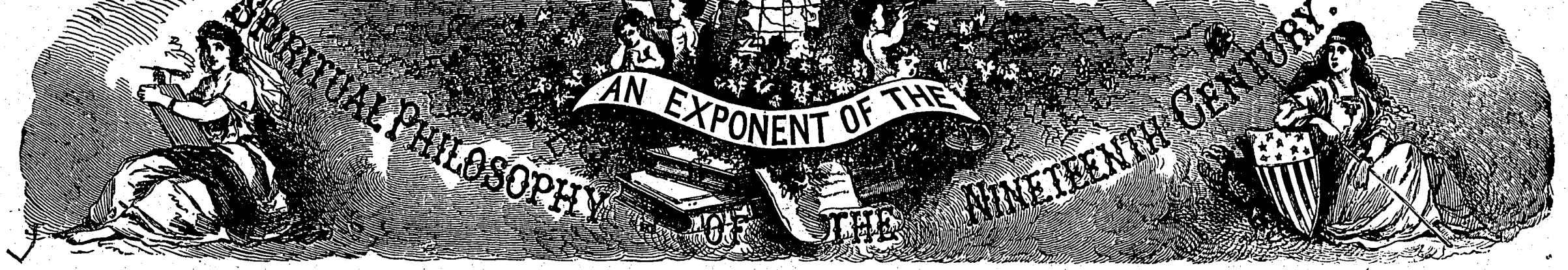


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The Rostrum.

THE NATION'S SORROW.

An Able Lecture by Mrs. Cora L. V. Richmond, on Our Country's Present Political Crisis, Showing the Causes and Effects of the Attempted Assassination.

Mrs. Cora L. V. Richmond, of Chicago, occupied the platform at Armory Hall last evening, and delivered, under professed spiritual control, an address upon "The Present Political Crisis; the Causes and Effects of the Attempted Assassination of the President." Mrs. Richmond has a world-wide reputation as an inspirational speaker, and the address, which is herewith given, will show for itself whether the lady is deserving the reputation or not. The audience present was composed of some of Denver's most intelligent people, and their verdict on the remarks of the evening was favorable in the very highest degree. Mrs. Richmond, on taking the platform last night, spoke as follows:

"Mr. Chairman, Ladies and Gentlemen—The subject of this discourse is suggested by the events of the past few days. Crowding upon the nation with almost fearful suddenness, the question at once arises in the mind: Is the attempt upon the life of the President of the United States a political or merely a personal one? If prompted by personal enmity or revenge or madness, then it is no more significant than an attempt upon the life of any other citizen.

The meaneast citizen in the Republic deserves the protection of the law. The President can claim no more as a private individual. If the question of cause be a political one, then it commands the most earnest attention of the earnest men of to-day. For our own part we refuse to associate the attempt upon the life of the President with any political party or faction. We do not consider that any are responsible except the poor madman who, in the lunacy of his thought of personal promotion, thinks by this act perhaps to avenge his disappointment. It is but just and proper in view of all the circumstances to make this statement.

It nevertheless is true that there is that in the foundation, or seated in the method of the Government, which leads to this result, and forms a temptation most serious to weak minds to attempt that which has just been attempted. Under the dominion of the mighty Republic of Rome, the Government which united at once a Republic and the greatest empire in the world, such rights as human life were so sacred, that by no trivial charge, under no circumstances save that of felony, could man's life be sacrificed, and a Roman citizen could boast, and with great pride, that his life was sacred wherever the Roman power was dominant. Yet this did not prevent such lives as Cato from being sacrificed; Regulus, Seneca, and perhaps a score of others whose minds and hearts were the direct outgrowth of Roman civilization, yet who were, perhaps beyond their day, the victims of individual ambition when Rome was not in her highest purity of government.

This Government stands, in some respects, upon a foundation that deserves the most serious inspection of careful, earnest minds. The words that I speak to-night are an earnest appeal to the citizens to see that these avenues of possible wrong may be closed before it is too late.

The baptism of your nation's freedom in its infancy was a baptism of blood to release from dominion and tyranny the colonists who, in small numbers, sought to form a government for themselves. The second baptism was to wipe out a wrong that, perhaps insidiously and unconsciously, crept into the foundation of the Government. That attempt, as you know, well nigh disrupted the nation, destroyed the Republic nearly, sacrificed thousands of lives and sent valuable messengers into the world of spirits to notify that freedom had gained the victory. But if there be other wrongs that are as insidious as that of slavery, and more deeply seated because their existence is unsuspected, they will one day rise up, and be found to be as formidable an enemy to freedom as was slavery; for slavery in its most revolting forms was never approved by the founders of the Government, only permitted as a lesser evil because of the greatness of the claims of the hour. But we refer now to that kind of danger that exists in what is understood as power conferred upon the President in connection with the civil service. There can be no greater danger, no system of corruption more subtle and more destined to undermine the very foundations of the Government than this system of making civil appointments subservient to presidential patronage. A wrong in itself, it accompanies whichever party may be in

power. Whatever are the issues before the country, whether of capital or labor, these will regulate themselves; whether belonging to any sectional strife or any particular portion of the country, these gradually are adjusted by the demands and claims of right-minded citizens; but patronage can never be regulated except by being wiped out, and an executive, holding a position of trust, from whom so much is demanded as from the President of the United States, should not even be subject to the slightest suspicion either of favoritism, corruption, or any other exercise of power, save only that which relates to the welfare of the whole country.

Therefore the civil service reform should so permeate the Government that neither local officers, like those of city or State governors, nor the President of the United States, should have anything to do with the appointments. In this respect we think there is more danger to the Republic than from any other source. Human selfishness is very strong. Man's greed and love of gain is very large, and it has been said by a very great thinker and a very great cynic of modern times, that the Republic "is held together by the cohesive properties of public plunder." It is not true, but there is danger of its becoming true, and whenever this is true there is not only no Republic, but there is no opportunity for one, since more than slavery or tyranny—human selfishness—stands between man and the achievement of his loftiest ideal.

It was only by great self-sacrifice that the Spartans gained their lofty position. Though by no means approving of their warlike methods, the noble self-sacrifices of the Grecians constitute their chief claim to greatness. So a Republic that is not cherished by each individual—where every one of its citizens is not willing to sacrifice something for the public welfare, cannot expect to survive.

Best-minded men, true-minded citizens, honorable, quiet, honest, thinking men do not seek political office or preferment; but if from the respect of their neighbors, friends and constituents, there rises up a demand for their services, they should not withdraw or shrink from the performance of duty. As a man would serve his mother, his wife, his children, his family, so should he serve his country in the hour of need; and did this feeling prevail, baser politicians would shrink back to their places, political demagogues would no longer ride freely into power in our midst, and the spectacle of political chicanery would not so often be thrown out as one of the indicators of the evils of a Republic. No one could express or have greater sorrow than the one who now addresses you, in witnessing a personal strife between two prominent and eminent servants of the Republic. And the fact that there can have grown up a schism in a party that has for its purpose, seemingly, the same line of policy, and has for its record, seemingly, that which is so glorious, proves precisely the point which we have made in the beginning of this discourse, viz.: that there should be no possible ground for suspicion of partiality against the Chief Officer of the United States, and therefore the power of appointment to positions of preferment should be left either to a separate committee appointed or selected by the people of the United States, or by some consent or agreement of arbitrators.

Certainly there should be simple qualification considered, not party spirit, and no appointment should be given as a prize for political service. The time will come when this will be so important to the nation, and so evident, that every step will be taken to remove the gradually increasing danger. With the overwhelming tide of immigration, with foreign elements largely represented in your midst, with this great tide gradually sweeping over the country of new hopes and aspirations, the old Puritan severity will be forgotten. The lines of national faith may be broader, but perhaps not so deeply fixed, and the human mind will gradually lessen its hold upon the foundations of the history of the Government unless reminded of these foundations by continued enactments. Therefore, if to the party in power must forever fall the spoils of office, and if the spoils come to be the dominant and controlling influence in that party, it does not matter what party under the sun is in the possession of power, there will be corruption. It is impossible to avoid it. Corrupt men will seek places for the purpose of distributing the prizes that have been held by the possession of power. And so long as this is so, every political office becomes an office of gambling, and he who is elected is simply the successful spoiler to carry on the distribution. There can be no honorable competition, because no honorable man would enter the lists in this competition. I do not say that all statesmen are politicians. But every earnest and thinking man must admit that political emoluments and the power of office and the distributing of political prizes will become permeated with the corrupt element to which we have referred, so that there will be no discerning it from the Government itself.

In the midst of peace a madman has attempted the life of the President. The Government and the President were to him identical. He made a mistake there. The Government of the United States is its constitution. Any man in the United States is liable to be President, and consequently no individual can represent his or any man's disappointment. What an individual may do with his power, whether he choose to consider one qualified or not for a certain position, no man can strike a blow to destroy the Government by simply killing an individual, but it suggests that no man should be placed in the position of either being suspected of partiality, nor should his opponents be placed in the position of being suspected of conspiring against his life. There are those perhaps among

the nation, strongly pronounced, prejudiced by political bias, who will not hesitate to say that this is a political plot among those who differ with the President. Once for all dispel the thought. Dispel it forever, for no man occupying a position of trust, even though he be a politician, can possibly wish that the life of the President should be sacrificed for any purpose of his own individual power. It could only be a madman that could think so, and politicians, as a rule, are not madmen. They may be mistaken, prejudiced, perverted, but not insane.

Then it comes to this point. The suggestions of this hour are two-fold: Charity toward political opponents, under all circumstances, even those of the most trying nature; pity for the poor imbecile that, under the pressure of personal disappointment, attempted the life of the chief executive, and attempted to throw blame upon the political opponents of the President. A careful review of our statement concerning the system of executive appointments that subjects the chief officer of the nation, while he is holding that place of trust, to either such suspicion or such assassination.

Under the influence of strong excitement, he who supposes that a man is a tyrant, may honestly think he is conferring a blessing upon a nation by taking away his life. But he who does it under the impulses of a personal wrong, neither enters the rôle of a hero or the champion of a wrong cause; and the poor lunatic who seeks to assuage his individual wrongs at so great a price deserves only your pity. It is beneath treason, it is revenge. No army can protect, no government insure, no position save from the hand of the assassin. Moral law alone can. He deserves, therefore, only that sentiment which would be extended to any one attempting the life of any citizen whom he had supposed had inflicted upon him a personal wrong.

