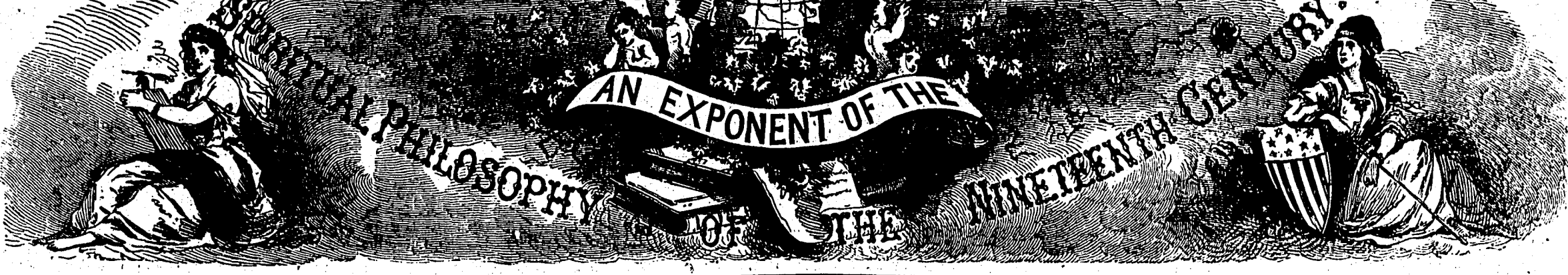


# BANNER OF LIGHT.



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## Free Thought.

A. E. NEWTON REPLIES TO DR. CROWELL.

To the Editor of the Banner of Light:

I send you herewith a copy of my reply to the criticisms of Dr. Crowell in the *Religio-Philosophical Journal*, called forth by my articles in your paper in favor of fair treatment toward the accused mediums, Mrs. Reynolds and Mrs. Hull. I have forwarded this reply to the *Journal*, and have reason to expect its publication therein. But as I have been informed that Dr. Crowell has had the magnanimity to send copies of his unfair assault upon me to all former subscribers to my paper (*The Two Worlds*), and as I am unable to do the same with this reply, I venture to request its insertion in the *Banner of Light*, in the hope that it may reach many who would not otherwise see it, and thus counteract the poison with its antidote.

Were this a merely personal controversy I would not ask you to insert it on your readers; but as it relates wholly to the genuineness of certain prominent phenomena of Spiritualism, and my credibility as a witness thereto, I think it may not be without interest to your readers. Yours truly, A. E. NEWTON.

### DR. CROWELL'S CRITICISMS.

To the Editor of the *Religio-Philosophical Journal*:

The vigorous article on Fraudulent Mediumship, with criticisms on myself and others, from the pen of my quondam friend, Dr. Eugene Crowell, published in your paper of May 20th, has been read with much interest and not a little surprise. This surprise has been caused by observing that Dr. C., whom I had supposed to be always very careful in his statements of fact, and scrupulously fair in his treatment of those who differ from him, has somehow quite failed in these particulars with reference to myself. That this results, to some extent, from defective memory on his part, I am glad to believe, but at the same time am sorry to observe that the general tenor of his article reveals an extreme anxiety to discredit my testimony in certain matters where it conflicts with his own publicly avowed opinions. Will you kindly allow me a small space in which to correct some of the errors into which he has fallen?

To review all the points in his long article which invite comment would require more room than I can venture to ask for; and even to notice all that is personal to myself, and intended to be damaging to my credibility, would tax the patience of your readers. I will therefore confine my comments to a few of the more important points, assuring the reader that every attempt in the Doctor's labored production to impeach my judgment or invalidate my testimony regarding either Mrs. Reynolds or Mrs. Hull, could be met with entire success were it worth the while. These personalities are of small consequence, except as they have a bearing upon the reality of certain interesting phenomena, and the honesty of the mediums through whom such phenomena are produced.

Dr. Crowell argues at length to show that his opinion of Mrs. Hull, and of her "exhibitions," as he is pleased to call them, without ever having seen the lady or attended a single séance with her, was entitled to at least equal weight with mine, though I had taken pains to make her acquaintance, learn of her character from those who knew her best, and had on one occasion witnessed the striking phenomena occurring in her presence. He thinks I should have attended more séances in order to make my testimony of much value. And yet he admits that "certain genuine and certain false manifestations are so palpably the one or the other, that ten minutes are ample time to determine their character," though he thinks "this is not the case with a majority of them." The absurdity of the Doctor's position here is self-evident. Is

not one séance better than none? How can he know that the manifestations I witnessed were not of this palpably genuine character? I claim that such was the case, with at least a portion of them, as shown by my account; and I had not only ten minutes, but ten times that length of time for observation.

In my article on Mrs. Hull, I spoke of the readiness with which some intelligent and otherwise fair-minded Spiritualists give credence to accusations of fraud against mediums, and, as an instance, mentioned the case of one who had for a long time been accustomed to denounce Mrs. H. as an impostor, without ever having seen her, but on the assurance of his spirit-friends; and had continued to do this even after these spirit-friends had confessed themselves mistaken in another case. I mentioned no name, but Dr. Crowell at once appropriates this to himself, and undertakes a labored defense. He thinks I forgot a part of his statement bearing on this matter, which was to the effect that he had come to the conclusion that Mrs. H.'s séances were impostures, from evidences obtained before he enlisted his spirit-friends in the investigation, and they only confirmed his opinions. It is possible he may have stated this to me, though I have no recollection of it. But if he did, I should not have been likely to attach much importance to that sort of "evidences"—consisting of the gossip, suspicions and conjectures of persons who perhaps had attended unsuccessful séances, and had failed to be convinced. I have found it easy to obtain abundance of that kind of evidence regarding every medium I have ever known, including some of those whom Dr. Crowell pronounces genuine. And I should consider myself very deficient in good sense if I placed much reliance upon it. Again, I have found it to be no uncommon thing for spirits to confirm the mistaken opinions of those who apply to them, especially the opinions of very positive minds like Dr. C.'s. And I have known spirits to explain that they could not help doing this in some cases, being overborne by the psychological power of such minds. Hence the danger of applying to spirits for confirmation of positively formed opinions. For these reasons that part of Dr. Crowell's statement, if made to me as he says, would not have been likely to make much impression on my mind. But I do recollect distinctly that repeatedly in referring to the case of Mrs. Hull, he spoke of the testimony of his spirit-friends to her fraudulent character as conclusive with him, rendering any personal investigation on his, or even on my part, unnecessary.

As to his spirit-friends having confessed their mistake in another case, Dr. C. says that I only partially stated the facts, and accuses me of a "tendency" to do so. It is true that I might have written columns in relation to these matters, but I submit that I stated all which was essential to the point I was presenting, and in no way misstated the facts. This his own statement shows. He goes into a long history of the case, which, no doubt, "partially expresses the truth," but which I am obliged to say is largely made up of positive untruths. I emphatically state, knowing the full meaning of my words, that in so far as I am represented as urging the precipitate and general endorsement and recommendation of the medium he refers to, I am grossly misrepresented. The facts are that I had had several interviews with this medium before Dr. C. ever saw him. I had taken care to personally investigate his abilities as a healer, and had witnessed several instances of the exercise of remarkable power in this line on his part. (He did not offer himself, in public at least, as a medium for physical manifestations.) I had learned that he was favorably regarded and encouraged as a healer by many of the leading Spiritualists of New York and Brooklyn, who had witnessed demonstrations of his power. I had received a copy of a respectable country newspaper containing strong testimony to this medium's remarkable healing powers and his abilities as a public speaker in behalf of Spiritualism, as evinced before his arrival in New York. Besides all this, there came to my hands a number of testimonials from persons claiming to have been healed of various distressing maladies through this medium's instrumentality, and who desired to make the facts public, from gratitude and for the benefit of others. Under these circumstances, I thought it proper to give the readers of our paper—not a general endorsement and recommendation of this medium, as represented—but some of the testimonies which were in my hands relative to his capabilities for the relief of suffering, with perhaps a statement of what I had myself witnessed. But to any such publication Dr. C. strenuously objected—at first, as he says, because he recollected that this medium had been "under a cloud," some years ago, in his own country, and afterwards because some unnamed person or persons had written private disparaging letters about him.

Still further, I had taken pains to inquire into the nature of this "cloud," namely, the arrest and imprisonment of this medium in his own country, on a charge of imposture, and had received from himself an apparently frank explanation of the affair and of the circumstances connected with it (including the presence of masks, etc., in his trunk), which explanation appeared more reasonable than the allegation of fraud, showing a probability that the prosecution had originated in the ignorance and malice of his persecutors, as has been no uncommon thing. This was corroborated by conclusive evidence which I obtained and still have in my possession, that a large number, if not all of the prominent Spiritualists in this medium's native country, regarded him as an innocent victim of persecution in the case re-

ferred to. With all these facts before me, I felt it was but reasonable and just that this medium, possessing, as he had proved, extraordinary power as a healer, should be accorded a fair opportunity for usefulness and for establishing by his own conduct and achievements a character and reputation in this new field, whatever "cloud" had rested on him elsewhere. This was all I desired, and the representation that I was eager to endorse and recommend him in advance, is simply untrue. My experience as a journalist has been too extensive to admit of such an indiscretion on my part. But I found to my great pain, in this as in other cases, that while my publisher's ears were readily open to any disparagement of a medium, they were sternly closed against his or her defense—unless, peradventure, it came from his "spirit-friends" as will appear further on.

But this is not all. This medium, though announcing himself only as a healer and speaker, was sometimes used as the instrument of remarkable physical phenomena. It so happened that on one occasion my wife and myself were present at a séance in Brooklyn, in company with twelve or more ladies and gentlemen of high standing (Ex-Judge A. H. Dailey, Prof. Chase, of the *New York Tribune*, Mr. Tabor, a counsellor-at-law, Mr. Harris, a well-known banker, and N. S. Otis, manager of the Aetna Stationery Company, being of the number), when this medium came into the room, at a late hour, and was invited to take a seat with us. He protested that he was greatly fatigued by the prolonged labors of the day with his patients, and consented only after much urging. Soon after he joined the circle, there commenced, near his person, a series of most extraordinary demonstrations, of such a character, and performed under such conditions, as admitted no question of supermundane agency. I desired to write and publish in *The Two Worlds* an account of these phenomena, but Dr. Crowell, the publisher, would not consent, saying his "spirit-friends" had informed him that they were present on the occasion (I think he stated, by his request), and that the performances were fraudulent. On being asked for some rational explanation of the process by which the medium or any confederate could have accomplished what was done, he suggested a trick, applicable to only a small part of the phenomena, but which was ridiculously inadequate and impossible as an explanation of even that part. (Whether he then stated this explanation was given by his "spirit-friends," I do not now remember.) From that time I was unable to feel any great respect for the testimony of these "spirit-friends" in such matters.

