is enjoying the comforts of the "Mediums' Rest."

Sunday, Aug. 8th, was a brilliant day, as the two previous Sundays were. Indeed, with the exception

of two or three days of rain, the weather during the whole season has been simply perfect. Steele & Whitcomb, the veteran caterers, had made provision for a great company, and there was abundance of the best food, with plenty of fruit. These caterers cannot be excelled; all praise their excellent home cooking, and the variety from sea and land. Nearly 600 people came on the steamer Monahansett, from New Bedford, some 150 more than last Sunday. Mr. Allen, the enterprising Spiritualist of New Bedford, who chartered her for these two Sundays, deserves the pecuniary reward which he has obtained, for the noble purpose which actuated him, which was to give the New Bedford people a chance to hear the gospel of Spiritualism for themselves, as presented by some of its recognized exponents; and incidentally to enjoy a splendid excursion amidst the most beautiful scenery of the Bay, all along the shore until it culminates at Onset.

Robinson's Orchestra performed some fine selections, and by the magic of Mr. Sullivan's presence a fine choir was improvised at very short notice, who sang during the day with splendid effect the good old tunes of our ancestors, "Lenox," "Antioch," "Dundee," together with the "Sweet By-and-By," "Nearer, my God, to Thee," &c. The camp was greatly indebted to our volunteer singers, and hope that next year they will be organized for reliable service at all the larger meetings.

The morning address was by Dr. H. B. Storer, upon "The Substance of the Soul, or the Substantial Man." The speaker was profoundly interested in his theme and its development, and the very gratifying attention of the large audience gave assurance that they shared his interest in it.

Mrs. M. S. Townsend-Wood delivered the afternoon discourse, upon "Love—What is it, and what are its Manifestations?" It was a grand effort—philosophical, practical, pure and ennobling—and received, as it deserved, delighted appreciation.

The Sunday services are enthusiastically appreciated by our visiting friends, being particularly appreciated by a large number of ladies and gentlemen from New Bedford of Unitarian sympathies, who were present for the first time. After the great boat had steamed away from the wharf, making her large crowd of passengers very conspicuous by their absence, the yachts were all engaged by parties who sought relaxation of mental strain and refreshing breezes down the bay.

Mr. Fish, now of Missouri—but thirty years ago a member of the circle in which Dr. Storer's mediatorial faculties were first developed—and Mr. Wm. C. Bryant, Treasurer of the Lake Pleasant Association, with other friends, accompanied the Doctor on a sail, which gave them a fine view of the bay and the splendid tree-crested Onset, now dotted with cottages along its entire front.

And now for the meeting on Sunday evening, which must close these notes for the present week. John Wetherbee was present. His personal friends found that out very soon after he jumped from the barge on Saturday night, and on Sunday morning the occasion of considerable loud smiling and merry conversation where a group was gathered on the platform of Dr. Storer's bookstore or on the benches in the grove, let the perambulating campers into the secret that the centre of that genial company of talkers and laughers was John Wetherbee, Esq., of Boston. "What! the man who writes so much for the *Banner of Light*—'Shadows,' 'Penumbra Cogitations' &c.—where there is so much wit and wisdom combined in a style that, without pretence or conscious ambition of any kind, is so fascinating that everybody reads what he writes?" Yes, that is him, and he must be induced to remain over night, and we will give him a reception.

By Wednesday says he is modest, and was disposed to decline the honor—but—and so we had a most pleasant meeting.

Nearly the whole camp turned out at early candle-light, and the seats were well filled. After Mr. Sullivan had led off in congregational singing, Dr. Storer presented Mr. Wetherbee for a long time one of the most valued contributors of the *Banner of Light*, whose weekly visits to a constantly increasing number of homes all over the world brought to our knowledge the progress of this great spiritual movement, whose phenomena, philosophy and religion are so ably expounded.