The nation, however, must learn wisdom before it is too late. If you are spared this great sorrow it is hoped that you may rise from this greater and deeper danger that is hovering over the nation. There must be glimpses of it in the minds of every intelligent citizen, as to what he can do to bring about a state of affairs which will deliver the executive from the present demands of craving office-seekers, and at the same time secure the best administration of the Government that is possible.

There is no danger of a fair and honorable discussion of opposing ideas, but there is always danger in placing human aggrandizement upon a level with patriotism. Tyranny lies at the foundation of all political evil, but there is no greater tyrant than political selfishness, nothing that so blinds the eyes of men, nothing that so hides them from justice as seeking position for office under any administration of political service. This, then, is what we suggest. We trust that the effect of this attempt will be such as to cause earnest and thinking minds to study out a way to visit this reform upon the nation; to instruct, educate and elevate the minds of the young to aspire to the service of the country; to ask them, if called upon, to go forth to vote, to hold office if need be, and, if called upon to serve, to be willing to lay down all other interests and sacrifice their personal preferences for the public weal. In no other way can the nation be preserved. In no other way can this huge Republic be held together. That it may last a thousand years is of course the earnest hope of every one who has a thought concerning the perpetuity of the American Republic. That it may last one hundred thousand years is possible, if freedom and purity prevail. When this Government was formed, no one supposed that the Mississippi river would ever witness any portion of its administration; that far in the highest mountain region the spirit of enterprise would carry the Anglo-Saxon race, not only to the highest altitude on the American Continent, but far-stretching, reach across it. No one imagined that the young Republic would in a century of time be the giant that it is. It is a marvel. It is a wonder even to those who are its founders, gazing from their councils in heaven to watch this infant giant stride forth into the prosperity of the whole world, feeding millions of lives that are now here, and destined to extend protection to millions yet to come. They who first thought of freedom in connection with this country—Washington, refusing a crown for the sake of the Republic; Jefferson, fashioning the most subtle laws upon which the Government is founded; Thomas Paine, aspiring to the loftier freedom that the States did not bring out; those who wrote the letter of the Declaration of Independence, and protested that the Constitution did not carry out its spirit; these watch now with many others the mighty progress of this infant giant from their height above. They are watching not the heartbeats of the President, as you must do, but the breath of the nation, with its high pulse of hope, with its bounding spirit of life; this young giant that will be free from all restraint, yet is in danger of itself.

And down beneath the mighty fabric is the wonderful idol of Liberty, whose spirit hovers over your nation as a guardian-angel; hovers over Italy in the risen spirit of Mazzini and Cavour; over France in her mighty struggles and perilous passages; over Russia in deep tribulation, paying the debt for past and present tyrannies; over England in the surging cry that comes for more and more liberty—England that has taken careful and judicious steps toward freedom wherever she must, but sternly protesting against early steps until the last moment, making a virtue of necessity; and finally resting over America as the strong safeguard of freedom.

America arises! yet possibly in danger of destroying her own fair face. Unless you

shall cease the protection of monopolies; unless you shall have made it impossible for individuals to hoard up the wealth by which they can tyrannize over their fellow-men; unless the Government intervenes to prevent such combinations as shall hold large territories in the power of a single man; unless citizens rise up and with the power of the ballot decide that these things shall not be, the United States is in danger! Unless political preferment ceases, and its various corruptions that creep into office under the dominion of wealth and power of political demagogues, the country is in danger; and unless that vigilance, which is forever necessary to the perpetuation and perfection of freedom, be exercised, these results will sooner or later ensue: that monopoly will become king, that Mammon will be the God, as, alas! too much is the case to-day; and that the only difference between the monarchies of the old and new world will be the difference between the crowned head and an enthroned idea.

Let positions of trust only be given to the honest, the upright and the true.—Denver (Col.) News, July 6th.

Spiritual Phenomena.

MEDIUMSHIP OF HENRY C. GORDON.

To the Editor of the Banner of Light:

During my sojourn in the city of Philadelphia last spring, I attended ten or more of Henry C. Gordon's sittings for materialization, all at his own home, 691 North 13th street. I have known Mr. Gordon personally as a medium for perhaps twenty years. His gifts have been probably as varied in character and as remarkable in quality as those of any other spirit-medium of this century, whether in Europe or America. He claims to have been the first male medium in whose presence the "spirit-raps" occurred. I think he also preceded Mr. Daniel D. Home in the levitating phase, and I know, from personal experience, that he is a most excellent trance-speaking and slate-writing medium. Like most of the best spirit-mediums, Mr. Gordon has been subjected, in more than one instance, to the exposure of "fraud," if we are to believe all the allegations that have been preferred against him as well as others. In passing I may be allowed to remark that I have been a pretty diligent investigator (not to say admiring amateur) of the spirit phenomena since November, 1856, and have probably had as good opportunity to observe the character of spirit phenomena—according to my ability—as most men; and yet, after all my experiences, I must say that I have never been present at a séance with more than one medium who I think was guilty of a conscious attempt to perpetrate a fraud or simulate a spirit manifestation of any kind. I confess in my early experiences with mediums I sometimes fancied that I discovered indications of trickery, but as I became better acquainted with the occult laws that attend the phenomena, I was more and more convinced of the truth of the poet's maxim, "A little learning is a dangerous thing," as regards spiritual as well as mundane affairs. Happy will it be in the day of retribution all the professed expositors of the humble mediumistic instruments the angels are using to bring to mankind undoubted proofs of a future existence, may be permitted to excuse their persecutions on the ground of ignorance, and not be subjected to the penalties of the anathema pronounced through the lips of that highly gifted medium for spiritual truths, Jesus of Nazareth, in the words: "It must needs be that offences come, but woe be to him through whom they come." [I quote without the book.] It were better for him that a mill-stone was fastened about his neck and he cast into the sea, than that he should offend one of these little ones." But whatever may have been the shortcomings (if any) of Henry C. Gordon in the past, whether as a man or a "spirit-medium," I feel sure that I witnessed in his presence during my stay in Philadelphia last spring, enough to have convinced every human being on earth, could they have been witnessed by them personally, of the reality of "spirit-form materialization." Rather I would say, those whom it is possible to convince, for the reason that my observation has satisfied me beyond reasonable doubt that there are many individuals so organized that it is not in their nature or power to accept the great fact of spirit-form materialization under any circumstances whatever, not even though "one" or "one thousand" "should arise" in their presence "from the dead." Such unfortunate persons are to be commiserated as really as the man born blind, who cannot be made to comprehend the beauties of a summer sunset, though the full warm beams of the material light of day might at the very moment be reflecting its glorious rays upon his sightless orbs.

I was a good deal discouraged at the close of my first séance with Mr. Gordon. He was very low in spirits at the time, owing to a recent more than usual trying disappointment, besides which he permitted his cabinet to be ransacked by some of the company, carrying with them into it a lighted lamp, which, apart from the injurious magnetism communicated by the (perhaps) uncongenial seekers after "fraud," of itself has a deleterious effect, as is well known to experienced investigators. A number of spirit forms came out of the cabinet during the séance, two or more of which I identified with tolerable certainty as members of my spirit family, but neither their features nor their forms were as developed, or their garments so radiant and beautiful as I had recently been accustomed to see them in Boston.

The second séance I attended at Mr. Gordon's was much better than the first, and some of

those which followed were scarcely surpassed, in the perfection of forms and variety and elegance of costume, by any manifestations of spirit-power I have ever witnessed elsewhere. Not a séance was held, in which some members of my family did not materialize their forms and features with sufficient distinctness to be identified, though not generally so exact in every particular as I have known them to do at Vaucluse, their old beloved earth-home, and occasionally at small select séances elsewhere. When at Gordon's, my wife and daughters almost always came to where I sat in the circle, or beckoned me to come nearer to the cabinet, that we might exchange affectionate greetings, and embrace and kiss each other. My sister Mary, who passed away in mature womanhood a few years ago from Newport, R. I., also materialized her full form and came to me, her face and features being so exactly like hers when in earth-life, that her identity was unmistakable. Thomas R. Minurn, a brother of my wife, who lived and died in New York City, materialized his face twice or more; and once his full form so exactly like-like, that any person who knew him well in life could not fail to recognize his striking features, eyes, grey hair and redundant grey moustache and beard.

Among the scores of striking manifestations was one often repeated of a little spirit dwarf-like girl of some five or six years; (known as Cobweb), who came partly out of the cabinet and conversed as naturally as any earth-child would have done. A little girl of about the same age, (the daughter of a sister of Mr. Gordon), on several occasions went up and chatted aloud with her little friend, Cobweb, who would take a doll from the other's hand and playfully dance it on the floor. For two nights in succession Cobweb failed to make her appearance, when at the close of the second séance the little earth-child cried as if her heart would break, pouting and complaining that she knew Cobweb did not love her, or she would come to see her! We comforted the child with kind words and assurances that Cobweb would come at the next séance, which she did, and when the little earth-child told her spirit-playmate that her mother was going to take her to her distant home, Cobweb manifested sorrow, and said she should "cry when she went away." On one occasion I went to the cabinet and kissed the warm, natural lips of little Cobweb, and on several occasions held prolonged conversation with her, she speaking audibly and child-like as if she had been a creature of earth. This child was always clothed in white, and I observed that its head (excepting the full and distinct face) was ever enveloped in a thick turban-like covering, which was probably designed to shield it from the influence of the light.

I forgot to say in its proper place, that when my brother-in-law, "Tom Minurn," manifested in full form, he on one occasion came out of the cabinet dressed in a grey frock-coat. Said I, "Tom, you are not so big as you used to be." He stepped for a moment back into the cabinet, but almost immediately came out again and strode briskly to where I sat, looking me triumphantly in the face, materialized in his full-sized burly form, and wearing a full black dress suit.