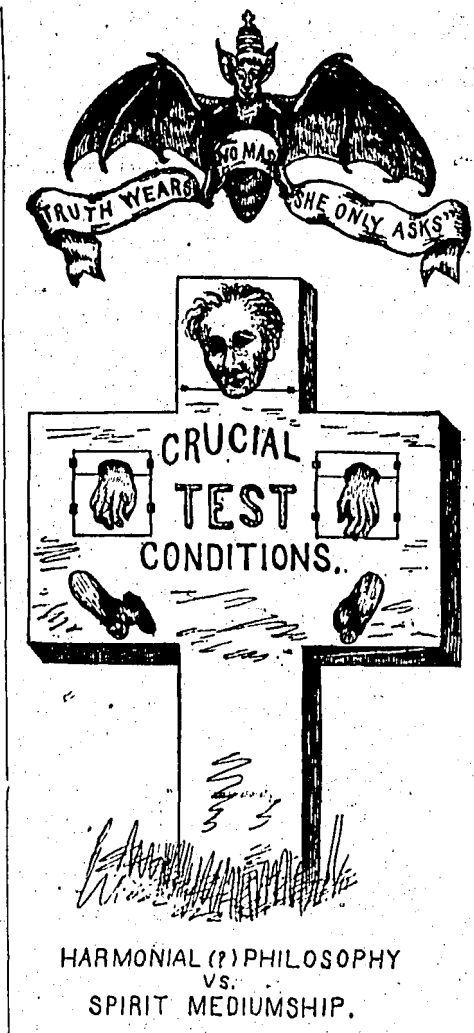
A few days later it happened that I had an interview with some of these same "spirit-friends" (or what claimed to be such) through Dr. C.'s own chosen medium, from whom I was receiving medical treatment at the time. On my questioning them about this matter, their spokesman ("Old John," whose name the readers of Dr. C.'s writings will recognize) assured me that he was present at the séance referred to, and repeated the statement that all was fraudulent. I then told him what I had myself witnessed, and could not be mistaken about. He responded, somewhat impatiently, "Well, Old John said that when he was there, there were no spirits present—not one!" (He was accustomed to speak of himself in the third person.) And he declined to talk further on the subject. His language implied that his presence was brief. As the séance continued from three to four hours, during the early part of which there were few if any indications of spirit-presence, his statement to me may have been true. But it was very far from proof of fraud. Of the value of that sort of testimony, especially when brought to neutralize the observations of a dozen as alert people as the average to be found in Brooklyn or elsewhere, the reader can judge for himself. That a man of Dr. C.'s intelligence could rely and act upon it, to the extent of declaring the medium an impostor, was simply astounding. Verily, the "gobemouches" are not all on one side in this controversy!

I should add, here, that Dr. Crowell at length consented (as I supposed under pressure from other parties who knew of the facts) to allow the publication in *The Two Worlds* of an account of this remarkable séance, provided it should be written or signed by some one other than myself. A partial narrative was therefore drawn up by my friend Newton S. Otis, and published in the issue for Dec. 10th, 1881.

The remainder of Dr. C.'s history of this medium's case shows a very imperfect memory and a confusion of incidents. I shall be obliged to quote a short paragraph in order to correct its mistakes:

"It seems," he says, "that my spirit-friends continued to occasionally visit the séances of this medium, and, perhaps a month subsequent to the time they reported to me as above, they voluntarily told me that in their later visits they had discovered that some of the phenomena were genuine and others fraudulent, and stated which were of one class and which of the other, and in the words of Mr. Newton, 'that they had witnessed in his presence phenomena that they did not before believe possible.' What Mr. Newton does not mention, however, is, what I also told him, that they plainly saw the medium take from beneath his vest an object resembling a small collapsed balloon, to which was attached a flexible tube, the loose end of which the medium applied to his mouth and inflated the balloon; and they then observed that on one of its sides were represented the features of a child's face; and this object, thus inflated, the medium moved about in such a manner as to represent a spirit-child floating in the air. My spirit-friends told the last never varied from this statement, but Mr. Newton fails to mention this fact—doubtless forgetting it."

On this I have to remark, first, that I am confident Dr. Crowell never told me that his "spirit-friends" were the authors of this inge-



HARMONIAL PHILOSOPHY VS. SPIRIT MEDIUMSHIP.

nious balloon story. But this is unimportant, since I learned that he told it to others.

Secondly, I remember he once gravely assured me that the remarkable phenomenon publicly testified to by ex-Judge Dailey as having once occurred in his (the Judge's) own presence—namely, the emerging of a white cloud from the medium's side, which cloud speedily assumed the form and features of the Judge's spirit-daughter—might have been nothing more than a balloon-trick of the character described. And I have not forgotten, when I reported this astute suggestion to the level-headed Judge, his exceeding amusement at its utter preposterousness—since he had sat beside the medium during the phenomenon, with a light sufficient to have at once revealed the trick, had it been such. I remember, too, his expression of pity for the deluded man who could seriously put forth so futile an explanation.

Thirdly, the Doctor represents this balloon trick as having been discovered by his spirit-friends in their visits to the séances held by this medium during the month or so subsequent to the séance at which I was present. The facts are, as I think I can prove, that this phenomenon of the cloud emanating from the medium's side, and evolving the form of a child, occurred many days previous to that séance, and it was never repeated! Judge Dailey gave an account of that singular manifestation at the conference of the Brooklyn Fraternity on Nov. 11th (as reported in *The Two Worlds* of the 19th). It must have occurred several days before. The séance referred to was held on Nov. 17th (as stated by Mr. Otis in his account above spoken of)—at least seven and probably not less than fourteen days after the occurrence of the cloud-phenomenon. Not long before I left Brooklyn (which was in March), I heard Judge Dailey say that phenomenon had never occurred again, on account of its injurious effect on the medium's health. So this wonderful balloon story, on examination, collapses into an improbable if not impossible myth.

Fourthly, I distinctly remember, what Dr. C. appears to have forgotten, that when he told me his spirit-friends had discovered and acknowledged their mistake, he also said this discovery was made (not, as he alleges above, during a series of visits extending over a month, but) at a particular séance which was attended by our mutual friend, S. B. Nichols, and at which the Doctor had specially requested his spirit-friends to be present, and to report to him. This séance was held a week—possibly a fortnight—after the other. The next morning after this séance Mr. Nichols informed me that phenomena had occurred of the most indisputable character, similar to those I had witnessed on the previous occasion, and which had been declared impostures. I clearly recollect that when Dr. C. reached the office, the same day, he came to me and said his spirit-friends had reported to him that the phenomena were real and that they had before been mistaken, as already stated. And I also distinctly recollect that he added, "Now, you may say what you please in favor of the medium," or words to that effect. I am positive that he then made no reference to the alleged balloon trick, as he now says he did, nor do I remember that he ever referred to it afterwards. Yet he complains of my forgetting to mention this ridiculous story in connection with the confession of mistake. There was no occasion for such mention, since it had no relation to the matter I was speaking of. And the reader will see that had I given the facts about it, they would only have made the case so much the worse for the Doctor's credulity and the reliability of his spirit-detectives! How far the change of opinion on their part may have been the result of my talk with "Old John," does not appear.

My oft-mistaken critic further says, in reference to this matter:

"I am unable to perceive justice or reason in charging a mistake as a serious fault against a spirit or a mortal, and especially when he voluntarily admits it, as these spirits did."

This implies that I had made such a charge, which is another mistake, or worse. I simply stated the fact of the mistake, and its admission. I might, however, justly have gone further, and charged—as I do now—that it was a serious fault on my critic's part, to declare a medium an impostor, on such flimsy evidence, without any attempt at personal investigation, and in the face of the positive testimony of those who did investigate; and, further, I might have charged, as I do now, that it was a serious fault on the part of both his spirits and himself, if they did not make full amends for the great wrong thus inflicted on the medium, as well as the insult to the witnesses. I have never learned of any attempt to make such amends, beyond the remark to me that I might thereafter say anything I thought proper in the medium's favor. Some people seem to think a charge of fraud against a medium to be a matter of the slightest consequence!

Dr. Crowell adds: "I would ask Mr. Newton whether any of his spirit-advisers—and he is constantly in the habit of consulting spirits, as he has frequently told me—have ever voluntarily confessed a mistake."

To this I reply, they have—but their mistakes, so far as I recollect, have been in reference to quite another class of subjects. I never thought of asking my spirit-friends to serve as detectives of fraudulent mediums, nor do I look to them to do anything for me that properly belongs to myself; and hence they have had no mistakes in that line to confess. In fact, it is not my habit to consult them in the sense of calling upon them to advise or act in any matter. When they see fit of their own accord to approach and offer me advice, as they frequently do, I listen respectfully, and usually find it worth heeding. Were spirits, however, to come to me with reports that certain professed mediums are impostors, and advise me to denounce them as such on their authority and without personal investigation, I should be very likely to say, "Get thee behind me, Satan!"

"It is only the courageous and enlightened man who dares to confess his errors; the coward and the ignorant man instinctively recoils from such a step," wisely adds Dr. Crowell. We shall see whether he has the courage to confess the errors which I am here called upon reluctantly to point out.

Again, my critic seeks to impair my influence by mistakenly charging me with inconsistency, as follows:

"It is somewhat inconsistent, not to say absurd, for Mr. Newton to censure me for, in some instances only, consulting my spirit-friends, when he has a medium in his own family whose impressions, the least reliable of all forms of spirit-communication, determine the character of most of his opinions, and direct at least many of his movements. I here speak from personal and positive knowledge. In the *Banner of Light* of May 6th, he seriously, and at length, gives the opinions thus formed as authoritative. Advocates of a bad cause are rarely consistent, even with themselves."

The inconsistencies here alleged arise wholly from his own palpable misstatements, with a mistaken assumption. 1st. I have never censured Dr. Crowell for consulting his spirit-friends. He cannot point to a line or a word of mine which even implies such a censure. My reference to "a prominent and influential Spiritualist," which he has seen fit to appropriate to himself, implied, indeed, a censure on his course in denouncing mediums as impostors on such flimsy evidence as he did, but there was no censure even implied for consulting his spirit-friends. 2d. My opinions and movements are in no case "determined" or "directed," in the proper meaning of those terms, by "impressions" from spirits through a medium in my family. That they are often influenced more or less by suggestions made to me from the spirit-world is true; but it is only because such suggestions commend themselves to my best judgment as true and wise. 3d. The "opinions" referred to as given in the *Banner of Light* were not presented as "authoritative," nor even as my opinions at all, but only as suggestions from a spiritual source, to be taken at their intrinsic value only. Every reader of the article can see this for himself, and can see also how far from accuracy Dr. Crowell may be when he claims to "speak from personal and positive knowledge." In view of such inexcusable misstatements, calculated to mislead readers who have not seen the article referred to, I am tempted to modify my critic's closing sentence thus: "Advocates of a bad cause are rarely" honorable and truthful in representing those whom they seek to disparage. What confidence can be placed in a writer who thus fabricates statements to suit his purposes? Is he any less guilty of fraud than a pseudo-medium who palms off tricks as genuine spirit-phenomena?

Dr. Crowell's final thrust at me, and at all others who venture to defend mediums whom he has seen fit to pronounce fraudulent, I hardly dare trust my pen to characterize as it deserves. He says:

"Zeil against fraud," says Mr. Newton, "is a good thing, but it should be according to knowledge." This is strictly true, but how about zeal in defense of glaring, bald imposture? Is this according to knowledge, or reason and common sense?

These questions, cunningly devised to insinuate, without asserting, that I am knowingly engaged in the defense of imposture, form the climax of the Doctor's extraordinary production. I need not say to any who know me, that I have written only what I sincerely believe to be truth, and am incapable of defending known imposture of any kind. I am confident that even Dr. Crowell, in his better self, believes this. And those who do not know me I leave to



form their own opinions as to which is the better entitled to credence after the above showing.

The assumption, running all through his article, that persons whom he has never seen, and has "investigated" only by his astonishing methods, are engaged in "glaring, bald imposture," and that all who venture to speak in their behalf are defenders of fraud, is truly stupendous!

I was well aware, Mr. Editor, when putting forth my honest testimony in favor of these accused ones, that I should incur the disapprobation of some esteemed friends, and especially expose myself to the displeasure of the late publisher of *The Two Worlds*. I expected to encounter from him the strongest opposition that a very positive mind, backed by great wealth and the power which wealth commands, could bring to bear. I knew something of the idiosyncrasies of his mind, the intensity of his prejudices, the natural hardness of his disposition, and the fallibility of his memory. But I did not deem him capable of resorting to such unworthy methods of discrediting one who honestly ventured to differ from him, as his article displays. I feel strong, however, in the consciousness of being on the side of truth, believing that "Truth is mighty and will prevail" in the end. And the end is not yet.

Yours for the Right, A. E. NEWTON.  
Arlington, Mass.

#### ADVICE TO "THE FORTY AND FOUR" ET AL.

To the Editor of the Banner of Light:

I sent the enclosed letter to the *Religio-Philosophical Journal* for publication, and have received the following reply from the editor of that paper. I will make no comment, but leave your readers to judge of his objections and his "perfect readiness" to give "both sides a hearing."