Mr. Wetherbee was received with great applause, and after saying that this seemed rather a reception to the *Banner of Light* than to himself, one of its lesser lights, he proceeded in his familiar, facetious, earnest and interesting style, to talk awhile concerning this great subject that so deeply concerns us all. He was followed by Mr. W. C. Bryant, of Lake Pleasant, who could not express to his own satisfaction his delight both in the unexpected beauty of this loveliest of all locations, the exercises of the day, and the kind attentions shown him while here. Earnestly he counselled that the spiritual elements here be ever kept in the ascendant—that no material prosperity be allowed to interfere with the consecration of this spot to a high, pure and holy Spiritualism.

In behalf of the Association, Dr. Storer extended the right hand of fellowship and cordial amity to the Lake Pleasant Association, through Mr. Bryant, trusting that no single discordant note may ever disturb the harmonious relations existing between Associations devoted to the same great cause. He was followed by Dr. I. P. Greenleaf, Mrs. M. S. Townsend-Wood and N. S. Greenleaf, in remarks that left a spell of peace and harmony upon the souls of all as the meeting closed.

Shawsheen Grove.

The Eleventh Annual Camp-Meeting of Spiritualists and Liberals, which was inaugurated July 14th at Shawsheen River Grove, under the able management of Dr. A. H. Richardson, came to a close on Sunday, Aug. 1st. Of this meeting the *Lowell Morning Times*—which paper all through the services gave excellent notice of what was done—says:

"The weather for the greater part of the time was unfavorable, yet the attendance was as large as on former occasions, and the meetings were interesting throughout, being addressed by some of the ablest exponents of Spiritualism in the country. Dr. J. H. Currier presided at all the meetings, and discharged his duty to the satisfaction of all. The several mediums contributed to their talents to the success of the meetings, and taking all together harmony was the result."

On Saturday, July 31st, a conference meeting was held in the afternoon, and the evening was devoted to social converse and dancing until eleven o'clock. The Conference at 2:30 o'clock was opened by Dr. John H. Currier, Chairman, who made a few introductory remarks, in the course of which he spoke of the many enjoyments he had experienced during his stay in the camp, and the inspiration which he had received from the beautiful surroundings of nature. The trees, the streams, the rocks, the hills, and the feathered songsters which had rendered the air vocal while flitting through the grove, had all combined to render the occasion one long to be remembered as a source of spiritual growth.

Mrs. Leslie read a capital essay on "Truth," which it was announced was written by her while under spiritual influence. J. H. Bickford then pronounced a brief but earnest address on "The Progress and Aims of Spiritualism." Dr. A. H. Richardson also made some remarks in the same vein as that of the previous speaker.

Mrs. Townsend-Wood then recited a beautiful poem entitled "The Ferryman of Galloway," and the meeting was closed with a vocal selection by Mrs. St. Clair. (During the service Mr. Fred Heath, the blind medium, also favored the audience with a vocal selection.)

One of the most pleasing features of the entire occasion took place in the evening, when the grove was brilliantly illuminated with hundreds of Chinese lanterns suspended from the trees in front of the tents of the campers, giving the entire hill the appearance of an ideal enchanted ground. The pavilion was well lighted, and dancing was largely participated in. At 9 o'clock colored lights were burned, which afforded a novel as well as charming aspect among the trees. Bunting was displayed in profusion from the headquarters, and until a late hour the grounds presented an animated scene.

The services on Sunday (the final day) were of marked interest. Devotional exercises were held in the pavilion at 10:30 o'clock, and were opened with singing by a select choir from Lowell, after which Mr. Edward S. Varney, of Lowell, read a poem entitled, "The Song of the Mystic," written by Father Ryan. The selection was appropriate and was well read. Dr. H. B. Storer, of Boston, was introduced, and spoke

eloquently of "The Influence of Humanity Upon Itself."

The meeting was closed with an improvised poem by Mrs. Townsend-Wood, on "Life, Death and Immortality," these three subjects being given by different persons.