Often in the early part of the evening the medium would walk out of the cabinet in his dark suit, attended by a female spirit clothed throughout in white. At most if not all the séances spirits would stand just at the entrance of the cabinet and dematerialize their entire persons by apparently sinking gradually into the floor. On some occasions they would thus entirely disappear. At other times a little nucleus of their costume would remain on the floor, which would again begin to rise until a full form would be materialized. A spirit-form, known as the giantess, on several evenings performed this feat, commencing on the floor and gradually rising to the height of fully eight feet. On one evening I was permitted to approach closely to this form. Its face was perfect and very comely in feature. A doubt having been expressed of the entire length of the dress being coöval with the height of the human form within it, a foot was protruded from beneath the garment of the giantess, resting on the floor, obviously for the purpose of removing all doubts as to the real height of the materialized spirit, which nevertheless may have been a mere elongation, by spirit-power, of a human form of ordinary height, as I have seen done in several instances.

A stout-built boy, clothed in sailor garb, came out of the cabinet at several séances and engaged in dancing and other antics. It was said he was lost at sea off Cape Horn.

It is customary for the spirit-guide to make his appearance before the close of each séance and address the audience in a clear, strong voice. This spirit is some six or more inches taller than the medium, and athletic in person. He purports to have been a Mr. Shaddock, an engineer on a Vermont railroad, who was killed by accident whilst attending to his duties at or near Montpelier. Some ladies of Mr. Gordon's acquaintance had decorated with evergreens and other appropriate adornments his circle-room for the Monday evening séance following the late anniversary of the advent of Modern Spiritualism. The heavenly visitants seemed to enter into the spirit of the celebration, and came in great force and power on the occasion. Instead of coming clothed in beautiful fine white muslin and lace, as my wife and daughters usually do at séances, on this evening they wore heavy, tinted brocade silk dresses of exceeding richness. Of the many spirits that manifested, no two, whether male or female, seemed to be clothed alike—the texture, quality and color of their garments being all more or less diverse. A thoroughly accomplished gentleman, apparently one of the bygone semi-medieval noblesse

of France, came (as I had seen him at Gordon's before) clothed in rich scarlet silk velvet, trimmed throughout with yellow lined lace, his coat, vest and breeches being of the cut and style we see represented in pictures of the earlier masters. What purported to be a Hindu princess materialized in full form and passed gracefully around to each and all of the company. Her hands and face were very delicate in texture, but of a dark, tawny complexion. Her robe was more magnificent than any other that was exhibited. Most of the spirits had permitted us to feel of their costumes, but this particular spirit would allow none to touch her dress, though she permitted all to inspect it closely. She wore a long, heavy shawl, resembling, to all appearance, those that are manufactured in Cashmere for Eastern princesses alone, and which, it is said, never find their way abroad until after they have done service in some royal household. I have seen several at Stewart's, in New York, that were said to be of this order, which were held at the price of five thousand dollars and more each.

I am confident that the average receipts of Mr. Gordon from all his spirit seances while I remained in the city did not average more than from six to eight dollars per week. If there were ever any visitors at his seances who believed that out of this pittance the medium could pay rent of house, maintain and clothe himself, and in addition thereto live six or eight confederates by the year of all ages, sizes and complexions, from the infant, the little child, strapping, young maiden and aged man and woman, and, in addition, could afford to purchase a wardrobe as varied and expensive as that of a first-class troupe of performers at a theatre, and keep it ever neat and clean, obtain entrance and exit for all his wicked confederates on two nights of every week without detection in a single instance, and stow them, with all their resplendent and unrumpled costumes, safely away in a cabinet not greatly larger than a fashionable lady's Saratoga trunk, and then keep the breathing mass of infants, children, *glimpses* and all contented and quiet until called for to perform their wonderful parts in the "fraud"—if any man, woman or child, I say, can believe this, the medium, I am sure, may safely conclude that such person is too credulous on the *wrong* side of belief to entitle him to an entrance into any well-conducted materializing seance, much less to enter and poison with his perverted breath the sacred precincts of what was once called "The Ark of the Lord," viz., a spirit cabinet. Why, if Henry C. Gordon could go into a theatre and perform through his own contrivances but a part of the wonders I have witnessed at his seances (and confess they were not spiritual), he might readily make himself a millionaire in six months! If, then, the manifestations are not genuine, but the result of his own and his confederates' ingenious contrivances, what folly to content himself with the pittance of six or eight dollars a week in the maintenance of a lie and the prosecution of a wicked and blasphemous fraud, when, by simply avowing the truth, he could honestly make as many thousands in a week as he now does single dollars.

I can say with truth that no language of mine can convey an idea of the glorious manifestations of spirit-power that I witnessed at this and some other seances at Henry C. Gordon's. And yet there are probably hundreds of professing Spiritualists whose eyes kindle with wrath and malignity at the bare mention of the name of that despised and hated, humble, oppressed instrument of the angels. I confess that I was myself a good deal shaken in my belief of Gordon's full reliability as a materializing medium when I read accounts in the public journals of his alleged exposure some years ago in New York. During my present visit in Philadelphia I have sought and obtained from Mr. Gordon's own lips a detailed narrative of his side of the alleged exposure in New York, and have also heard that of his spirit-guides of the same affair, given verbally to me whilst the medium was in a trance for nearly two hours. The two accounts substantially agreed, and present a series of alleged facts and circumstances of a most thrilling and astounding character.

THOMAS R. HAZARD.

THE ADVANTAGES OF HOME CIRCLES.

To the Editor of the Banner of Light:

In the "Questions and Answers," printed in the *Banner of Light* of the 16th July, I am gratified to find the advice given to those who wish to investigate Spiritualism to inaugurate a series of private sittings in families. From an experience of more than a quarter of a century, I fully endorse the plan directed by the controlling spirit. Home circles are what I have advised in my books and Magazine, as well as in my lectures and intercourse with the people for many years. I have rarely if ever known those who have thus investigated Spiritualism to fail to have a medium developed among them, through whom their friends could communicate with them freely. I have been investigating this subject since 1853, from your city to Texas, and from the Gulf to the Lakes of the North, in most of the States of our Union; yet I would not give what I have realized at home for all the manifestations I have witnessed everywhere else.

Here we know there is no deception, no fraud, no possibility of collusion. Here we realize what Jacob meant when he said, after seeing the ascending and descending of the spirits, that it was "the gate of heaven." I regard such communion as the vitality of our glorious, heaven-born philosophy. It is to the true Spiritualist what the family altar has been to the churches, only far more interesting and soul-comforting than anything I ever enjoyed during the two-score years I was connected with the Church. I have a beloved wife with whom I lived happily for about twenty-five years, who affords me much comfort by her communications, and twelve children who often do the same around our family "Bethel."

By way of encouraging others to go and do likewise, and thus commune with loved ones on the other side the veil which separates us, I will give a few extracts from communications recently received from them:

"SAMUEL—I have come to comply with my promise, and considering the hot night and the fatigued condition of Ellen, will give what I can in one communication intended for you and all. The interest you feel in us, as those of your family who have only preceded you to a happy place of abode, is intense, and never fails to gratify the longing desires of your hearts. It serves as a balm to heal the ruptures which may be made. The knowledge of this fact of our cognizance and presence inspires you to noble and kind deeds and words, and a perfect course of living, being fully aware, as you are, that not only does an ever-present eye behold your outgoings and your incomings, but that angel friends behold you from their abodes of purity and love, endeavoring to make you feel the same way. I often observe the reckless course some on earth are pursuing, and can easily and readily feel the advantage and benefit derived from a

belief in the communion of spirit-friends with their earth loved ones. We regret—oh yes, how much! that all persons do not enjoy the all-important and comforting truth. How much I regret that the world at large does not avow it. But perhaps the change is coming fast enough. We must be patient with the stubborn hearts who are dull of comprehension, and whose prejudices are unfounded, and arise only from ignorance. When we see minds of an investigating turn we call them advocates, and know they will soon become convinced of the truth of spirit intercourse. MORTIMER.

"OUR DEAR PAPA—We come as a band of children. We said to us that she came last, and that our coming would so much gladden your heart. We feel, oh such loving tender affection for our dear earthly parents, and though some of us have been away from your earthly view so long that you might readily conclude that separation would conquer that affection; but instead we have realized that the love of childhood has increased with the years which have passed and are unnumbered with us, but are so many years with you. You remember, dear papa, as your first-born, and your little children; and your feelings are associated with the little pranks and enjoyments of very youthful days; but could you now be with us you would behold a scene of a very different character. Maturity of riper years, and the acquired knowledge pertaining to the spiritual and heavenly sphere, give us the advantage of those who have been corrupted by the contaminating influences of a sinful world; and though we visit you in your waking hours, and those too of sweet repose, in keeping vigils, we only imbibe from you that which is purifying and beneficial to us.

A great change has come over mankind within the period of ten years, but such is the magnitude of what is intended by God that mankind should be, I fear the time is very far distant when men will acknowledge the ways and means brought into requisition for their redemption. We are one united family, and yet according to our degrees of development we are not always together. Different dispositions desire and find some pursuit congenial with them. For we know it is difficult for you to understand our true situation; but just in proportion to our improvement we are here to-night. This is a very appropriate time to meet with you. Sister Ella and brother Johnny both intend to write through this medium soon, so they gave way to us to-night. Now, papa, we love you, and want to see you engaged in useful pursuits. We are your loving children, ALLEN, BETTIE, SAMMIE."

The Bible is silent as to the growth of children in the spirit-world. It has been left to Spiritualism to reveal and demonstrate that our children grow up to maturity with far greater facilities for moral and intellectual development than they would have had here. What a consolation to bereaved parents to know their loved babes taken from them are cared for by spirit-mothers, who will do more than earthly mothers could for them, had they remained upon earth. We have had ocular demonstration of the fact that children grow up to maturity after they pass to spirit-life. Though their natural eyes may have never seen the light of this world, their spirit-eyes have beheld the glories of the better land. This knowledge, with many other things, shows the fallacy of the old theological dogma of resurrection, as taught by the Churches.

The Church of the future will, I believe, give a reasonable religion, remodeling every dogma, from the serpent allegory of the fall to the eternal punishment of the lost. Spiritualism is the only system of which I have any knowledge that does fully justify the ways of God to man, and reveals to us one universal Father, "whose tender mercies are over all his works," and one common brotherhood of humanity, and that to do good here is the only religion that will make us happy in the spirit-world.

Memphis, July 19th, 1881. SAM'L. WATSON.

Written for the Banner of Light.

SPIRIT COMMUNION.