Yours in loyalty to truth,  
MRS. MILTON RATHBUN.  
New York, June 24th, 1892.

"CHICAGO, 6.7.1892.  
MRS. MILTON RATHBUN—Dear Sister: Your MS. to hand and read. I am always perfectly ready to accord both sides a hearing; the truth is what I am after, free from all personal bias or feeling. As Prof. Kiddle, Mr. A. E. Newton and others have or will immediately discuss your side of the issue, and as I fail to find any new points in your article, I think it better not to publish. I must of course "draw the line" somewhere, and hence I have to decline a great amount of matter on both sides, yet shall strive to give each side a good hearing. Yours fraternally,  
J. M. C. BENDY."

To the Editor of the *Religio-Philosophical Journal*:

DEAR SIR: As I have neither time, strength, nor inclination to see individually the "forty and four" and the "hundreds of others" who would have put themselves on record by the "Martial Manifesto" had the opportunity been afforded them (see letter from P. E. Farnsworth), allow me the use of your columns for a little advice to these sages from a woman who makes no claim to wit, wisdom, or lore; and yet I hope to say as much in the space occupied as have many of those who have preceded me in this war, professedly for truth. If I do not, God help your readers!

Bronson Murray, in his letter concerning the Halls and their shortcomings, closes with this paragraph:

"I enclose you with this a sample of the tarlatan or lace veil worn by Mrs. Hull when seized personating the spirit of that young girl's mother. Some of your visitors may recognize it as an old acquaintance if they were at the Halls' séances in Brooklyn or elsewhere. Examine how 'spirits' sew the cretonne flowers to the tarlatan. Poor seamstresses! At its earlier using this veil had coppery stars of paper over it. Later the cretonne flowers were sewed on. You will see where the latter are covered over the former. The evidence is complete."

Thank you, Mr. Murray, for particulars and comments in this extract!

In response to a telegram summoning me on business not in any way connected with mediumship, to the house where this "captured paraphernalia" has so long been on exhibition, I met while there a gentleman who had come all the way from his home in Brooklyn, N. Y., to see—what? one mask and a single piece of tarlatan which we were told were the only articles "captured." We were also distinctly told that these were not taken from Mrs. Hull, but from the "dummy" upon the sofa or lounge in the cabinet! If we were correctly informed, Mr. Murray has been misinformed! He enclosed "a sample of the tarlatan or lace veil worn by Mrs. Hull when seized personating the spirit of that young girl's mother."

I was amused at the apparent consternation of the gentleman from Brooklyn, when in conversation he accidentally made the discovery that neither of the ladies who have so untrillingly exhibited (even carrying from city to city) this wonderful paraphernalia, the main piece of which Mr. Murray so accurately described, were present at the world-renowned "capture."

Now that the ground for my advice is shown, let me suggest a private session of these great reformers and leaders in hunting fraud and finding truth, that they may reach and maintain a fair show of harmony upon the vital points of their evidence against real or pretended mediums! When one is told by two or three most prominently before the public on this subject, that owing to "the surprise, confusion, and sympathy for the medium," etc., nothing was taken from Mrs. Hull, although she had on false hair, different in color from her own, a veil, etc., and then within a few weeks to have advertised as on exhibition at your office (if you so will) "a sample" of the identical veil "worn by Mrs. Hull" at that time, it is, to say the least, unsettling or perplexing. Let us have the same story from all supposed to know whereof they speak, however stunning it may be! Will not some one who was there settle for outsiders this vexed point?

Mr. Editor, is the time coming in our day when you will give to the hundreds hungry and weary with waiting some kind of reading which will not give us this horrid dyspepsia, which makes us prefer starvation to the lesser evil? I have been surprised at the alacrity with which some mediums have joined in this "hue and cry," shouting: "Let us have test conditions!" If one of these, when about to give a séance, sitting or public lecture, was approached by a committee, rope in hand, and told that a test condition was required, I very much doubt whether, after being tied, however kindly the sugar-coated words of the committee might be uttered during this simple, practical preliminary, the medium would be able, under control, to give a single manifestation. Why? Would the rope seal the lips? No, but the medium would be thrown out of the power of the controlling band of spirits by becoming positive to the conditions. Before we go further, I would suggest the propriety of testing these mediums who would place the gag in the mouth of other mediums. I believe they would then learn what

they do not now know, viz., that the same laws govern us all. If a person should come to me asking a sitting, and demand test conditions, my natural desire would be to conduct that person with great expedition to the street door. Why? My womanhood, my veracity, my honor would be called in question. I could resent, because I am not dependent upon a wonder-seeking public for my existence. But how is it with those who are forced into mediumship, and, by virtue of that, kept out of every other channel of employment? Are they helped by test conditions? If applied in the right spirit and with proper delicacy, we believe all would be strengthened and aided by them; but alas! the spirit of right is sadly wanting. I fancy that spirits from the realm of progress and refined spirituality do not come at the beck and call of those who arrogate to themselves the entire control of a séance, and when they have "arranged" all things to their satisfaction, request (2) the medium to "trot out the spirits"! I may err in literal expression, but I do not fail to reveal the "true inwardness" of life would-be-modern séances. Possibly our mediums may be obliged to leave mediumship altogether for awhile; then, of course, those most active in driving them out will be the first to give them honorable and remunerative employment! Not to handle the money, but to be so well paid that mediumship will never be to them a temptation. Pardon my great length—the space afforded Mr. Eugene Crowell for so much of so little account will perhaps give to others the courage it has given me, and cause you to repent some admissions to your columns.

Hopefully for the ultimate triumph of genuine mediumship, I remain,  
Yours for the right,  
MRS. MILTON RATHBUN.

#### "THE SEER" ON "OUR HEAVENLY HOME."

To the Editor of the Banner of Light:

I have investigated spirit-phenomena as far as possible for many years, have become a firm believer in spirit-materialization, and am surprised at the persistent efforts made by some of the prominent Spiritualists of New York City, including A. J. Davis, to ignore all physical manifestations.

One well-attested materialization is worth more than any learned oracle that may be given through mortal lips; until somebody discovers a way to "test" the medium through whom the "words of wisdom" flow, sufficiently to determine whether such oracle originates in the medium's brain, or from a departed spirit.

If our Spiritual Philosophy is to stand, we want for it the most substantial foundation, whether of a mental or physical nature, that it is possible to obtain this side the grave.

For one I am becoming somewhat tired of meandering raids of fancy, through paths which common people tread with fear. It is a consolation to some to believe in the hereafter; and a comfort to know that your children believe with you in God's great gift of immortality. And I shall never forget the day on which my eldest son, on knowledge quite intact, read A. J. Davis' book, "Diakka," hoping to glean therefrom words of wisdom to cheer him on through this vale of tears to a better land; till that book—which evidently emanated from no higher source than the author's unaided brain—was nearly half read through, when, with deep disgust at the "spiritual wisdom" therein revealed, he hurled the book across the room, and asked in bitter irony: "Is that the food your 'seers' provide for mortals?"

It is indeed hard to tell in this connection where the influence of the spirit ends, and the mortal brain guides the pen alone. While reading the story of "Our Heavenly Home," by the author of "Nature's Divine Revelations," which appeared in the *Banner of Light* in 1877, I thought, "If he, who evidently knows so little of material things, is no better posted on 'Our Heavenly Home,' all the information he can possibly give is of little value to any one."

In the *Banner of Light*, March 31st, 1877, in "Views of Our Heavenly Home," by A. J. Davis, I find several very remarkable sentences: "On your journey you should stand for a moment upon Herschel's great discovery, Uranus, which rhythmically rolls in its silvery orbit more than eighteen millions of miles from its progenitor." Progenitor probably means the sun; if not, what?

Mercury, the nearest known planet to the sun, is about thirty-six millions of miles from "its progenitor"; and Uranus is given a place in the solar system, by the author of "Our Heavenly Home," at only half that distance; whereas it is nearly one hundred times further from the sun than the place assigned it by A. J. Davis.

Continuing, Mr. Davis says: "Still further you must journey to obtain a knowledge of the field covered by the subject before you. Extend your observations millions of leagues into space. Go forth into the boundless wilderness of cometary matter, yea, into the realm of unformed and yet perpetually forming suns and planets, beyond the sixth circle of suns (see 'Nature's Divine Revelations'), infinitely beyond the wondrous Neptune, the discovery of Leverrier, which sweeps through the star-strewn immensity nearly thirty thousand millions of miles from the productive sun."

Oh, heavens! let us stop in our upward flight long enough to catch breath. The best works we have on astronomy locate the planet Neptune at less than twenty-eight hundred millions of miles from the sun, instead of "nearly thirty thousand millions of miles."

It requires about eight minutes for light to reach the earth from the sun; and nearly four hours to pass from the sun to Neptune; about three years to the nearest fixed star, and nearly one hundred and thirty years for light to traverse the immense distance from the smallest stars that are visible without the aid of a telescope. Hence Neptune "sweeps through" space a long distance from "the star-strewn immensity." And as Neptune is only a planet in the solar system, and comparatively very near the earth, it seems tantalizing to carry us out in such a lofty flight of imagination, "into the boundless wilderness of cometary matter, yea, into the realm of unformed and yet perpetually forming suns and planets," and then bring us all the long way back so suddenly, by saying, "Infinitely beyond the wondrous Neptune." It would be a good comparison if I should sit in your office and tell you of my travels in California, China or India, and then, to impress you with the vastness of my journeys, I should close by saying to you that I have been "infinitely beyond the" Public Garden, or any place not a half-mile distant.

Continuing in "Views of Our Heavenly Home," the author says that the planets, by the early astronomers, were named "Mercury, Venus, Earth, Mars, Jupiter, Saturn; to which

must now be added . . . all the bodies known as Asteroids, Comets, Comets and Meteors."

Why does he leave out Uranus and Neptune, as among those bodies that should "now be added" to the solar system? And what are "Comets," and where do they, and the "Meteors," revolve in this "harmonious family." Further on he says, "The revolution of the earth on its axis causes an appearance which but for the strictest application of mathematics, logarithms and fluxions, would to-day impress everybody to assert that all the bright bodies in the firmament rise in the east and set in the west." Mathematics, logarithms and fluxions may be necessary to teach A. J. Davis that all the bright bodies only appear to "rise in the east and set in the west," while every school boy in this latitude knows by actual observation—or ought to know—that nearly one-half of "all the bright bodies in the firmament" neither rise in the east nor set in the west; but instead, apparently move forever around the north star, never sinking beneath the horizon.

One well-established fact of the materialization of a spirit-form is worth more to humanity than all the lofty flights of imagination since the world began. If "our heavenly home" is infinitely beyond Neptune, or the so-called fixed stars, or beyond any object that "sweeps through the star-strewn immensity," it necessarily must be more remote than the distant nebula, which astronomers tell us is so far away that it requires thousands of years for light to traverse the intervening space. Think of it, oh! spirit, encased to-day in a mortal form—to-morrow free to start on thy long journey toward "our heavenly home," calmly seated on a few rays of sunlight for thy chariot; one second and a third of another carries you as far as the moon; ten seconds, and the world of your birth has changed into an object the size of the moon, as seen in your childhood; a half hour, and it has faded forever from your sight. Hours, days, years, go by, and though you travel with the speed of light, you are yet a long way this side of our heavenly home. Centuries come and go; empires rise and fall on the earth you have left behind you, and the friends you loved have long ceased to wonder if you have arrived safely in your heavenly home; for they, too, are somewhere, en route for the same destination. Where is our heavenly home? Evidently on or near the earth on which we were born. Earth was made for its inhabitants, Mars for those who were born there, I think, and so for every world, throughout the "star-strewn immensity."

Yours truly, J. W. CADWELL.

#### THE EDUCATION OF CHILDREN.

To the Editor of the Banner of Light:

An old writer says that a slight acquaintance with human nature would have taught a certain tyrant that "the more liberty people have the less they use it; it was sport for them to refrain from sport."