The afternoon trains brought additional visitors—nearly 1000 coming from Lowell, alone. Dr. Storer delivered another address in his well-known argumentative and convincing style.

The closing poem was improvised by Mrs. Townsend-Wood. The subject was, "The Natural and Unnatural." In the evening a good-by meeting was held, the exercises comprising recited addresses from Dr. A. H. Richardson, Mrs. Townsend-Wood, F. Heath, and Dr. J. H. Currier—with vocal and instrumental music by F. Heath.

Dr. Richardson announced that a general meeting would be held at Shawsheen Grove on the second Sunday in September. A mediums' meeting will be held in the forenoon, when tests will be given from the platform, and he would endeavor to have Prof. Denton address the meeting in the afternoon.

At one of the meetings at Shawsheen Grove, it was noticed that an old lady was present who was known to be a member of one of the Evangelical churches in that vicinity. How she came there or why she came there it was difficult to determine; at any rate she was there, and listened evidently with much interest to what was said. The meeting over, she turned her steps homeward, but one who rather gloried in seeing the old lady out of the church ruts, if only for a short time, intercepted her on her way, and after the manner of modern reporters, interviewed her upon the state of her mind. After a few moments' rambling talk, she suddenly stopped, and looking her interrogator fairly and squarely in the face, she said: "Now, really, Mr. Blank, what do you think of the doctrines these Spiritualists preach?" "Why," replied Mr. B., "I think they are sound truth; I think they are first-rate. The lady placed her mouth in close proximity with the ear of Mr. B., and holding a hand trumpetwise at each side of her mouth, that her voice might not reach the ears of others, said, cautiously, in a low whisper, 'so do I!'"

The Camp-Meeting just closed has been a success, the numbers in attendance having increased from that of the preceding year. The announcements of the closing Sunday meeting, Sept. 12th, this year—as well as that without doubt the same management would inaugurate another Camp-Meeting there in the summer of 1881—were received with such demonstrations of satisfaction as to assure the most skeptical that the Shawsheen River Camp-Meeting has become a recognized necessity in this part of the old Bay State.

(From Miller's Psychometric Circular.)

What the Discoverer of Psychometry Says of It.

In answer to a request from us to Dr. Jos. Rodes Buchanan, the discoverer of Psychometry, to make a brief definition of it, he has kindly furnished us the following:

MR. C. R. MILLER:
Dear Sir—In response to your request for a statement of the principles of Psychometry, I would remark that the subject is too extensive for the limits of a note, and that you may find a concise statement in the latter part of Johnson's *Cyclopedia*, which is one of the most recent and best compendiums of knowledge now before the public.

In the broadest view of the subject, Psychometry—which I discovered and named in the city of New York in the winter of 1878, and have since known to thousands—is a practical application of the Divine endowments of the human soul to the evolution of knowledge and wisdom.

In those who are happily endowed and properly trained, it is difficult to assign any limit to their capacities. They describe the soul nature and the physiological nature of any individual—his infirmities of body and mind, and are thus enabled to give him instruction and guiding advice as a wise parent would give to a beloved child, or such as a physician would give to a patient, or a faithful minister of true religion would give to one aspiring to a higher and nobler life.

In this respect alone psychometry is of the highest practical utility, and the psychometric profession is destined to rank high among the most honorable and useful vocations that promote the health, happiness and progress of mankind.

Candid inquirers in this city are fortunate in the opportunity now offered since Mrs. Cornelia Decker has been induced by your urgent request to bring her splendid endowments within reach of the public.

Having discovered her powers more than a year ago, and given her the necessary training, she is now able to give a true and reliable account of the character and surroundings of any individual, and to give a true and reliable account of the character and surroundings of any individual, and to give a true and reliable account of the character and surroundings of any individual.

Very respectfully, your friend,
JOS. RODES BUCHANAN.

Read of, procure and use Hop Bitters, and you will be strong, healthy and happy.

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