BY M. S. LIZZIE EWER.

I have asked of some grand spirit,
Soaring in Its Upper Sphere,
That its radiance be given
To us mortals gathered here.

Not in vain the gracious promise,
"Ask, and it shall be given,"
Still we find it only measured
By its own immensity.

While our eyes are looking upward
For the fullness of the light,
Lo! the veil is rent asunder,
And we walk no more in night.

Yes, it permeates this dwelling,
Sinks into our secret souls;
While the finer sense of spirit
Earthly element controls.

For the sweet refrain we listen,
For the higher harmony;
And we in the fleecy garment
Touch the robe of purity.

Look we on the blest immortals,
As they hover o'er us here—
Ours is now a gladder vision
Than was that of ancient seer.

For upon the distant hill-tops
Of the time that is to be,
Beams afar the blessed beacon
Light of our eternity!

They who now have solved the problem
Mystic in its mightiness,
Who are now emancipated
From all fleshly weariness,

Come to us with glad returning;
And the prophecies of old
Have for us a grand fulfillment,
Meanings hitherto untold.

Verifications of Spirit-Messages.

SAMUEL SHAW.

To the Editor of the Banner of Light:

The *Banner of Light* of July 16th, contains a message from SAMUEL SHAW, of Palmyra, Me. He was my uncle, and I fully recognize the communication as coming from him, for it is simply perfect in its individuality. His age, business, and surroundings are all correct. As well as I knew him, I could not have told the story better. He being a prominent man in his section of country, the communication will set many to thinking about the new philosophy of spirit-life.

Thanking you, as well as the medium through whom the communication comes, I subscribe myself,
Yours most respectfully,
97 State street, Boston. R. W. SHAW.

WILLIAM JENNINGS.

To the Editor of the Banner of Light:

I wish to say that the message in your issue of July 9th, from WILLIAM JENNINGS, is strictly correct in all he says regarding his age, place of residence and nature of disease which caused the change called death. We were intimately related for the last thirty years. He was a connection of mine by marriage.

Very respectfully yours,
J. W. EDMESTER.
Fort Point House, Stockton, Cal.,
July 13th, 1881.

AMIGAIL CUSHING.

To the Editor of the Banner of Light:

In the *Banner of Light* published July 24, is a communication from AMIGAIL CUSHING of South Hingham, which I identify as from my aunt. She speaks of coming back several times at different places, which is correct, as she has communicated to me through various mediums, both in and out of this State. She also says she

is strong, physically and mentally; her disease was more of the mental, and extended over a long period of years. There are other points that convince me it is from her. The whole message I consider perfect; cannot find an error in it, and I heartily thank her for giving it; she well knows I am always glad to hear from her either in public or private. I would also extend my thanks to the willing instrument through whom the message was given. That you may long be spared to carry on the noble work you are engaged in, still fulfilling the folds of your noble *Banner* to the whole world, is the earnest wish of
MRS. E. C. KELLEY.
1902 Washington street, Boston, Mass.

Original Essays.

FREE AGENCY OF MEDIUMS.

To the Editor of the Banner of Light:

"That the future capabilities of every important human instrument for good are distinctly foreseen by certain advanced intelligences, and that such individuals are carefully guarded and guided, I am well convinced, not only from the assurance of my invisible instructors, but also from independent conclusions. Whatever free moral agency may be to others, to them, excepting within exceedingly circumscribed limits, it hardly exists. They are instruments for the accomplishment of ends, and if those ends be important, interests, objects and individuals that are obstacles to their attainment are sacrificed, and even the temporal comfort and happiness of the instrument himself sometimes are subjected to the same fate. But in the latter event he is richly compensated in the next life for all his sufferings and disappointments in this."—*The Spirit-World*, by Crowell, page 100.

If the above be true, and my mind assents to its probable correctness, our mediums generally, and thousands of others not pronounced mediums, but efficient laborers in behalf of Spiritualism, may possess but little moral freedom, are mainly swayed by wills not their own, and therefore have but little moral responsibility. The temporal interests, comfort and happiness of such persons are deemed secondary to their usefulness as instruments for accomplishing the remote benevolent ends which wise supernals labor to accomplish through use of them. The controls may deem it needful to discipline their instruments through privations, disappointments, struggles; through surrounding them by circumstances, placing them in conditions, leading them into connections which diminish their esteem by mortals; which shall, through personal experience, bring them to deep consciousness of dependence upon spiritual forces, and cause them to clasp hands with higher powers when worldly possessions and popular favor cease to support them. Such discipline may be essential for effecting certain changes, unfoldments and spiritual growths within mortals which shall make them better instruments for performing well the special work which they were organized for and sent into this world to execute.

Experience and observation teach that the lives of mediums and other very impressive mortals are beset with more than an average share of sufferings, privations, destitutions, misrepresentations, scandals, and obloquies. Spiritualism does not offer wealth, nor worldly honor, nor a life of ease to those engaged in presenting it to mortals. It is given to us not by the god mammon, but by the God who is a spirit; is designed to nourish man's growth in high and pure spirituality; not to feed his desire to accumulate and selfishly hoard material riches; not to aid him in the acquisition of them further than they are needful to keep the body vigorous, comfortable and moderately comely, as a house for the spirit to live in and put forth its efforts for spiritual unfoldment and beneficence. Suffering is disciplinary, and spirit-controls extensively cause their instruments to undergo it, as a refining, purifying, and elevating process—painful now, but having promise of rich compensation hereafter.

My friend, L. A. H., a firm and intelligent Spiritualist, passed out from his mortal form some ten or twelve years ago. While here, he and I made moderate investments under the approval, as we supposed, if not by the advice of spirit-friends; we lost the whole. A year or two after his ascension, I asked him whether spirit-friends who have our best welfare in view ever encourage us to make financial operations which they foresee will end in loss. He replied, "I must say that I think they sometimes do."

A trance medium in my presence once described herself as soaring high and moving broadly in celestial realms; and then said: "I see now how a failure in the outer helps me to use earth's conditions as a footstool merely, upon which I place my feet and spring to grander heights of real achievement and individual power; for while success in the outer here gives us power, that kind of power chains us within the limits of its own realm of success."

Worldly power—power based on wealth, position in society, respectability, and the possessions most generally and devotedly sought for—chains its possessor's influence, mostly within the realm of worldliness, and holds him back from devoted pursuit and extensive acquisition of spiritual unfoldment and strength. Only a few who possess and have the care of much wealth are willing to be used as mediums, or can be very pliant as such; and not many, though there be some, who can live comfortably without pecuniary compensation for services, are ready to make mediumistic labors their leading occupation. Rarely, excepting where "failure in the outer helps one to use earth-conditions as a footstool" on which to stand and grasp the spiritual over-arching material, and to obtain support thereby, can mortals be brought to brave the trappings, sneers and obloquy of a world ignorant of the heavenly source and benign aims of Spiritualism, and become submissive and continuous collaborators with spirits in efforts to illumine and bless this benighted world. In whomsoever mediumistic germs are abundant, poverty will contribute to their expansion and growth more generally than wealth or competence. The poor and lowly are now, as in other ages, the most numerous and efficient dispensers of heavenly light and truth. When disciplined and developed, they need and deserve comfortable food, raiment, shelter and much seclusion from interruption and noise. To that much all deserving ones have fair claims, and should be helped; mainly, in most cases, through compensation for the services they render. Generally they are not fairly paid.

The restricting limits of their personal agency in the course of life they manifest, in the acts they seem to perform, and in many utterances heard from their lips, should never be lost sight of by those who judge mediums and the highly mediumistic. Much which they seemingly say and do is put forth through their material forms by the volition of other intelligence than their own, and for which, in the sight of heaven, they are not responsible. Judged by this world's usual standards, great injustice may be done to many of them. Their claims to be

dent with in the broadest possible charity are very strong indeed, for the chances are great that many acts you may censure them for were performed by other actors using their external forms: in all such cases the censure falls upon innocent ones. When, oh when, will Spiritualists learn to use the knowledge they have gained, and are gaining, that genuine mediums are, on many occasions, *only mediums*, not speakers, not writers, not actors, but solely instruments used by others, which others are the only ones to be either praised or blamed?

ALLEN PUTNAM.

THE CHANGES THAT ARE IMMINENT.

To the Editor of the Banner of Light:

It may be deemed proper at this time to notice the signs of the times, as doubtless many persons can bear testimony to the fact that for a few years past those who have enjoyed audiences with celestial visitants—who have indulged in prophecies for the year 1881—have been told that it would be marked by general disturbances in the atmosphere, political and religious conditions of this mundane sphere. It is true that the present year has been thus marked by extraordinary convulsions in the atmosphere: storms, typhoons, earthquakes, etc.

In the political, all Europe is slumbering over a volcano. Turkey, with the Mohammedan as its religion, is sick and tottering to its grave. One of the oldest and most powerful of Empires, Russia, combining with its State rule the religion of the Greek Church, has about run its course in the career of tyranny and despotism. England, long a powerful Empire, the sun never setting over its possessions, united with the Protestant religion in State, is being racked from centre to circumference by internal discontent and discord. The German Empire is not in a much better condition. In all the above Empires it is the few governing the many, eating up their substance like so many deadly vampires. Spain and Italy, united each with the Roman Church in State, have long since been passing the decaying process. The great mass of the people have been kept in ignorance and superstition, and are in a degraded condition, under the combined action of Church and State. Ireland is not only oppressed by the civil policy of England, but her people are impoverished by an ecclesiastical despotism, as in Spain and Italy. They have, in the language of John Bright, too many fast days, taking their time from labor: too many Peter Pence and contribution to support an idle, unproductive priesthood.

In the past centuries vast empires and whole races of people have disappeared from the face of the earth, and the same state of facts will again exist. We are taught by the Spiritual Philosophy that the denizens of the higher life are still alive and active in all that concerns humanity; that all their movements concerning mundane matters are to better the condition of the human family. The spiritual is the world of causes; ours the world of effect. The law of compensation is embedded in Nature, is inflexible in its operation in both the supra and mundane spheres, and will ever work a solution founded in right and justice.

In the general upheavals to take place in the political and religious conditions of mankind, the well-informed Spiritualist possesses much to arm and nerve him in the forthcoming conflict of opinions and the vast changes that must inevitably ensue, for he must know and feel he is in good and powerful hands.