Born slaves delight in holidays. It is strange that parents, masters and governors of schools do not find this out respecting children. Bring children up from the cradle to feel the same personal independence and accountability to public opinion that adults have, and childish mischief will be ended. We shall have little men and women.

Girls differ from boys only because from babyhood they are held responsible to their whole sex. Slave girls were just like boys, and had as little virtue, because of education without this responsibility.

I have a neighbor who brought up a family of boys on this principle of independence of individuals but responsibility as men. Ere they were ten years old every one in the community remarked on their manliness. They grew up on the principle of every tub standing on its own bottom. Advice was carefully given only when necessary. They were directed to use their reason on all occasions. Once when several boys of their age had arranged to run off from home, he was much amused at overhearing the eldest remark to the next one, "I would just as lief go, but father would never come after me." "No, I don't believe he would," said the other. Not having any idea of secrecy they asked the father, who assured them he never would. One of them was disposed to take that which did not belong to him. It was only by great care and in a long time that this was corrected. Jails were visited in his company and prisoners shown to him. Finally he was sentenced to two hours' solitary confinement every other day for two weeks on one occasion. This was the last. He never again was known to appropriate any article. The father said, in speaking of it afterward, "The trouble was with the disposition. I applied the remedy to impress the mind. Had it been a bodily disorder I might have tried to operate on the body by blistering some part."

Both parents were free-thinkers in the widest sense. Many a time did a stern old preacher who had an only child, a son, warn him to keep out of the society of these infidels. More than once he has been known to severely whip that son for merely looking at these boys playing ball on Sunday. That boy finally abandoned his home, and is now a miserable, drunken sot, wandering somewhere in Texas. The father advised his boys not to go away from home for amusement on Sunday. "For," said he "although all days are alike, yet the people here all believe Sunday is holy. If you go off hunting or fishing you will soon fall in with people who are doing the same, but who believe they are doing wrong. If a man does what he believes is wrong he is a bad man. Keep out of bad company. You are sure to fall into low company if you go out on Sunday in this neighborhood."

One time he came in upon his boys and some others playing cards. The cards were hidden by some one. He inquired the cause of their confusion:

"These fellows are afraid," said one of his sons, looking up and laughing; "we are playing cards."

"There is no harm in playing cards. There is in gambling. But this is not a nice place to play. Come into the house, boys, and get a table to play on."

After that he procured the cards and arranged for the boys to play at the house. For some weeks there were card parties, but finally they all became so tired of it, that they could never be induced to play any more.

These boys grew up to be men of note and influence. They had rather more of the "old Adam" in them by nature than boys generally. This is no piece of imagery, but a statement of literal facts. Children that are beaten grow up to be cowards and sneaks. Those that are watched, guarded and counselled at every point grow up to be poor feeble sticks. Give them the largest liberty. Let them know that they are free as you are, and accountable as you are to public opinion, and they will be men, and women in conduct while infants in years.

Ladies, do you want to be strong, healthy and beautiful? Then use Hop Bitters.

#### Banner Correspondence.

##### New Hampshire.

MANCHESTER.—George F. Rumrill writes, recently: "We are having our usual good success in getting favors from speakers who come to us and help us along spiritually, and help our spirit-friends who congregate with us to learn and grow in the spirit-knowledge as well as ourselves. Since the anniversary we have had with us Mrs. S. Dick, Mrs. Juliette Yeaw, Capt. H. H. Brown, and Mrs. Townsend-Wood. Mrs. Dick gave a good discourse and some excellent tests; our people like her very much. Mrs. Yeaw gave us two excellent discourses in her quiet but forcible manner. It is hard drawing the line and saying who is best where we have so many good ones. Capt. Brown was with us nearly all the week. He gave us two lectures on Sunday, April 16th, and the Monday evening following he gave another lecture, and Edgar W. Emerson contributed his aid by giving us tests from the platform. Capt. Brown did a good work for us, and took with him, when he left, the good wishes of all our people."

Sunday, April 23d, Mrs. Wood was with us. After the evening lecture she gave psychometric readings, in which she was very successful. She gave fifteen or twenty, and all were responded to as being correct. When she was in the ante-room, before the meeting, I handed her a small piece of wood and asked her to tell me about it—what impression she received from it. She said, after taking it in her hand: "This came to you by spirit-power, from a great distance, and the Indians had a great deal to do with it. I think it came from a westerly direction." Our time was too limited for her to tell me anything more. The piece of wood did come to me by spirit-power, over a year ago. I was sitting in a dark circle where Mr. Edgar W. Emerson was the medium. I felt something touch my leg and fall to the floor. After the gas was lighted I found this piece of wood. The spirit-control told me it was brought from one of the Southern States that evening, and brought into the house when the door was opened to admit some one who was in the circle with us. A spirit-friend of mine wished it done, and had the Indians help him bring it.

Will some skeptic please state how Mrs. Wood should tell me nearly the same thing in regard to the wood which she never saw or heard of, as the medium did over a year ago?

In writing this letter I should not think I had done my duty if I did not say something about the 'Ladies' Aid Society' in Boston, with which I spent the three days of their anniversary. I had the good fortune to be the guest of Mr. and Mrs. Perkins (then President—since deceased—of the Society), who made it so pleasant for Mr. Emerson and myself, we were loth to come away. Their hall was crowded nearly every session, and it seemed as if the speakers and mediums were all doing the best the spirit-power could impress them to do; everybody seemed good-natured and happy, and all strangers were greeted cordially and kindly. I heard a number speak of that who had come from a distance.

Our society stands in as good condition if not better than one year ago. We will close our meetings the last of June for two months, so we can all go to camp-meeting."

ALSTEAD CENTRE.—A. P. V. Rice institutes a comparison between the present condition and prospects of Spiritualism with what they were in the early days of the *Banner of Light*, with a great balance in favor of to-day. He asks the sympathy of all friends of spiritual truth, in what he looks upon as his forlorn condition, being surrounded with orthodox influences. With a small purse and a large soul he does what he can to diffuse the light.

CONCORD.—"J. H." writes: "The closing séance for the season at Mrs. E. P. Craddock's rooms Sunday evening, May 28th, previous to her departure for her summer resort at Sunapee Lake, N. H., proved a success, despite the heavy showers which prevented the usual full attendance. Mrs. C. has labored quietly and unobtrusively the past winter, and at the same time with such good results as have endeared her to her many friends, and gained for her a lasting reputation in this locality as a lecturer and test medium. A beautiful bouquet of flowers was presented to her as a slight token of the high esteem in which she is held by those who have availed themselves of her rare mediumistic powers since she has been in this city."

Mrs. Craddock will probably spend the greater portion of the summer at Sunapee Lake, where she has purchased a beautiful island on which she has fitted up a commodious summer residence. It is hoped she will return to us in the autumn with renewed health and strength, prepared to forward the good work which she has so satisfactorily begun in our city."

##### Massachusetts.

LEOMINSTER.—Mrs. Fannie Wilder writes: "May 28th Mrs. N. J. Willis, of Cambridgeport, gave us two very instructive and interesting lectures, which seemed to be highly appreciated by all the audience. Mrs. W. has long been faithful to the duties entrusted to her by her angel guides, and seems to grow more earnest and firm as life advances. We all felt the power she brought with her, and have no doubt the influence of her remarks will result in adding to our number many who will kindly aid us in our efforts to make known the truths of immortal life."

We are to have two more meetings before the close of the season. I hope when we resume we shall do so with greater strength than ever before. Many here welcome the *Banner* each week as an angel of light, bearing unto us glad tidings from the life beyond, messages from loved ones who are watching over us. May the medium through whom so many speak each week their messages of comfort, to be sent forth through your paper, long be spared to continue the good work; may those who have stood at the same post before her aid her with their angel power, and we of earth scatter flowers of appreciation and gratitude on her pathway here."

HAVERHILL.—A correspondent writes, April 22d: "I was in Boston a short time since, having a sitting with Mrs. Rockwood, 14 East Springfield street. She is not only a clairvoyant, but a very good test medium. Some ten or twelve gave her names, and other proofs of their identity; one, purporting to be my mother, said: 'I want you to go to Mrs. Pickering's séance this afternoon.' I replied it would give me pleasure to go if I was sure there was no deception there. She said, 'I should not wish you to go to be deceived; you will not find fraud there. You wish for a test; if you will go there you shall have one.' She then gave three signs, saying, 'When you see a female form, pointing to you, and giving these signs, come to

it; rest assured it is your mother.' She also requested me not to speak of this to any one before the séance. In compliance with her request I went. There were twenty-two present, all strangers to me. The eighth spirit-form coming out pointed to me, giving the signs before made known to me. I went to it; she took me by the hand, calling me daughter, and expressed her pleasure at my compliance with her request. Then she passed behind the curtain for an instant, came out again, and taking my hand, whispered loud enough for me to distinctly hear every word, a test about a family matter. Near the close of the séance, the form of a near friend came, taking both of my hands and kissed me, calling me by the name I was called by when the spirit was in earth-life."

##### Maine.

PORTLAND.—A correspondent writes: "On Sunday, June 4th, Capt. H. H. Brown made his first appearance on our platform, and though the day was unpropitious, a good audience greeted him afternoon and evening. His theme in the afternoon was 'The Mission of Spiritualism,' which he held to be, to liberalize all existing institutions by developing the individual men and women, and as fast as they grew under its influence, they would modify existing institutions. Spiritualism, since its knowledge ran in line with aspiration and all the desires of the human heart, was faster liberalizing society than any system of religion or philosophy had ever done before, and its ultimate mission was the millennium of peace and good will, through spiritualizing the race. His subject in the evening was 'The Purpose of Life.'"

Thursday evening, the Captain gave a valuable address on 'Mediumship, and How to Develop It,' giving much needed direction for silent development and for the formation of circles. Sunday, June 11th, was a beautiful day, and larger audiences greeted the Captain; his subject was in the afternoon, 'Inspiration and Control,' and in this lecture he unfolded many of the laws and methods of mental mediumship, illustrating his position with incidents from different departments of life, showing inspiration to be universal, and control to be common. The theme of his address in the evening was, 'One Religion; Many Creeds,' and in which he analyzed the different theologies and found many thoughts there, and certain ideas which must form the basis of religion. Attempts to translate their ideas into conceptions resulted in all the different systems of religion. He found that all these fundamental ideas of religion were the result of man's infinite capacity; that they were born in feeling and emotion; that whenever appeals were made to man in the line of his aspirations or his conscience, he always responded in acts that were religious actions, and that action, and not formulas, decided a man's religion. The world so decided, and the common sense of the world to-day will not allow theology to condemn a man who died in the line of duty. The whole of religion was expressed in the word *Fidelity*; the man who was true to his own ideas could not do wrong, and could not be unreligious. The Captain was listened to with the closest attention and often applauded, and the desire was expressed by all to hear him again at an early day. He has made many warm and true friends in the Forest City, whose best wishes will go with him in all his travels, and we trust that we may have the pleasure of welcoming him to our platform again at no distant day."

Vermont.  
NORTHFIELD.—Upon renewing his subscription to the *Banner of Light* D. T. Averill writes: "It would be a severe calamity to be obliged to give up the weekly visits of this firm pillar of the new faith. Its prosperity is evidenced by its gratifying enlargement. Long may our *Banner* wave, and still further may its folds be enlarged and its subscription list be increased. Some good materializing mediums are what are called for here. A year ago Henry B. Allen was here and gave some satisfactory séances. Since then our State Conventions have been made very interesting by the test-séances of Stiles, Fuller and others. All these are needed aids, doubtless, in the establishment of our truly glorious belief; but if, in addition, we could have shown the materialized forms of loved ones who have journeyed on, the effect would be convincing to investigators and astounding to contemners and skeptics. By the way, it is most lamentable that honest mediums are so often thrown under suspicion from appearances of deceit and dishonesty, of which the medium is often, if not generally, entirely innocent. Sustain them till proven guilty."