That great changes are soon to take place in the political and religious phases of earth is as certain as that the sun will shine. It is a matter of small concern to Spiritualists how or in what manner the changes come—they will be right—for change is written on all things here below.

To-day, the American Hemisphere stands out bold and free, an asylum for the oppressed of every nation. Never before has there been such a tide of emigration as is now pouring in on our shores, fleeing from the despotisms of the old tottering empires of Europe.

In connection with what is said above, it may be applicable to the question to refer to the Christian system of religion, for the reason that it is inseparably connected with the political in all the governments we have mentioned, in which vast changes must ensue in the near future.

It is wholly unnecessary and unprofitable for Spiritualists to wrangle over the question about a "mythical Jesus, or Christian Spiritualism." Their plain duty is to cultivate a spirit of concord and harmony, and stand ready to be guided in whatever way the angel-world shall direct. It may be possible that the whole Christian system will be changed; but we all understand the power of religious teaching to be overcome in a transition state from error to truth.

It is believed by many learned scholars that the duration of this world is divided into cycles, the end of each cycle producing vast changes, and that we are now very near the end of the Christian cycle; that is, when the day of creeds, dogmas, and priestly rule will be done away with; and the whole body of Christians be forced to acknowledge the truth of the spiritual phenomena and spirit-intercourse. Such an admission would embrace the Spiritual Philosophy in toto. Christianity would thus be brought back to its primitive days, and to the principles of the Master, who, in all humility and gentleness, taught the people not to believe the precepts he enunciated unless he gave them evidence of his divine authority to teach, by working signs and wonders; or in other words, the phenomena similar to that of our own day, declaring that even greater things should follow all who believed in him and his works.

All the wonderful disturbances in the affairs of this world have had their origin in the spirit-world. Spirit is the power moving upon Matter, and the puny arm of man cannot impede its march.

Spiritualists should not only live in harmony, but should elevate themselves to a high plane of moral action—for the general change to take place on earth is to make it more heaven-like. The purest and highest spirit-forces in heaven govern on earth, as well as those of an intermediate grade. Truth, virtue and justice should be the motto of all true Spiritualists.

In the general upheavals to take place, Spiritualists are prepared by progression and liberalization in advance, to act as the missionaries to receive and dispense the grand truths as they become unfolded to mortals. Spiritualism has no war with Science, but ever welcomes it as its hand-maiden in the grand work of redeeming the human race from the long continued thralldom of political and ecclesiastical despotism. It is to the religion of Spiritualism, however, that we must look for the true elevation of the human race. A religion based upon charity and good-will to man, rational and intelligent in the fact and knowledge of immortal

life, and in the close proximity and controlling power of the angelic hosts. Then, as prophesied of old, we shall have a new heaven and a new earth.

J. EDWARDS.

THE BENEFITS ARISING FROM KNOWLEDGE OF MODERN SPIRITUALISM.

To the Editor of the Banner of Light:

The last resort of the creedist, when forced back by the overwhelming facts of Spiritualism, is under cover of the question: "Well, supposing it is true, what good does it do?" And although this question has been answered over and over again, we shall be called upon to meet it for a long time to come. The people who resort to this defense are of two classes: The superficial class, who do not carefully study cause and effect; and those who are bigotedly wedded to their old idols, and determined to cling to them at all hazards.

This question always comes from the Christian whose teachers are always seeking to deter men from evil doing, by earnestly impressing upon their minds the idea that an intelligent, invisible power is constantly watching their every thought and action. "Thou God seest me!" are their watchwords. The idea is a good one, and is founded in truth. But as these Christian teachers can give no tangible proof of their assertion, it finally becomes, to a large extent a dead letter in the minds of most men. But if Spiritualism be true, then we can demonstrate to a certainty that invisible intelligences who can read our thoughts and see our actions are constantly with us. And if all the young men and young women of our land could be convinced by their sight, feeling and hearing that angel loved ones were constantly with them, would it not be a mighty power, which we do not now have, to deter from wrong doing? And if Spiritualism be true, then this estimable good can be accomplished. Conditions can be arranged in every neighborhood whereby all can have the glorious privilege of seeing, hearing and feeling the presence of fond and loving parents, children and friends who have passed over death's river, and the convincing demonstration that our loved ones "over there" are, some of them, constantly with us to note our every action. Would not such knowledge accomplish infinitely more in deterring mankind from evil-doing than can ever be done by trying to produce *faith*, without the least particle of definite evidence? And the man who visited Mrs. Simpson, and was immediately told by her that one of her spirit-guides said "he saw you count out that money before you came here to see if I could tell how much you had in your pocket," was more thoroughly convinced of the truthfulness of the idea "Thou God seest me," by that fact than by all the faith-teaching of his previous life.

This, then, is one of the great benefits of Spiritualism: it substitutes knowledge for faith, in the idea that we are surrounded by a "cloud of witnesses," with all the mighty benefits arising to mankind from such knowledge.

When Prof. Morse succeeded in arranging conditions so that he could get tiny raps on a telegraphic instrument, many people were ready to exclaim, "Well, supposing he can, what good does it do?" But the wisdom of deeper thinkers led them to see in these tiny raps a possibility of instant communion with friends and loved ones, even though separated by oceans. And so the tiny raps of Spiritualism furnish those who desire them the means of holding communion with friends and loved ones, even though the river of death intervene. But more than this: it combines with the telegraph the lightning express, so that our loved ones can even come back to us and show us their old familiar faces, and let us hear their well-known tones of voice.

If there be no good in all this, what is the good of living anyway?

And when I hear a person say he don't take any interest in the subject of Spiritualism I pity him, and say to myself, "You poor thing, is it possible that all the fountains of your heart have dried up, so that you no more care to see and hear your friends who have left you, not only 'out of sight, out of mind,' but out of sight beyond all interest in their welfare of what they are doing and what their surroundings are?" But I cannot believe that there are many such people. The great happiness of life consists in fellowship with those of a congenial nature. And the idea that we lose all interest in these friends as soon as they are out of sight is beyond my comprehension. Spiritualism enables us to arrange a line and batteries whereby constant communication can be had with those dear ones gone to the spirit-world. It is no longer a "bourne from which no traveler returns," but a line of communication is established whereby we can see and talk with the inhabitants, and also find out about the country, the ways of the people, the laws which govern them, and the best methods to be taken by us while here to insure us a goodly inheritance there.

Since our more perfect and frequent communication with the interior of Africa during the past twenty years, we have been able to correct many erroneous ideas regarding its people, products and internal condition. And so through Spiritualism we shall all be able to correct many erroneous ideas that we now have, owing to the imperfect means of communication in past ages, of all which pertains to that world to which we are going. And to me this is the greatest good of Modern Spiritualism. It enables us to correct our charts, and thus gain the harbor of Perfect Happiness which we are all seeking "in the bosom of God" much sooner. Returning friends from "over there" report that the old sailing charts are very defective, and following the course laid down in them does not lead to the desired haven, and that they have had to beat about a long time on the other shore before they found the desired harbor. But the revised chart marked out by these returning voyagers agree in all essential particulars, so that by following it one will save himself much trouble on the other side in finding his desired port.

To those who have not quite reached the last ditch, but are asking if Spiritualism is true, I would say, Look up the facts in the case with a careful earnestness to get at the truth, and you cannot remain long in doubt. D. E. SMITH.

Community, N. Y.

OBITUARY REMARKS ON A WEALTHY DECEDENT (WITH COMMENTS).

In Two Parts—Part One.

Exact in all the relations of life was he—
[His hat and boots were just what they ought to be.]
He never was known to neglect the means of grace—
[He paid for his pew, and always sat in his place.]
Among the safest and best of our business men—
[Whatever he bought for five cents he sold for ten.]
His thoughts and hopes were not for a day, but all time—
[No man knew better the use and worth of a dime.]
His intellect easily showed the breadth of its range—
[He never once was deceived in making change.]
A bright example he set before every one—
[Who knows of any good deed he has ever done?]
—[New York Sun.]

gratuitously. When they exceed this number, twenty cents for each additional line is required, payable in advance. Ten words to a line.]

An exchange says: "Write your name in kindness, love and mercy on the hearts of those with whom you come in contact, and you will never be forgotten." True enough; but when hungry, better carry a square meal to a man's stomach, and he will remember you a great deal longer.—*Ex.*

BRIEF PARAGRAPHS.

MODERN HYBRIDS.

It is an amusing saying that an ass is always braying. But Lord Byron has it that "This world is a bundle of hay, And all are asses who pull it." Each lugs in a different way, But the greatest of all is John Bull.

This is a little hard on "John." Byron must have been slandered, and consequently vexed, when he wrote so sweepingly, as there are just as great asses in America and elsewhere as in England—hence "John" isn't the "greatest." But the "greatest" of this class of hybrids we are aware of is connected with the public press. Like Nebuchadnezzar of old, He'll kick himself out—will this sort of ass—And, when badly founded, be turned out to grass!

The army worm has made its appearance in various sections of the West, say the daily papers. These "army worms" are cereal speculators. That's it.

They are having intensely hot weather in Europe.

"Mankind suffer alike, but some can conceal their troubles better than others." Even so; but the man who has a hold under his arm has the advantage over one who has one on his chin.

"Yellow Jack" is on a rampage in Cuba.

The steamer Faraday has landed the shore end of the new Atlantic cable near Land's End, England. A very appropriate place to land its end.

We call the attention of our readers to the prospectus of the *Banner of Light* to be found in another column. This is the oldest and most able exponent of the Spiritual Philosophy in the world. Let all subscribe for it—*the Banner of Light*, N. Y.

The remains of William Penn will remain in England.

A French surgeon, it is said, mitigates pain by administering a series of wave sounds to the affected part by means of a tuning-fork and a sounding-board. Neuralgia is cured speedily. The vibration is kept up by an electro-magnet. Neuralgia is also cured by the laying on of hands by magnetic healers. Many cures have been effected by this method, yet the regular M. D.'s want a law enacted to prevent cures being made outside of their questionable practice.

Cleanliness, honest labor, regular diet, abundance of sleep and mental cheerfulness are the best health promoters we know of.

The first condition of human goodness is something to love; the second is something to reverence—*George Eliot*.

Mrs. Chapin, widow of Rev. Dr. E. H. Chapin, died at Pigeon Cove, Mass., suddenly, of apoplexy, July 19th.

TRUE PHILOSOPHY.

We like the men of the "Concord School," For while they're talking they all keep cool!

The Boston Police are to wear helmets of the same style as those worn by the privates of the United States Army. A pleasing feature of our republic has been the absence of all public exhibition of uniformed men patrolling its streets, so noticeable in European cities, but we are rapidly putting on foreign airs and ways and aping monarchial customs.

During the last sixteen years the people of the United States have paid on the public debt and interest \$2,323,092,395. At the close of the war the annual public debt was \$1,210,000,000, and European publicists look in amazement at the wonderful financial resources of this country.

On the inner walls of a temple in India is inscribed this sentence: "Injure not an animal, for a portion of the Infinite hath passed into it."

The Postal Telegraph Company, recently incorporated by the State of New York, with a capital of \$21,000,000, will soon furnish telegraph facilities by new methods at a very low rate.

A person overheard two countrymen who were observing a man in the field collecting insects, say one to another, "What's that fellow doing, John?" "Why, he's a naturalist." "What's that?" "Why, one who catches gnats, to be sure."

A dog in Fulton, N. Y., understands the meaning of a fire-bell. He has also been the discoverer of two fires, and the means of saving considerable property.

It is the universal opinion of all philosophers that God is never angry and never does harm.—*Cicero*.

The human race is accustomed to plume itself much and grandly on its superiority, when reflecting on the orders of life beneath it; but in the matter of physical strength the human biped has but little to boast in comparison, since science records that if a man of 160 pounds weight were as strong in proportion to his weight as a beetle, he would be able to move one hundred tons.

The Christian world, just now, is like a ship that is tacking; it has lost the wind on one side, and not quite got it on the other.—*Harriet Beecher Stowe*.

A young lady to an Orthodox old lady: "I declare, you are a dreadful fanatic, Mrs. McClizen. I do believe you think that no one but you and your minister will be saved." "Old lady," "Aweel, my dear, all whither hae my doots about the meelster!"

"Be noble! and the nobleness that lies In other men, sleeping, but never dead, Will rise in majesty to meet thee own; Then with that sea of gleam in many eyes, And thou wilt pure light around thy path be shed, And thou wilt never more be sad and lone."—*Lovell*.

The everlasting longing for something we have not, ought to satisfy us that there are great things in store for us.

The world would be more happy, and the mass of people in it just as wise, if they would whistle more and argue less.

The Magazines.

The Midsummer number of SCHINER'S MONTHLY (August), received from Williams & Co., 283 Washington street, who have it for sale, contains a fine descriptive article by Susan Coolidge, "The Isle of Peace," that being the signification of *Aquidneck*, the name given by the Indians to the island on the seaward extremity of which is the town of Newport. Numerous engravings illustrate the text, among which are views of the home of Ida Lewis. "The Daughter of Henry Sage Rittenhouse" is a charming sea-side sketch, Part I. being given in this number. "By the Sea in Normandy," by Mary G. Loring, carries its readers into some very old and quaint places, the many illustrations accompanying the article intensifying the realistic feeling following its perusal. J. G. Holland gives a fine poem, "To My Dog Blanco," depicting the love and faithfulness of his "dear, dumb friend." "See Yachting on the Hudson," by C. H. Farnham, and other poems of interest from the newness of its subject. Of the remaining articles, all of which are of marked excellence, are "The Village Convict," a story of much force and feeling; "A Little World," by A. C. Redwood; a continuation of Mr. Schuyler's "Peter the Great"; "Poetry in America," by E. O. Stedman; "Queen Titania," a story in three parts; a conclusion of "A Rainy Day with Uncle Remus"; several beautiful poems and the usual compend of "Topics of the Time"; "The World's Work," showing the progress of mechanical art, and amusing paragraphs under the general title of "Brio-à-Brao."

WIDE AWAKE, for August, D. Lothrop & Co., publishers, 30 Franklin street, Boston, abounds with baseball and racing stories, and water adventures, all spiritedly illustrated, for the boys; a choice romance and other pleasing attractions for the girls; the daintiest of charming sketches for "little bits of children," and many most excellent poems for all, a "Bird Song," words and music by Louis C. Elson, closing the number. Four additional chapters of George MacDonald's "Warlock or Glenwarlock" are given in a supplement.

"ST. NICHOLAS" for August, The Century Co., New York, publishers, is received from A. Williams & Co., corner of School and Washington streets, who have it for sale. The most pleasing feature of this number to many will be "Flat-boating for Boys," with diagrams and directions how to build floating camps,

catamaran row-boats, and "Crusoe-rafts." There are seven short stories that are full of interest, and the two serials, "Phaeton Rogers" and "Sallillo Boys," lose no vivacity of description as they progress. Two poems are given by the editor; and another, "Proud Prince Cham," by Eva I. Ogden, is illustrated in a novel and quaint style. Dr. Oswald continues his story of travel and exciting adventure in Brazil, and, altogether, this issue of "St. Nich." is one of the best.

THE NURSERY for August, (Nursery Publishing Company, 36 Bromfield street, Boston), overflows with stories, poems, rhymes and merry jingles, for the youngest of every family, closing its budget of good things with a song and music, "See Saw," that will set all the household humming. Of stories it gives, "The Young Fisherman," "More About Zip Con," "Sally and her Goats," "A Cat Story," and "Gee Before Beddy." "A Turtle Show" is a nice sketch of "five little turtles all in a row," and "Two Little Maidens," a rhyme that every child who is so fortunate as to get this attractive magazine will read with pleasure.

OUR LITTLE ONES (Russell Publishing Co., 149A Tremont street, Boston) opens its August number with a charming lullaby poem, "Sleepy Land," with a full page picture revealing what the dreamer beheld there. "The Baby Squirrel" is a touching sketch of the child's loss of a pet. Then we have "Old Enough," "How Do You Like It?" "Little Lost Willie," "Pussie, Pussie White-Foot," "The Tree Toad," "Going to See the Cows," and many other attractive articles in prose and verse, most exquisitely illustrated with engravings by the best artists.

MEDICAL THIRUNE for July (Nickles Publishing Company, 45 East 23d street, New York), contains an able plea in behalf of "Women as Practitioners of Medicine," by Orrin Davis, M. D.; "Parasitic Diseases," by H. A. Bolles, M. D.; "The Discovering and Applying of Law," by James M. Hole, M. D.; "Ritus Armonica," by D. E. Smith, M. D.; "Female Doctors," "Specifics for Small-Pox," by A. Wilder, and a report of the proceedings of the Twelfth Annual Meeting of the National Eclectic Medical Society, and of the Twenty-first Annual Meeting of the Massachusetts Eclectic Medical Society.

Foreign Items.

EXPERIENCE MEETINGS.—The London *Medium and Daybreak* suggests the establishment of meetings at which Spiritualists may state their individual experiences, in order somewhat as follows: Frame of mind before hearing of Spiritualism; in what form the subject first came to notice; steps that led to an acceptance of it; facts that firmly established a conviction of its truth; the general effect produced. It thinks such meetings in every neighborhood might be sustained at very little cost, prove deeply interesting and result in great good. The suggestion is worthy of consideration.

Mrs. Fletcher.—A lady who has recently seen Mrs. Fletcher in prison informs our London contemporary, *Light*, that though having suffered a good deal in health, she is now better, and in as good spirits as can possibly be expected.

WAS SHAKESPEARE A SPIRITUALIST?—A correspondent of the London *Medium and Daybreak*, having remarked that as Shakespeare alluded to the world of spirits as "That bourn from which no traveler returns," he could not have been a Spiritualist, the editor reminds him of the comment of a sailor who was present at a theatre when "Hamlet" was being played: "You lubber! where did the ghost of your father come from?" "The ghost" there, and in other of Shakespeare's plays, indicates very plainly that Shakespeare believed that spirits had the ability to return, and that communication between the inhabitants of the seen and unseen worlds was possible.

MATERIALIZATION.—The phenomena produced at the materializing séances of Mr. George Spriggs at Melbourne, Australia, have increased in force and extent. One of the clearest recognitions, says the *Banner of Light*, was made on the 3d of May, when the form of a lady who had passed away only seven days previously was distinctly recognized by a member of the circle before she had given any indication as to who she was. The spirit was much affected at again meeting her friends in the body.

IN MEMORIAM JOHN TYRMAN.—A movement is being made toward the erection of a substantial stone in Melbourne bearing a suitable inscription commemorative of the life and services of John Tyrman; and subscriptions are being received for that purpose.

"AND THESE THINGS SHALL FOLLOW."—Mr. Miller Stephen continues to exercise his gift of healing free of cost to the poor. In six days he treated 230 patients at Sydney, N. S. W. Many blind persons have received their sight through his efforts.

PROGRESS IN SYDNEY, N. S. W.—Robert White, the secularist lecturer of Sydney, speaks very highly of the addresses of Mr. Charles Bright, the Spiritualist, in that city, remarking that "his lectures are more numerous attended than ever, and the longer he stays the more popular he becomes." He also mentions that the Children's Progressive Lyceum there is in a prosperous condition, the interest in its exercises, by both children and adults, never for a moment diminishing.

IN CALCUTTA, INDIA, at the weekly meetings of the Association for the Investigation of Spiritual Phenomena, native mediums are entranced and messages received, the circles being conducted similar to those of the *Banner of Light*. J. G. Megouns is President of the Association, and Penny Chand Mittra is Vice-President.

Movements of Lecturers and Mediums.

(Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.)

A. S. Hayward, magnetic physician, anticipates visiting Ousek Bay, Cottage City, Lake Pleasant and Saratoga Springs, and if desired, will attend a few patients, by letter or left at each respective post-office; also will continue healing at a distance, as per advertisement on 7th page.

Mattie and Moses Hull speak, sing and improvise poems in Euclid Grove, Cleveland, Ohio, on Sunday, July 31st.

Dr. Juliet H. Severance speaks at the great Bismarck Camp-Meeting (Kan.) during the week on the "Industrial Problem," and on Sunday, Aug. 7th, on "Spiritualism."