Ohio.  
WILLOUGHBY.—Under a recent date a correspondent, "S. A. Y." writes: "Mr. and Mrs. R. Shepard-Lillie closed a two months' engagement at this place on Sunday last, and we take pleasure in reporting the unequalled success with which the meetings have been attended, and the universal praise accorded the speaker and her husband, whose musical offerings have added greatly to the interest of the same. Mrs. Lillie's inspirational powers are of the highest and purest type, and those who do not accept, in full faith, the general doctrines of Spiritualism, acknowledge the truth and nobility of soul which make up the character of the woman, who has won our confidence and esteem, and whose departure from among us will leave a dreary blank. Mr. and Mrs. L. have made many warm and lasting friends during their short stay among us, as was well attested at the farewell reception given by their host and hostess, Mr. E. W. Bond and wife, on the occasion of Mrs. Lillie's birthday, April 27th. Substantial offerings of love were tendered, with many kind wishes for their continued success and happiness, and mutual thanks were exchanged by givers and receivers, albeit we feel that the weight of gratitude still and ever will rest upon the aching hearts left behind."

But to Mr. Bond, to whose large-hearted philanthropy and untiring energy in the spiritual cause we are indebted for this great spiritual treat, too much praise cannot be given; and in large measure, pressed down and running over, may the good things of this life and the joys to come after be meted out.

In the fall Mr. and Mrs. L. expect to return West, and cordial will be the welcome awaiting them in Willoughby, as well as in all places, we trust, in which the beneficent light of their presence radiates truth and love."

CINCINNATI.—Dr. A. Zipperlen writes: "In one of Mr. Jesse Shepard's séances, among many other very interesting phenomena, the following was to me, who attended all the séances, and to the rest of the friends, one of the most extraordinary: While sitting in the dark, 'Dick,' one of the controlling spirits of Mr. Shepard, came up and said to me by the aid of the trumpet: 'Caroline Wilhelmine Siebold,



20th June, 1816." On my remark, "what about that?" he continued, "it is in your ring, but only the initials of your mother's name; isn't it a good test?" To explain the matter: I wear, and have for a number of years, the wedding ring of my father, in which is engraved "C. W. S., 20 June, 1816," the name of my mother, and the day of their engagement. But I was of the opinion that my mother's first name was Charlotte Wilhelmine instead of Caroline Wilhelmine, as Dick said, neither did I recollect the date or the month of the year.

After the séance was over I found to my astonishment that the initials and date corresponded with Dick's statement. An examination of family papers revealed the fact that my mother's name was *Caroline W.*, and not *Charlotte W.*, as I had imagined. As not one of the friends present knew that I had the wedding ring of my father on my finger, and myself had forgotten the date and year, and also the first given name of my mother, I consider it a remarkable test given to me through Dick by my parents, who alone knew anything about the ring."

New York.

TROY.—Mrs. N. Reynolds writes: "On a Sunday afternoon and evening not long since Pythian Hall was well filled with the many friends of Mrs. Emma Jay Bullene, of New York, who gladly welcomed again one who has been for long years an earnest, faithful and gifted speaker. As one of the pioneers in the cause of Spiritualism, she was early distinguished for the grand inspiration which fell from her lips, and on this occasion all who had known her as Emma Jay, felt, as they again listened to her voice, that the promise of youth was more than fulfilled. The subject chosen in the afternoon was, 'The Science of Mediumship,' and was handled in a grandly beautiful manner. The audience listened almost spell-bound as the truths were given so clearly, yet gracefully, and the lesson was to all one of inestimable value. In the evening the subjects were chosen by the audience, and spoken on readily and eloquently. We hope soon to have the pleasure of welcoming again one who has done so much for our spiritual advancement. Mrs. Bullene, who has been absent from the platform about four years, has started on a tour through the West, where, we trust, she may regain health and vigor, and the people who cannot draw inspiration from the spirit-world direct may receive in unlimited measure through her mediumship."

BROOKLYN.—J. H. Whitney writes: "The first time I met Mrs. Bull was at my dear friends, the Hatches, at Astoria, L. I. There I received the wonderful satisfaction of meeting my angel wife and two angel daughters, recognized beyond any possible doubt—and the medium certainly knew nothing of those I had in spirit-life. I will not go into detail of thrilling tests given me of their perfect identity, test after test without my asking or expecting; but two circumstances occurred which were great surprises, in reference to matters aside from my own dear ones; viz: I did not know anything about Mrs. Bull's control, but during the séance I learned it was an Indian squaw named 'Mollie,' who formerly lived at Oldtown, Me., and who used to be much around Bangor some thirty-five years ago. At that time I lived in Bangor. Of this I had said nothing at Astoria, but suddenly the 'Mollie' control talked to me through her medium; said she knew me, had remembered me all that time, as quite a young man there, and that she told the fortunes of many people in Bangor in those days, which I well remembered, and that she was a very smart squaw, too."

Another remarkable test for investigators was in the appearance of a beautiful female spirit, 'St. Cecilia.' She also recognized me, and said, or indicated, that she had communicated with me before. Mrs. Hatch asked her to kindly explain how she had communicated, and she (the spirit) immediately wrote, or made the motion of writing. I remembered that nearly thirty years ago, when I resided at Foxboro, Mass., and was first investigating Spiritualism, I had a boy in my employ who became a writing and trance medium, and at that time had messages of a most exalted kind written by his hand, though he himself was quite ignorant. Those messages were signed 'St. Cecilia.'

One would hardly think it possible that an intelligent person, especially any one claiming to be a Spiritualist, would condemn any medium unseen or unheard; but such is the deplorable condition of some people. 'Seest thou a man wise in his own conceit? there is more hope of a fool than of him.'

CATO.—Melville A. Clayton writes: "A party of invited friends from Syracuse, Auburn and Cato met at the residence of John T. Knapp, Esq., on the evening of May 19th, to celebrate with him and his many spirit friends the event of arriving at the advanced age of eighty years with both mental and physical faculties well preserved; he was most heartily congratulated. Relying upon the knowledge that his spirit friends are ever near to guard and to bless, he is waiting patiently the coming of the time when he shall be called to 'The Bright Summer-Land,' having no more doubt of continued existence beyond this sphere of life than he has that after a dark night cometh the day."

Missouri.

ST. LOUIS.—Regarding the occasion of passing resolutions commendatory of the services of Bishop A. Beals in St. Louis, published in our columns last week, "Observer" writes: "It was considered, also, that while compliments were very fine and agreeable, money might not come amiss when there was railroad fare to pay; and accordingly the tender of the resolutions was accompanied by a very substantial present in money—the proceeds of a strawberry festival and dance given under direction of the ladies, and which was, by the way, a very pleasant as well as profitable affair."

An event of unusual interest occurred at the close of Mr. Beals' last lecture, which, while known to a few, took many of the audience by surprise. Mr. John Lynn and Mrs. Clara Norton were united in the bonds of matrimony, with the lecturer as the master of ceremonies. The service was simple yet impressive, and must have added to the respect which sensible people are beginning to feel for the Spiritualist way of procedure. A reception, given at the house of a friend immediately after the ceremony, gave a host of acquaintances opportunity to extend congratulations, and also partake of a bountiful collation. Both members of this new-formed partnership are natives of Sweden, and the only blood-relative they have in this country is the aged mother of the bride. Mr. Beals has also officiated at the christening of seven children here, which is pretty good evidence that the interest in Spiritualism is increasing in the hearts of the people, and must

sooner or later manifest itself in more ostentatious ways. Certainly it would seem that in a city so large, and so naturally skeptical as this, sensible religion ought to take a deep root and flourish. And so I believe it is bound to do before long."

Iowa.

WEST ALBANY.—John Hutchinson writes: "In the last year we have had on an average two circles each week, mostly at our own house, sometimes at our neighbors' houses, and many times I have had the privilege of seeing those that came to our circles recognize messages from their friends from 'Over the River,' and tears of joy stream down their cheeks at (to many of them) such an unlooked for event. It is our desire to do all we can in our humble way to let this grand truth be known to all who wish to investigate, and it is free to all who wish to come. We challenge investigation. After five years' experience closely connected with the phenomena I have come to this conclusion, that the Spiritual Philosophy is a movement that does not come into the world heralded by a flourish of trumpets, but is silently and surely permeating the thinking portion of mankind, and will, before we are aware of it, come to the front and astonish the world."

Illinois.

CHICAGO.—A correspondent informs us that "Geo. S. Bowen, Esq., of Chicago, is well satisfied with his experience with Mr. J. V. Mansfield, of New York, as a man and a medium. He some time since consulted his spirit-friends through Mr. M.'s mediumship, and felt satisfied that he obtained unmistakable messages from them. The tests that he received were personal but true to the letter, and were of a nature that Mr. Mansfield could not of himself have known, except by and through his varied spiritual gifts. When such prominent business men become satisfied that spirits can and do return from the spirit-world, when conditions warrant, and they are not ashamed to speak of it to their friends when occasion requires, it cannot fail of having a good effect upon society."

Washington Territory.

OAK HARBOR.—C. H. Miller writes: "Having of late become somewhat interested in Spiritualism through reading the *Banner of Light*, and other causes, I can truly say I wish the subject was better understood by the people of this vicinity, and we had some of your lecturers here for a while to stir up their minds, and start them in the right direction. There are a great many here who have been brought up to believe in one or another of the so-called Orthodox religions, but now prefer no religion at all to any of those. I am quite sure a good lecture would be listened to with attention, and that Spiritualism would be hailed as a boon from on high by many who do not know its worth at this present time."

Written for the Banner of Light.  
WINNIPESAUKEE.

In the lap of the mountains high up from the sea,  
There's a beautiful lake that is waiting for me;  
Its breezes are cool, and all dimpled with smiles  
The eddying verge of its manifold isles.  
Now over the waters from lowland and hill,  
A thousand sweet voices are musical still;  
They lip to the fountain—they laugh with the gale,  
Inviting, alluring my holiday sail.  
In fancy full oft am I cleaving the bay,  
Where Belknap or Ossipee rise by the way;  
And westward, far westward, o'er mantled in blue,  
Bold Kearsarge is watching for freedom and you.  
There's life in the landscape, there's joy on the wave,  
When Euros rides into the valley so brave,  
To furrow the waters in silvery lines,  
And wave on the borders his banner of plumes.  
Oh, brightest of waters! oh, greenest of lakes!  
My soul hath a part in your frolicsome wiles;  
For your midsummer bloom and your wintery pall,  
For nature, kind nature, is kindred with all.

NORUS.

The Cause and Prevention of Small-pox.