Mrs. Nettie M. P. Fox will continue to speak half the time in Ottumwa and the other half in Newton, Iowa. Societies have been organized in both places, and are said to be prosperous, with good congregations on Sundays.

Mrs. Laura Kendrick can be addressed at 8 Davis street, Boston.

The well-known Healer, Dr. Dumont C. Dake, is at the Continental Hotel, Saratoga, for a limited season.

Mr. M. F. Hammond, of Worcester, Mass., clairvoyant and magnetic physician, and who has for several years been used as an unconscious trance-speaker, is ready to answer calls for lectures. Address, 22 Pleasant street.

Samuel Watson is to lecture in St. Louis, Mo., Sunday, August 7th. Thence he is to go to Denver, Colorado, lecturing in that city August 14th and 21st. August 25th he will attend the Kansas State Convention at Ottumwa, Kansas, and on the 1st of September will be present at the Minnesota State Convention at Minneapolis, Minn.

In a letter dated St. Louis, Mo., July 10th, A. A. Hamilton speaks in very favorable terms of the good work Frank T. Ripley has been doing in that place for several weeks past. As a test medium he thinks him clear and reliable.

W. L. Jack, M. D., of Haverhill, Mass., the magnetic healer and spiritual medium, will be at Lake Pleasant Camp-Meeting, at his cottage, "Ivy Dell," where he would be pleased to meet his friends. Bro. Jack is a fine trance medium.

Dr. H. P. Fairfield will lecture for the Spiritual Society in Worcester, at St. George's Hall, Sunday, July 31st. He would like other engagements. Address P. O. box 275, Worcester, Mass.

Mr. J. Filton, of England, now in Boston, is ready to respond to calls to lecture. See his card in another column.

(From Rochester (N. Y.) Democrat and Chronicle, May 29, 1881.)

Recent Medical Literature.

The people of Rochester and vicinity have reason to congratulate themselves upon the fact of not being behind foreign countries in the matter of sanitarians and curative agents. In a work of great merit recently offered to the profession by Drs. Tronseau and Poiroux, European physicians of note, much stress is laid upon compressed air in the treatment of disease, and mention is made of ten prominent physicians who have treated patients by this means with astonishing results. There is also a long article in the same work on Oxygen treatment; but the conclusion is natural that oxygen is most naturally and efficiently administered by means of compressed air baths, and these are destined to grow in favor with the people, as there is much prejudice among some of the physicians of this country against sanitariums and everything outside of the so-called regular practice; but the cures at the Condensed Air Cure in this city are so prompt and permanent that some of our physicians are beginning to recognize it, and extend a friendly hand. The building is pleasantly located, and has every possible convenience for patient and attendant, an elevator and call-bells. We think any of our readers will feel paid for giving this institution a call at least.

Spiritualist Meetings in Boston.

Engle Hall.—Spiritualist Meetings are held at this hall, on Washington street, every Tuesday, at 8 o'clock, P. M. Dr. N. P. Smith, Inspirationalist, presides.

Pythian Hall, 176 Tremont street.—Meeting every Sunday evening at 8 o'clock. Dr. N. P. Smith, Inspirationalist, presides.

41 Penobscot street.—During the summer months there will be held every Tuesday, at quarter before 8 P. M., at this place, a Free Society and Religious Conference Meeting for the consideration of all subjects relating to the elevation of the race, to which all friends of humanity, without regard to sect or party, are invited.

EAGLE HALL, 616 WASHINGTON STREET.—Last Sunday, July 24th, the cool, clear air wooed a goodly multitude forth to attend the meetings in this hall. At each session the hall was filled to its utmost, and a true spirit of harmony prevailed. Dr. Lothrop (ex-Rev.) gave a stirring inspirational address, which was listened to with deep interest. Father Locke, the philanthropist, spoke in his usual eloquent and instructive manner, and sang one of those favorite songs, "We are Journeying On," of his own composing. Mrs. Litch gave a variety of excellent tests, which were received with much interest and sympathy. Mrs. Litch gave a variety of excellent tests, which were received with much interest and sympathy. Mrs. Litch gave a variety of excellent tests, which were received with much interest and sympathy.

THE SECULAR PRESS BUREAU, PROF. S. B. BRITTON, MANAGER. Present Address, 29 Broad street, Newark, N. J. This Bureau was established in 1879 by the Spirit-World for the purpose of furnishing replies to attacks made upon Spiritualism in the columns of the secular press, and answering objections that may therein appear to the reality of its phenomena and the philosophy of its teachings. Donations earnestly solicited, in order that PROF. BRITTON may be enabled to enlarge his sphere of action.

AMOUNTS PAID IN AND PLEDGED FOR 1881.	
CASH PAID.	
From Jan. 1st to June 30th, (six months).....	\$128.30
A. C. Smith, Rochester, N. Y.	2.00
M. E. Heath, Dalesville, Ct.	2.65
W. Dean Stuart, Rochester, N. Y.	5.00
S. H. Nichols, Brooklyn, N. Y.	5.00
Caroline Dodge, North N. Y.	4.00
Edw. S. Varney, Lowell, Mass.	3.40
CASH PLEDGED.	
Melville C. Smith, New York	25.00
Alfred G. Butler, 70 Broadway, New York	10.00
C. S. Butler, New York	2.50
E. J. Durant, Lebanon, N. H.	5.00
M. E. Conger, Chicago, Ill.	2.00
C. S. Butler, New York	2.00
B. F. Cole, Columbia, Cal.	3.00
G. W. Cotton, Portsmouth, O.	5.00
Charles H. Newton, New York	100.00
Henry J. Newton, New York	50.00
Charles Partridge, New York	50.00

It seems to us that if the friends of Spiritualism and they can be numbered by millions to-day—look that deep interest in the subject which they unquestionably should, they would hasten to contribute their full quota to the Editor-at-Large Bureau, in order to strengthen the hands of PROF. BRITTON in the noble work in which he is at present engaged. There is no other man in the whole world so competent, and we cannot afford to lose his services through lack of material means to sustain him.

To Foreign Subscribers.

The subscription price of the *Banner of Light* is \$5.00 per year, or \$1.75 per six months, sent to any foreign country embraced in the *Universal Postal Union*.

Woman's triumph! The discovery of Lydia E. Pinkham's Vegetable Compound.

"Another sole made happy," as the man said when he bought German Corn Remover, 25 cents. Druggists.

Spiritualist Meetings in Brooklyn.

The Spiritual Society Conference Meetings are held at the Hotel Hamilton, 100 Broadway, New York, at 8 o'clock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, the person in the audience will have liberty to speak pro or con, under the ten-minute rule. J. A. Garfield, Chairman.

The Eastern District Spiritual Fraternity meets at Latham's Hall, Ninth street, near Grand, every Sunday, at 8 P. M. Dr. M. J. Hole, President.

The Eastern District Spiritual Conference meets every Wednesday evening at 7 o'clock, at 734 Charles R. Miller, President; W. H. Coffin, Secretary.

NEW YORK.—Republican Hall, 55 West 33d street, at 8 P. M. Dr. Coffin will lecture, morning and evening, in this hall, till further notice.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

J. H. PITTSBURGH, Pa.—All the spirit-messages printed in the *Banner*, received through the mediumship of Miss Shelhamer, are spoken, and taken down by a reporter. We cannot decide about the "Valentine."

Annual Meeting. The Annual Meeting of the Spiritualists and Liberalists of Van Buren and adjoining counties will be held on the Fair Grounds at Lawrence, Michigan, on Saturday and Sunday, Aug. 6th and 7th, 1881, commencing at 3 o'clock P. M. on Saturday. Sunday morning session at 10:30, afternoon at 2 o'clock.

A. B. French, of Clyde, Ohio, and Mrs. Mary C. Gale, of Lansing, Mich., are engaged as speakers. The election of officers will take place on Sunday, and a special railroad train will run from Lawton at excursion rates. An admission fee of ten cents for each adult will be taken at the gate on Sunday. Dr. H. C. Smith, President.

E. L. WALKER, Secretary. Kalamazoo, Mich. Fair Park, Mich.

A Grand Spiritualistic Rally. In the form of a Grove Meeting, will be held in N. H. Geller's Grove, just southwest of the village of Fowler, Mich., on Sunday, Aug. 6th and 7th, 1881.

Dr. A. B. Spinnery, of Detroit, Mrs. S. Graves, of Grand Rapids, and others, will address the meeting each day, commencing at 8 o'clock, and the general public can be forwarded and all, let us reason together. Some of the best mediums of the State will be in attendance. Reduced rates have been secured for the general public. Rates for the night of the 6th and 7th, and railroad from Grand Rapids west and Owasco east, to Fowler, will be secured. Accommodations will be made for all. Dr. H. C. Smith, President.

Good music will be furnished throughout the meetings. By order of Com.

Grove Meeting. The regular Yearly Meeting and Jubilee of the Spiritualists of Portage Co., O., will be held on the first Sunday in August (Aug. 7), 1881, at Avon, Ohio, near Mantua Station. Good music will be furnished. Breakfast at noon. A general invitation is extended to all, and all will receive a hearty welcome. The good work goes bravely on.

J. M. KING, Secretary.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and subsequent insertions on the fifth page, and fifteen cents for every insertion on the seventh page.

Special Notices forty cents per line, *Minion*, each insertion. Business Cards thirty cents per line, *Agate*, each insertion. Editorial columns, large type, inserted matter, fifty cents per line. Payments in all cases in advance. No advertisements or cuts will not be inserted.

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

SPECIAL NOTICES.

Mrs. Sarah A. Damskin, Physician of the "New School," asks attention to her advertisement in another column.

Dr. F. L. H. Willis.

Dr. Willis may be addressed Glenora, Yates Co., N. Y., till further notice.

J. V. Mansfield, Test Medium, answers sealed letters, at 61 West 42d street, New York. Terms, \$3 a week, 3-cent stamps. REGISTER YOUR LETTERS.

R. W. FLINT answers sealed letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. J. E. L. 10w*

ADVERTISEMENTS.

THE PEOPLE'S CAMP-MEETING.