To the Editor of the Banner of Light:  
In order to keep up a useful smallpox panic in England and the United States, and to compel frightened citizens to submit to the risks and penalties of the unphysiological practice of vaccination, it has become customary with officers of Boards of Health, and public vaccinators, to attribute the last gleam of sunlight to the disappearance of the epidemic of vaccination. Such medical experts carefully withhold the fact that in every smallpox epidemic in European States under obligatory vaccination, the municipal and government statistics prove that from seventy-five to ninety-six per cent. of smallpox cases have received the pretended benefit of the cowpox. One of the leading statisticians in Europe, Dr. G. F. Kolb, of Munich, member extraordinary of the Royal Statistical Commission of Bavaria, says in a recent letter published in the *London Echo*, "In the Kingdom of Bavaria, into which the cowpox was introduced in 1807, and where for a long time no one except the newly-born escaped vaccination, there were, in the epidemic of 1871, no less than 30,742 cases of smallpox, of whom 29,429 had been vaccinated, as is shown by the documents of the State Department. When, with these facts before us, we reflect upon the inability of vaccination to protect, we reflect upon the undeniable and fearful mischief which the operator so often inflicts upon his victims, the conclusion forces itself upon us that the State is not entitled, either in justice or in reason, to put in force an enactment so directly subversive of the great principle of personal right. In this matter, State compulsion is, in my opinion, utterly unjustifiable."  
Dr. Farr, Mr. Edwin Chadwick, Dr. Southwood Smith, Dr. B. Richardson, and other well-known sanitarians, have clearly demonstrated that smallpox is the outcome of filthy conditions, bad drainage, impure water and overcrowding, and can only be avoided by the observance of proper hygienic precautions. Prof. Playfair has said, "that no epidemic can resist thorough cleanliness." The sooner these facts are appreciated and acted upon the sooner will all zymotic diseases be abolished. That smallpox can be prevented by vaccination is an untenable position, which has been abandoned by all who have given the subject serious consideration. The most ardent pro-vaccinators have been reluctantly compelled to confess that smallpox cannot be got rid of in this way. Dr. Ballard, one of Her Majesty's Inspectors of Vaccine, in his Essay on Vaccination, page 36, says: "Dr. Jenner's prediction has not been fulfilled; experience has not verified it; smallpox is not eradicated. Scientific observations tend no countenance to the belief that it ever will be eradicated, even from civilized communities." Mr. Cooley, who devoted forty years of his life to the study of the subject, said at the London Anti-Lymph Conference in December, 1879: "They would not be able to annihilate smallpox by vaccination, and he defied any one to show that he had claimed such a result; from the experience he had had, no such thing could, or ever would happen." And more recently, Dr. Charles Cameron, M. P., says in his letter to the *Times*, May 24th, 1880: "Since 1836 our statistics have been compiled so as to enable us to compare the mortality not merely in smallpox occurring in all classes of vaccinated persons, at different periods, but in each separate class of vaccinated persons, in persons, that is, with one, two, three or four good, or in different marks. I have gone into these details

and found that not merely has the mortality in smallpox occurring after vaccination progressively increased, in the aggregate, but it has increased in each class of cases, and increased enormously in the best vaccinated class of cases."

Nor is the testimony in the *Lancet* for August 27th less precise on this the corner-stone of the edifice upon which vaccination is enforced by the State. That journal furnishes a report of the recent smallpox epidemic at Bromley, London, by Dr. Fraser Nicolson, the medical officer in charge between April 25th and June 20th, comprising forty-two cases in all, of which sixteen were confluent; the whole of these were vaccinated and three re-vaccinated. Dr. Nicolson further says, "That the chief element of success lay in the high open, bracing locality in which the temporary hospital was placed, together with the cool, dry winds blowing the time that the worst cases were in the hospital." Here again, the beneficial effects of sanitation are allowed, while no mention is made of vaccination as a favorable or modifying factor in the attacks, nor could there be, seeing that this so-called prophylactic did not prevent sixteen of the cases becoming confluent. The late Royal Commission of Inquiry into the origin of the dread epidemic in Fiji has reported that they occurred among populations who were habitually drinking water from ditches contaminated with sewage, and that the mortality has fallen enormously since the discovery of the cause. The existing smallpox epidemics at Nottingham and Leicester are not amongst the unvaccinated. The cases are to be found among the vaccinated poor, and their vaccinated children, and the local press contains letters of complaint of bad ventilation in its origin, it ought therefore to be held in a certain degree responsible, in company with noxious exhalations and sewage and bad ventilation, for the survival of smallpox and similar diseases in civilized and filthy sanitary boarded communities. Permit me to suggest, that having regard to the accumulation of evidence, showing the failures of vaccination to prevent even the severest attacks of smallpox, or to prevent smallpox in the best vaccinated cases, whether it would not be wiser for the part of American Boards of Health and European legislatures to abandon its compulsory enforcement and devote the large expenditure, amounting in the aggregate to many millions per annum paid by the State for public vaccination, to the more scientific and less objectionable prophylaxis of all zymotic diseases—Sanitation. I am, sir, your obedient servant,  
WILLIAM TEMI,  
7 Albert Road, Regent's Park, London, W.  
May 17th, 1882.

P. S.—Some of your readers will be interested to hear that arrangements are now in progress for holding the third International Anti-Vaccination Congress at Berlin in August next. It is expected that delegates will attend from all countries where vaccination is enforced, either by municipal regulations or State laws. A report of the proceedings at the Cologne Congress has been published in German, and a complete report in the French language is now in the press. The whole case, including the medical, political and statistical evidence against vaccination, is comprised in the forthcoming volume.

A Lyceum Funeral in Australia.

The *Harbinger of Light* gives in its issue of April 1st an account of the obsequies of a member of the Melbourne Progressive Lyceum, performed March 23d. The children and others forming the various groups, with their leaders, proceeded to the residence of the parents and accompanied the body to the place of burial, bearing their standards and banners, each being provided with a bunch of flowers. They approached the cemetery singing, and having assembled round the open grave, the choir opened the proceedings with an appropriate hymn. The Conductor of the Lyceum then made an address, in which he alluded to death as the opening of a door through which we pass to pleasures and to joys of which the mind, in its loftiest and most exalted light, can form no adequate conception. During the lowering of the coffin enclosing the remains a hymn was sung by the choir, at the termination of which the children came forward and cast flowers into the grave.

The astronomers who went to Egypt to witness the total eclipse of the sun last month describe the fright of the natives when the mysterious darkness crept over the land, and the sun seemed to have been extinguished in the heavens. There went up a shout of wonder and horror from the crowd collected along the banks of the Nile, and around the observing station of the astronomers as the last gleam of sunlight disappeared. The excitement of the natives was increased when they saw on the right of the hidden sun the form of a flaming comet. It was a new comet, whose existence had not been suspected before. It had been concealed in the sun's rays, and the sudden withdrawal of the light of the great luminary revealed its hiding place. Such is the constitution of the human mind that probably a thousand astronomical wonders would be unable to convince the ignorant dwellers along the Nile that that sword-shaped comet was not an omen of the warlike events that have since taken place in Egypt.

A correspondent writes: "The fifth meeting of 'The Philosophical Circle' was held in the parlors of the Spiritual Union, 108 West Springfield Street, Boston, Thursday evening, June 1st. The subject considered was 'Social Equilibrium,' a theory respecting which was presented by Prof. B. J. Butts, and illustrated by the use of the blackboard. These meetings were inaugurated by the cooperation of Mrs. Mary C. Gale, the Western Inspirational speaker and singer, who will continue her labors in the general lecturing field, as well as in this 'Circle,' and may be addressed as above."

"Who shall decide when Doctors [Regulars] disagree? We cannot know, but we know that the undertaker generally does."—*Ex.*

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E. V. Wilson Fund.—Subscription for Bonds.

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

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13. Annie Lord Chamberlain has returned to Boston from Providence, R. I.







## Pearls.

And quoted odes, and jewels like words long,  
That, on the stretched forefinger of all time,  
Sparkle forever.

### THE RULING PASSION.

Search then the ruling passion; there, alone,  
The wild are constant and the cunning known;  
The fool consistent, and the false sincere,  
Priests, princes, women, no dissemblers here.

—[Poet.]

Human foresight often leaves its proudest possessor  
only a choice of evils.—*Colton.*

### THE HORSE HAS A SOUL.

And, in spite of each and every fool  
Whose brain and heart are hardened by rule,  
I have reached the conclusion that, on the whole,  
The horse that we loved possessed a soul.

—[Francis A. Burleigh.]

Thoughts come into our minds by avenues which we  
never left open, and thoughts go out of our minds  
through avenues which we never voluntarily opened.  
—*Emerson.*

### ANSELM'S PRAYER.

Oh, make me wise, to see the things that are!  
The gods have lifted the earth with blinding show.  
A trembling leaf may hide a distant star.  
The clear moon pales before a water-fire's glow.

Oh, make me brave! I feel, when my eyes have seen,  
My soul in vain with love or fear may strive;  
The bow is bent, the shaft is straight and keen,  
Let it fly through the kinsman's heart I drive.

Oh, make me strong! I feel, when I faint would speak,  
My lips may fall to tell the truth I meant.  
Strength need I most; for if the soul be weak,  
Courage is vain, and wisdom discontent.

—[Augustine M. Lord, in Harvard Advocate.]

Great errors are often connected with elevated sentiments;  
but in order to understand this we must ourselves  
possess greatness of soul.

### A Minister's Experience in Materialization.

To the Editor of the Banner of Light:

The *Christian Leader*, for June 15th, records that just before going to press the (not unexpected) tidings reached its editor that Rev. Mr. R. S. Pope, of Hyannis, Mass., had passed out of the bodily form in that place. As there is an important fact connected with this clergyman's career which is of special interest to Spiritualists at this time, when the discussion of materialization and its claims to acceptance is so general and widespread, I desire to place it in the following manner before your readers:

It was the privilege of Mr. Pope to receive marked evidences, while he lived, in the physical, of the persistent and conscious individuality of the human spirit after the change called death. In the year 1872 I received a request to visit professionally the family of the late Horace Greeley, and while there I decided to extend my trip to Moravia, N. Y., for the purpose of investigating the alleged spirit-form materializations that were said to occur in the presence of Mrs. Mary Andrews. I was an entire stranger in the town, and also to all persons present. I remained at the hotel two weeks, and investigated all things and parties connected with the strange phenomena, my object being to get at facts and the truth, irrespective of the prejudice existing in the community, and encouraged by those who would not spend their time to investigate for themselves. Daily new arrivals from all parts of the country wended their way from the depot, the town's people calling them "pilgrims."

While there I made the acquaintance of Dr. Eugene Crowell, Dr. J. B. Newbrough and many other prominent persons, who had come on the same mission as myself. Among the number were the Rev. R. S. Pope and wife from Hyannis. They were *known*. Mr. Pope did not make known either his profession, name or residence, as he did not desire to give the medium any clew by which anything in the way of manifestations "could be gotten up to order" to apply to him; his society had kindly arranged to bear the expenses of himself and wife to visit Moravia, and investigate the manifestations reported to occur there; and under the circumstances he proposed that no one present should know anything concerning himself or his wife. Nevertheless, while attending a séance with some twenty-five other persons, his son, who lost his earth-life by being drowned, materialized—being as natural in appearance as he was while in the physical body—and his parents recognized him as their departed one!

He spoke to them, and then and there, before the audience, revealed the family relation, etc.; etc. This manifestation settled materialization with him (P.) as being a fact in the nature of things that could not be gainsaid.

Mr. Pope requested that his experience should not be made public until he had arrived home and informed his society concerning his investigations.

After he had been at home some days the writer reported to the Auburn paper, also the *Banner of Light*, and the same was printed. Mr. Pope received many letters from all parts of the country, asking him if what I had stated was true. He informed me subsequently that invariably he replied to them thus: "Whereas I once believed in immortality, I now know it is true, as I have seen my departed spirit-son face to face, and conversed with him."

Some years after I met him on the Martha's Vineyard camp-ground, and he informed me that he still held to his convictions of materialization of human forms as being a fact, and said he: "When I am called to preach funeral sermons I invariably give my experience in spirit-materializations, and speak with a knowledge concerning the future life, and it has proved great consolation to the afflicted. Mr. Pope was independent in character, with high moral integrity, therefore his word was taken as reliable. Not being ashamed or afraid to carefully investigate any law or phenomenon connected with human life, he, when convinced of a truth, dared to make that conviction public for the benefit of society; therefore his conversion to Spiritualism had much effect upon his friends and extensive acquaintance.

If ministers and church-members would pattern after him in this direction and do likewise, there would be less bigotry and prejudice against Spiritualism existing among a class of persons who, knowing nothing of the subject except from hearsay, style Spiritualists "messengers of Satan," and even give them credit of possessing power to overcome and lead astray "the very elect of God."

As it really any more wicked to believe in this age that spiritual gifts exist, and that the materialization of human forms is a verity, than it is for ministers and laymen to believe that Jesus materialized after his crucifixion, and appeared to his disciples in a room while the doors were closed, and in other instances as claimed

by the Biblical record? It seems to me wrong for ministers and church-members to ignore and malign the witnesses of this age in regard to spirit manifestation, while they are ready to accept and worship the persons who the record claims saw similar manifestations in the days of Jesus and his disciples. Why should not "history repeat itself" in spiritual things? This is a question for ministers and the Church to ponder.