THE Spiritualists of New York, Pennsylvania and Ohio will hold their annual Camp-Meeting on the grounds of The *Cassadaga Lake Free Association*, on the Dutchess, Abington Valley and Philadelphia Railroad, at Cassadaga, Chautauque Co., N. Y., from Aug. 5 to Aug. 25, inclusive. List of speakers engaged: O. P. Kellogg, Aug. 5 to 8; Mrs. E. P. Hyatt, Aug. 10 to 12; Hon. Warren Chase, Aug. 12; Nellie J. T. Brigham, Aug. 12 to 13; Frank Baxter, Aug. 13 to 14; Mrs. L. S. Little, Aug. 14 to 15; Dr. French, Aug. 15 to 16; Mrs. L. A. Peckham, Aug. 16 to 17; Gen. M. Taylor, Aug. 17 to 18; J. C. V. Richmond, Aug. 18 to 19. With this array of speakers, the engagement of the *Gratiot Smith family*, of Painesville, Ohio, Maxham's Orchestra, and the general talent in the country, lovers of good speaking, good singing and artistic music will be delighted and entertained every day in the week. Grounds to picnic, and all the modern and scientific amusements. Board and lodging \$1.00 per day. Ample accommodation for all. Trains have passengers and baggage free of charge. For full particulars, apply to the Secretary, J. W. ROOD, *Secy.*, Fredonia, N. Y., July 25.

THE NEW ENGLAND SPIRITUALISTS' Camp-Meeting Association.

Will hold their Eighth Annual Gathering at Lake Pleasant, from July 15th to Sept. 15th, 1881. First exercises Sunday, July 15th, closing Sunday, Sept. 1st. Circulars and prospectus sent on request. Addressed by J. H. SMITH, Secretary, Box 152, Springfield, Mass.

UNION MUTUAL LIFE INSURANCE CO.

SURPLUS, MASSACHUSETTS STANDARD.

December 31, 1877 \$77,269 53

" 1878 154,478 27

" 1879 250,950 73

" 1880 306,213 77

JOHN E. DEWITT, President.

DANIEL SHARP, Vice President.

JAMES P. CARPENTER, Secretary.

J. FITTON, Treasurer.

THE ENGLISH MATERIALIZATION, CLAIRVOYANT, PSYCHOMETRIC, INSPIRATIONAL, MEDIUM, AND FRANCE MEDIUM, gives Seances every Monday and Friday, at 8 o'clock, at 100 Broadway, New York. Address, until further notice, on Parker Street, Boston, to receive visitors from 10 A. M. to 5 P. M.

DR. M. H. CARLAND, MAGNETIC PHYSICIAN.

DR. H. A. BENTON, of Troy, N. Y., will spend three or four weeks at Lake Pleasant during the month of August. Will be prepared to treat those who expect to meet him there, and any others who are suffering. *Verona* Mediums a specialty. His personal mode of treatment, at all times, and generally, cures. His wonderful success the past thirty-two years, constantly engaged, warrants the above assertions. Same and Readings. References by the thousands if required. July 30.

PREPARATORY NOTICE.

M. J. FITTON, TEACHER OF MUSIC, AND EMINENT ALTO VOCALIST, intends very shortly to commence his public entertainments for Spiritualists and others, giving Piano-forte, Songs and Readings. Those who desire a musical and intellectual treat will do well to visit these entertainments, of which due notice will be given. July 30.

FRANCIS M. REMICK, TRANCE MEDIUM for Spiritual Communications and Healing of Spirit and Body. 91 Pembroke street, July 30.

DR. ELIZA STILLMAN's South Ashland Ave., Chicago, Ill., are efficacious when all other treatments fail.

FROM PRESIDENT GARFIELD: "I take pleasure in the general and personal interest in the very marked benefit from your treatment. J. A. GARFIELD."

FROM GRACE GREENWOOD: "I have had most satisfactory personal experience, and gladly attest the marvelous almost miraculous—healing powers of Dr. Stillman."

Circulars with letters in full, sent free. July 30.

KIRMISS is an absolute and irresistible cure for Drunkenness, excess, use of Opium, Tobacco and Narcotics, giving Pleasant Results, Same and Readings. MEDICAL INSTITUTE, 21 Tremont Row, Boston, U. S. May 14—lyls

MRS. A. S. WINCHESTER, Psychometric, Clairvoyant, Clairaudient, Rapping and Trance Medium. Examination of Missions, a specialty. Letters sent from box 140 to her photograph, 81 73d Bush street, New York. July 30.

The Psychological Review

AIMS at supplying comprehensive information concerning Psychological Phenomena, and endeavors—

(1) To set forth the phenomena in such an accurately reported form as may commend the subject to the attention of the general mind.

(2) To add its quota to the already accumulating vast accumulation of facts arising at hand.

(3) To detect and name the subtle forces at work

April 22.—J. Bartley; Mrs. Emma Carter.
April 28.—Lizzie A. J. Palmer; William Alderson;
B. Campbell; Henry Keep; Mary E. Henderson.
April 29.—Rev. George B. Jocelyn; Benjamin Mow
Pauline Morris; Stephen Thatcher; Elisha Hathaway;
tie J. Bigelow.
May 3.—Elijah Colburn; Clara Lytle; Charles F. M
May 4.—Miss Mary C. Gorton; Charles B. B.

New York Advertisements

THE MODERN BETHESDA

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

THIS important work is for sale by the NEWTON PUB CO., 201 Broadway, New York; also by Dr. J. R. NEWTON, Station G, New York. Sent postpaid on receipt of price, \$2.00.
New—July 2.

Mrs. Lizzie Lenzberg,
354 WEST 34TH STREET, New York, Test Med. m.
and healing under any direction. With rest Lake
Pleasant Camp—Meeting during the season. July 26.

DR. DUMONT C. DAKE,
CLAIRVOYANT and Magnetic Healer, 211 West 62
Street, New York City. May 7.

MRS. KATE A. PARENT, 119 West 56th St.
New York, Testand Business Medium. Sittings, \$2.00.
Eight questions by mail, \$1.00. Wk. July 2.

RUPTURES

CURED in 30 days by my Medical Compound and Tissue
Elastic Appliance. Send stamp for Circular. Address
CAPT. W. A. FOL LINGS, Smithville, Jefferson Co., N. Y.
May 28.—law

THE INFIDEL PULPIT.
OR
Weekly Lectures delivered by George Chainey in Pain
Memorial Hall, Boston, Mass.
TERMS \$1.00 A YEAR.

*** Your lectures strike like trumpets. They are eloquent, logical and practical. They are as welcome and refreshing as the breeze of morning on the cheek of fever. R. G. Ingersoll.*

Address GEORGE CHAINSEY, No. 3 UNION PARK
Boston, Mass. March 26,

DO YOU WISH TO MAKE MONEY

I WANT one Agent (male or female) in every city and town
to take charge of an agency for the sale of a most valuable
preparation. A person may devote all or a portion of

their time to the business, and I warrant a GOOD PAY for all their given toil. I furnish the goods on the most *easy* and *liberal* terms. I furnish all advertising free, and pay for necessary expenses. No canvassing. No peddling. Address as before for particulars, enclosing stamp, ALBERT BARNESE, DORMAN, 25 Maplestreet, Worcester, Mass.
May 14. - 18w*

"THE universe is governed by law," were words first spoken by the immortal Humboldt. Every life-form is composed of atoms, drawn at its conception from the elements of the universe, and it is the will of God to give to each individual on the face of the earth the opportunity of manifesting his or her potentialities as a being of like Nature and the Subordination of Omnipotent power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and if the artist be competent with remarkable accuracy, To forewarn vice-skeptics, and they may make business for my self, I am hereby offering to predict, in verse, the date, time, place, sex, date of birth (*spraying hour of the day*) and 5-3-67, postage stamps, I will give them in return a personal test and proof of the sequence.

- Any person sending me \$1, with same data as above, and

one postage stamp, I will write, "I wish to see all my children
and my wife and myself, and my dear friends, and my dear
\$2. data as above, and two stamps. I will write an outline
narrative comprising the principal events and changes of life
viz.; *Sickness*, its character and time, also its result, *Business*,
fortune, years past and future, good and bad, *Partnerships*,
whether good or unfavorable in their results, *Marriages*,
the condition and time. In fact, all important turns in the
life of the individual, and the value of the individual's strength
prices proportionate to the labor required. I will write
narrative for any one *without charge*, who will secure me
three (\$2) natives and forward me.

The most sensitive may be assured that no statement will
be made touching the length of life unless by their request.

For my own profit and the public good, I solicit a test of the science, **OLIVER CHES GOLDY,**
Student in Astrology,
Address Box 1661, Boston, Mass. Nov. 26, 1911

PRICE REDUCED.

THE WRITING PLANCHETTE

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally.

only the mail handled by the post office. The agency, and no domestic circle should be without one. Investigators who desire practice in placing mediums should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pen and directions, by which any one can easily understand how to use it.

PLANCHETTE, with Pentagraph Whistles, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES—The following arrangements have been made for the United States and Canada. A **PLANCHETTE**

cannot be sent through the mails, but must be forwarded express only, at the purchaser's expense.
For sale by COLBY & RICHL.

NINTH EDITION.

THE VOICES.

BY WARREN SUMNER BARLOW.

The author has revised and enlarged the Voice of Prayer, and added the whole of this Edition without increasing the price. His criticism on the "Parable of the Prodigal Son," of Virginius Atreus, &c., in this part of L.

work, is of especial interest.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBBLE delineates the Individualism of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and moves by numerous passages from the Bible to the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF THE CHURCH enforces the idea that our prayers must accord with immutable laws, else we pray for our feet, independent of cause.

Ninth edition—with about one-fourth additional matter.

with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, beautiful tinted paper, bound in cloth and covered boards. Price \$1.00; full cloth \$1.25 postage in cents.

50¢—Persons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Barlow's new pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," they so order.

For sale by COLBY & RICH. cos

THE LATE EPES SARGENT'S MASTERPIECE

HARPER'S CYCLOPEDIA

HARTER'S CATALOGUE
 OF
 BRITISH AND AMERICAN
 POETRY.
 EDITED BY
 EPES SARGENT.

This elegant volume of nearly 1000 pages is a wonderful perfect work, combining rare judgment and knowledge of English literature; and, as the labor of the last years of Mr. Sargent's life, it fits his crowning work.

Cloth, illuminated cover. Price \$1.50, postage free.

For sale by COLBY & RICH.

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

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