A. S. HAYWARD.

Boston, Mass.

### Later from Cephus.

The Camp-Meeting at Orion Lake, Michigan, began June 13th and continued over the 18th. The attendance the last two days was large, and great interest was manifested in the words of the speakers. In all probability a similar gathering will be held at this place next year. C. E. Watkins, the famous medium, was present throughout the meeting, and the remarkable phenomena which occur in his presence convinced many people of the cardinal truth of Spiritualism. H. L. Green, Rev. J. H. Burnham, Mrs. Pearsall, Mrs. Graves, and other speakers addressed fine audiences. The Orion camp-ground is delightfully situated, and its natural advantages are equal to those of Lake Pleasant on Onset Bay. Mr. McCracken deserves to be congratulated on the success of the meeting.

The celebration at the Cassadaga Lake (N. Y.) Free Association Ground, on June 10th and 11th, was a splendid success. O. P. Kellogg's speeches were loudly applauded. A detailed statement of the condition and prospects of this Association will soon appear in the *Banner of Light*. A great camp-ground and summer resort will undoubtedly be secured at this point. The demand for lots is marked, and already the question of purchasing more ground is being discussed. Numerous cottages are in process of construction. The Camp-Meeting will begin July 28th, and close August 28th. O. P. Kellogg will have charge of the platform. Mrs. Skidmore enjoyed the exercises on June 10th and 11th, and her generous hospitality was extended to Messrs. Lees, Bond, and other visitors from Ohio and Michigan. See future letter for list of speakers at this meeting.

The Lily Dale (N. Y.) Camp-Meeting commenced on June 17th and will close on Sunday, July 9th. The following speakers will address the people: Mrs. E. C. Woodruff, Judge McCormick, J. Wm. Fletcher, Mrs. Sarah A. Byrnes, Jennie Rhind, Geo. W. Taylor, Lyman C. Howe and Sojourner Truth. Board on the grounds, \$1.00 per day. Excursion rates on the D. & A. V. R. R. Leave the Lake Shore R. R. at Dunkirk, N. Y., at 8 A. M. and 3 P. M. at the Jamestown Junction. This meeting is always well attended. Many prominent mediums will be present—Carrie Twing, Inez Huntington and Maria Ramsdell being among the number.

CEPHUS.

On the ninth page of the present issue the reader will find the current instalment of Western Notes from our correspondent Cephus. The accompanying items reached this office subsequently, under separate headings, and too late to be printed in regular sequence.—Ed. B. of L.

### A Child Sees its Spirit-Sister.

A correspondent of the *Daily Republic*, published at Colorado Springs, Col., furnishes that paper with an account of an interesting incident of recent occurrence, strongly confirmatory of the truths of the Spiritual Philosophy. It appears from the account, that a family by the name of Mack, residing in that town, lost a daughter about six years old a short time ago, their only remaining child being a sister of two and a half years. The *Republic's* report proceeds:

"When Myrtle died," said the mother, "I thought I could not live. For a time I was in the greatest agony of mind; but soon a delightful, peaceful influence came over me, and I felt a happiness which seemed strange in the hour of affliction; and those around me seemed to notice that a change had come over me, for my tears had changed to smiles, and all was peace and happiness. I thought the greatest trial would be when baby should miss her sister, for she was very much attached to her."

On returning from the grave I seated her in the arm-chair, and was preparing for my domestic duties when a clapping of little hands arrested my attention, and an exclamation from baby, "There's Myrtle!" fell upon my ear. Oh! what joy! My sorrow had turned to joy indeed; Myrtle was not dead, but with us; and not a day had passed but she had seen and told us of the presence of our darling. One day she said, "Myrtle and grandma" (she had never seen her grandmother who is now in spirit-life). One day I was out in the garden with her, and she said, "There comes Myrtle," and ran from me as though she was going to meet some one, and returned again with no sign of disappointment. All her movements were as natural as though she had met her sister and accompanied her to my side. Again she said, holding out her little hand as if to receive something: "Myrtle brings flowers." At first I could not think what she meant, but finally asked, "Is it flowers?" "Yes," said she, "flowers." Again she said, "Johnnie is coming with his baby."

Johnnie is a neighbor's little boy. No one knew that this family had lost a babe, and it was so strange that a neighbor went to Johnnie's mother to inquire if it was so, and received an affirmative answer."

### Wicket's Island Home.

A correspondent informs us that the enterprise having for its object the establishment on Wicket's Island of a Home for Aged and Exhausted Mediums (particulars respecting the origin and progress of which have already appeared in our columns), has reached a point where pecuniary assistance is needed—all possible having been done by Dr. A. E. Cutter, and those who with her have the work in charge until such aid is afforded. The building has been erected, though not completed, and Mrs. Cutter's principal spirit guide, Dr. John C. Warren, has in view of the situation directed her to make an appeal to the public for the necessary funds. In doing so, she says:

"If parties will loan me money sufficient to so far complete the house and furnish it that students and patients can come at once (about two thousand dollars, either one person loaning the whole amount, or it can be made up by individuals in sums of ten dollars or upwards), I will pay back every dollar as fast as I can earn it, and publish the names of all helpers in the history of the Island, which I am preparing, and will place in the hands of the printer as soon after the dedication as time and means will permit. Friends of liberty and progress, I make no appeal for myself, but for your spirit friends and mine, and for all who are seeking light, and an unfoldment of all the gifts which God has so bountifully bestowed upon his children, but which have been and still are cramped by material surroundings. By giving, or lending the means to establish this work, you may be helping to build a more beautiful home for your own spiritual unfoldment both here and hereafter."

All letters containing money must be registered, as East Wareham is not an order office. Please say whether the money is loaned or given, and I will send a receipt or a promise to pay.

The spirit-workers hope to be able to not only develop and shelter mediums, relieve the sick and suffering, and inculcate the arts and sciences, but to make the place such a power that the influence of those who graduate from it will be felt and respected all over the world. Who will assist them in this grand work? Address Dr. Abbie E. Cutter, East Wareham, Mass.

### New Publications.

SPARKS FROM THE PHILOSOPHER'S STONE. By James Wendell Beal. 84. 18mo, cloth, pp. 107. London: David Bogue, 3 St. Martin's Place, Trafalgar Square, W. C. A. Williams & Co., 283 Washington street, Boston.

This, designated by James Russell Lowell "a charming little volume," is a collection of thoughts pencilled proverbially and the cares and perplexities of business hours, by one who evidently set "a trap to catch a sunbeam," and was so fortunate as to catch not only one but many. The larger portion of them are given in few words, occupying but a single line, none of them more than half a dozen. We select at random a few that will give our readers an idea of their style and quality:

"Seek to mingle with the poor, the weak, and broken hearted, that ye may not be too great a stranger to them in Paradise."

"The wheels of liberty can revolve only on the axle of good government."

"Often when the body is imprisoned the mind enjoys its largest liberty."

"Matter is solidified spirit."

"They who attempt to undermine justice are in danger of being crushed by it."

"Death robs the rich and relieves the poor."

"Food that passes between smiling lips is easily digested."

"When man looks up God looks down."

"We hurry over the road from childhood to maturity, only to learn in after life that its most beautiful secret was unperceived."

"Small minds often think themselves great—great ones never."

"Dreams are foretastes of futurity."

The book bears the following dedication: "To Dr. Donald Kennedy, of Boston, Mass., to whom is accorded a most enviable character as a man and citizen, whose broad philanthropy has contributed so much to the happiness and welfare of others, and whose efforts to promote the cause of virtue, truth and morality command the admiration and emulation of his fellow-men, at home and abroad, as a feeble testimonial of sincere regard."

THE TRUE STORY OF THE HART-MESERVEY MURDER-TRIAL. By Alvin R. Duntun. 12mo, cloth, pp. 304. Boston: published by the Author.

The purpose of this book is to retrieve a wrong unintentionally committed by the author against Nathan F. Hart. The statements made are to show that it was mainly if not solely his testimony the defendant at the time of trial was convicted; that he was deceived and misled as to the facts upon which he based his testimony, and that said Hart, now, and since 1878, serving a life-sentence in prison for the crime of murder, is an innocent man. The writer considers that a wrong done one of the humblest members of the community is an offence against the whole body politic, and, if allowed to remain unredressed, is, to the full extent and measure of the injustice, an attack upon the rights of every good citizen. The result of Mr. Duntun's efforts has been to secure a new trial, to take place next September.

IMMORTALITY: ITS PEOPLE, PUNISHMENTS AND PURSUITS: with Five other Trance Addresses; being a Course of Eight Lectures through the Trance Mediumship of J. J. Morse. Delivered at Goswell Hall, London, during January and February, 1882. 16mo, flexible cloth, pp. 144. London: The Progressive Literature Agency, 4 New Bridge street, Ludgate Circus, E. C.

Those to whom this notice will come do not require any words from us to assure them that the contents of this book are replete with instruction, eloquently and attractively presented. The subjects not named in the title page are: "Deeds vs. Dogmas," "Spiritualism—its Consolations," "Concerning Angels," "A Coming Creed," and "The Day of Judgment." The addresses are reported nearly *verbatim*, and having been examined by the controlling intelligences of Mr. Morse, are issued under their sanction as correct, in response to a desire expressed by many who listened to their delivery to possess them in a permanent form.

RECOLLECTIONS OF TWENTY SUNDAY AFTERNOON ADDRESSES. By John Page Hopps. 16mo, paper, pp. 60. London: Williams & Norgate, Henrietta street, Covent Garden.

There is a freshness and vivacity of thought and expression on these pages, a thankfulness for the past, and a faith in the future that, however dark the night may be, light cometh in the morning, that render the book worthy of every one's possession and frequent reading. It is something to listen to twenty good addresses by a spiritually-minded person; better still to have the best thoughts culled from them and freed from all redundancies occasioned by the time and place of their public delivery, placed before us for the meditative moments of our quiet hours. This is what is given in the book before us, and we heartily commend it to the attention of our readers.

THE ART AND PRACTICE OF SILVER PRINTING. By H. P. Robinson and Capt. Abney. R. E. & H. P. S. 16mo, paper, pp. 128. New York: E. and H. T. Anthony, 591 Broadway.

The process of photographic printing described in this book, though older than many others, and in some quarters superseded by them, is held by some to be the most desirable on account of the superior beauty of the results obtained by it. The objection that the pictures fade is herein shown to be without foundation in truth. Professionals and amateurs in the art will find this treatise of great value.

RECEIVED: C. B. COTTELL & CO.'S CATALOGUE AND TRADE LIST OF PRINTING PRESSES. New York: 8 Spruce street; Chicago, Ill.: 112 Monroe street.

THE COMMON FOUNDATION OF ALL RELIGIONS. An address delivered at Patchipally Hall, Madras, on the 20th of April, 1882, by invitation of the Hindu Community, by Col. Henry S. O'Leary, President of the Theosophical Society, pp. 25. Madras: Printed by Vest & Co., for G. Y. Cunniah Chetty, Esq., F. T. S. of the Hindu Sabha.

WHAT AM I TO BELIEVE? A Letter and Series of Questions on Religious Subjects addressed to the Clergy of all Denominations. By Arenius. pp. 8. London: J. Burns, 15 Southampton Row.

SANITATION, NOT VACCINATION, the True Protection against Smallpox. A paper read before the Second International Anti-Vaccination Congress at Cologne, Oct. 12th, 1881, by William Tebb. pp. 28. London: E. W. Allen.

VACCINATION A LEGACY from George the Third and his Court. By H. D. Dudgeon, Quorn, pp. 8. Leicester, Eng.: John Bent, Town Hall Lane.

RICHESS AND POVERTY. A Theoretical and Practical Solution of the Labor Question. By William Hanson. pp. 50. New York: W. Hanson, 128 Front street.

AGRICULTURAL REVIEW AND JOURNAL OF THE AMERICAN AGRICULTURAL ASSOCIATION, published quarterly at 20 University Place, New York.

SHEET MUSIC: From G. D. Newhall & Co., Cincinnati: "Only to See my Home Again," song and chorus by M. H. Rosenthal; "The Outcast," song for baritone or bass, by G. Operit; "My Dear Southern Home on the Hill," song and chorus, by C. A. Williams; "Au Tevor, God Grant We Meet Again," trio for female voices, by H. J. Schonaker; "One Summer Night," lullaby for piano, by Charles Kinkel.

The *Kost-e-Mumbar*, the only Mussulman paper of Bombay, publishes the following in its leading columns: "There will be an eclipse of the sun on the 17th of this month. According to calculations, it will fall hard on Ireland, Persia, Asia, Arconza, Zangera and Afghanistan. There will be a famine in Ireland in September, and a rebellion on the 9th of November, when thousands of lives will be lost. There will be earthquakes during these two months in the Archipelago, Zangera and Persia. A lot of gunpowder will be used in London and the western provinces of England. The enemies of Turkey will be victorious. The officials of Calcutta will suffer, and there will be fear of a foreign invasion. Disaffection and murders in Cabul and earthquakes will be the prominent features in the month of November. There will be a new ruler in Cabul."

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

### A Tribute to Harriet Beecher Stowe.

At the garden party given to Mrs. Harriet Beecher Stowe, at Newtonville, Mass., June 14th, poems by Dr. Holmes, Mr. Trowbridge, Elizabeth Stuart Phelps, et al., were read. J. G. Whittier also contributed a poem, which contained these lines:

Three welcome from the Land of Flowers  
And golden-furred orange bowers,  
To this sweet green turf June of ours!  
To her who, in our evil time,  
Dragged into light the nation's crime  
With strength beyond the strength of men,  
And mightier than her sword, her pen;  
To her who world-wide entrance gave  
To the log-cabin of the slave,  
Made all his wrongs and sorrows known,  
And all earth's languages his own!

She needs no guarantee of fame  
Whose own is linked with Freedom's name;  
Long ages after ours shall keep  
Her memory living while we sleep;  
The waves that wash our gray coast lines,  
The winds that rock the Southern pines  
Shall sing of her; the unending years  
Shall tell her tale in unborn ears;  
And when with sins and follies past,  
Are numbered colors, nut and castle,  
White, black, and red shall own one  
The noblest work by woman done.

### Waifs from Press.

A ghost story is told by the London correspondent of the *Liverpool Mercury*. There has recently been formed a Society for Psychical Research, of which many well-known men are members. One of its committees is engaged in going to haunted houses; they are Prof. W. F. Barrett, Mr. Henry Sidgwick of Trinity College, Cambridge, and Mr. Hensleigh Wedgwood of London. This trio of seekers after ghosts have had several happy views of spirits in shadowy human form. There was one house where a ghost regularly walked a certain corridor. They tried all they could to catch it, but failed. Determined to snare it, they placed invisible silken threads across the line of its passage, such threads as one would not feel in passing. The ghost came. He passed along the corridor and disappeared. Off went the psychical researchers to look to their threads. Every thread was intact, as it had been before the ghost took his walk.—*Boston Journal.*

The *Christian Union* is quite convinced that "spiritual manifestations are a delusion and a snare," but sees no reason to doubt the existence of "evil spirits" that exert an influence on human life. If our confidence in the existence of the latter were so firm as our contemporary's, we should feel the obligation of consistency not to doubt the reality of the former. The truth is, there is not a scrap of evidence of the existence of "a personal evil spirit" of the kind referred to by the *Union*, while there is considerable proof that the "manifestations" which it discredits are, in some instances at least, of spiritual origin.—*The Christian Leader.*

A WARNING FROM THE GRAVE.—An engineer while riding on his engine in front of a train down the mountain steps of the Clearfield branch of the Pennsylvania Railroad, after testing the quantity of water in the boiler by using the two upper gauges, which indicated that all was right, heard a voice: "Try the lower gauge." The voice was loud and distinct, and he says was the voice of his father, who has been dead for some years. After looking around to see him he opened the lower gauge, and to his surprise found no water. The boiler was foaming, and the engineer says but for his timely warning all would have been blown to atoms in ten minutes. How is this?—*Williamsport Sun and Banner.*

Pastor Bradley of the Congregational Church, at Birmingham, Conn., whom the deacons lately undertook to expel on a charge of heresy, has formulated and adopted a majority of his church have voted to adopt it. It is in its entirety as follows: "This church is an association of believers in Jesus Christ, associated for the purpose of mutual edification in truth and righteousness, and for the promotion of Christ's kingdom in the world. We believe that the principles which constitute Christian discipline are the two commandments which Jesus gave: 'Thou shalt love the Lord thy God with all thy heart and mind and soul and strength,' and 'Thou shalt love thy neighbor as thyself.' We believe, therefore, that any one who accepts these commandments as binding on conscience and life, and who seeks to guide his conduct with God's help by them, is a disciple of Christ, fully entitled to the rights and duties of Christian fellowship." Mr. Bradley does not believe in the highest and purest religion of the Scriptures, and in several other respects his Orthodoxy is unsound.—*Ex.*

### Psychology.

The following induction is based on this postulate—namely, that the human mind is a combination of forces whose elements are put in contrast or opposition. The true significance of this fact seems to be lost sight of by experimental psychologists, who insist on destroying or neutralizing the sentient brain force to save the spiritual. This would be equivalent to destroying the root to save the branch, for the root of the human mind exists in nature's ancestry. In fact, the mind is a part of the Christ, and man is set forth as he manifests himself in consciousness in the realm of his senses, which experience teaches are of a twofold character, said to be operated on or influenced by opposite spiritual forces called "God and the devil," and all theology is based on this induction derived from sensuous imagery of the primitive ages, which is utterly at fault in discriminating the true significance of design and ultimate sense of this arrangement of the human brain powers being put in contrast.

Fortunately electrical phenomena dynamical point out the uses of this mental combination. It is a well-known fact that electricity is the acting agent in composing and decomposing compounds under qualified conditions of the substances acted upon, and also the acting agent in bringing about modifications and general changes among the organic elements of physiology. Take these facts as our inspiring guide, and the use of oppositely electrified brain-powers is made apparent as qualified conditions precedent to mental development and perpetuity of life on a physical basis under the generic law of opposite electrics. Immortality, then, is the inevitable effect and ultimate sequence of contrast in the mental organism. The visible effects embrace all those mental qualifications that distinguish man from brute creation—qualifications that are unmistakable evidences that the elements of human thought are convertible forces, and mutually interchangeable; analogous in dynamical action to positive and negative electrics.

Take the evidence of Nature's forces, together with that derived from sensuous imagery, and we have a compound evidence—two witnesses—to the fact that man is an immortal being subject to modification and development not only on this, but every plane of life under the qualified plan and directing power of Supreme intelligence; that mind, like matter, may unfold and expand throughout the ceaseless ages of eternity.

Finally, if man had been made a perfect being in his origin, subject to no modification or development, his compound brain force, under the law to which all law conforms, would have been a superfluity.

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

Monday evening, June 12th, Mr. C. R. Miller, President, read the *N. Y. Tribune* article extracted from the sermon of Mr. Talmage upon the "occupations of Heaven, after which the Indian spirit, 'Sunrise,' controlling Mrs. Tryon, arranged a double circle of mediums in front of the platform. Deacon Cole gave an invocation of great beauty. A spirit controlling Mrs. Tryon spoke upon the power of harmonious assemblages, of their importance, and of the pleasure of meeting one who have thrown off the mortal. The control then gave character-delineations improvised in verse.

Mrs. Mills became controlled by Dr. Fearn, who spoke for a short time, and gave the names of spirits present who desired recognition. One named William-Kingdom was recognized by a lady as her father; another, Thomas-Kowarth, was recognized as the son of a gentleman present.

ent; another, Grandmother Mary Davis, was recognized by relatives.

Mrs. T. Stryker was then controlled by a spirit who announced himself "Brother Parker, of the Bedford-street Church." This spirit gave a number of names which were recognized. Doctor Fearn then controlled Mrs. Mills, and gave the name of a spirit present as Francis Martin; also a description of her last illness, with a message, all of which proved very satisfactory. E. V. Wilson then controlled the medium and saluted Mr. Miller and friends present. He also gave a name, William H. Ward, as that of a spirit present—an old gentleman; another, George W. Higgins, was recognized by a lady as that of her father; another, Stewart Hand, was recognized. A spirit, an Irishman named Thomas, caused much amusement by his quaint remarks.

Announcement was made of Mrs. Susie W. Fletcher's lecture at Everett Hall, on Wednesday evening, June 21st "Mollie," the lively control of Mrs. Stryker, caused much amusement and pleasure by her tests. A spirit took control of a lady present, Mrs. Bertine, and gave a touching improvisation teaching harmony, love and progress, and was listened to with interest.

### Convention of Central New York Spiritualists.

To the Editor of the Banner of Light:

The Spiritualists of Central New York held their Fifth Annual Reunion at Deansville, Oneida Co., on Saturday and Sunday, June 3rd and 4th. The speakers were J. Frank Baxter, of Boston, the test medium, singer and lecturer, and Mrs. S. A. Byrnes, of East Boston.

The speaking was excellent and of the highest order, both instructive and entertaining. The tests were truly wonderful, while the singing was full of harmony and spiritual sweetness, sending thrills of joy to the very souls of the listeners.

The following officers were duly elected: President, O. F. Beals, West Winfield; Vice President, W. I. Tillotson, Oneida; Secretary, Mrs. Wm. H. Hicks, Delta; Committee, J. Hitchcock, Lee Center; Seth Peck, Deansville; R. H. Crampton, Oneida.

The next annual meeting will be held at Oneida, the 19th and 20th of August. J. Frank Baxter is engaged for the occasion, and other noted speakers will be obtained.

We wish to impress upon the minds of Spiritualists of Central New York the importance of a grand rally on the 19th and 20th of August, for no pains will be spared by our Oneida friends to make this meeting one of unusual interest.

Mrs. Wm. H. Hicks, Sec.  
Delta, June 7th, 1882.

### N. Frank White.

To the Editor of the Banner of Light:

I deem it my duty to say a word about our old friend and faithful worker, N. Frank White. During my stay of several weeks in Washington, I had the great pleasure of listening to his lectures delivered in Masonic Temple before the Spiritual Society of that city.

I am sure I am not mistaken when I say that no more able or eloquent lectures were ever delivered from any platform. His poetic flights of oratory were equal, and I think in some respects superior to the great Ingersoll, while his closing improvisations were beautiful and perfect poetry. Among the most interesting features of the lectures were the loud rattlings of the spirits on the platform, heard distinctly all over the hall, applauding the good points of the lecture, making us doubly conscious of the presence of an audience deeply interested and heartily joining us, although unseen to our mortal vision. N. Frank White is one of our oldest and very best mediums, and should be kept at work, for we cannot afford to lose the benefit of the wonderful and beautiful gifts with which he is so largely endowed.

Fraternally, A. E. CARPENTER.

Gloucester, Mass.

SKINNY MEN. "Wells' Health Renewer" restores health and vigor, cures Dyspepsia. \$1.

### Passed to Spirit-Life:

From Delphi, N. Y., May 18th, 1882, Leander Woodyard, aged 77 years.

Friend Woodyard's investigating turn of mind caused him early in life to reject the views of Christianity, and to form a more reasonable view of spirit-life, he became a materialist. In his later years he made Spiritualism his study, which had a tendency to comfort him in his declining life. He was a simple, unassuming, and in his death, through life. He shall miss his eccentric and witty presence. He leaves a widow and four children to mourn his absence. The glorious doctrine of spirit-reincarnation is the widow in her declining years. She seeks to turn to a religion with her companion. The discourse at the funeral was by Carrie E. Dwyer, who was highly respected by a large circle of acquaintances, she is missed and mourned.

M. CARPENTER.

From Portsmouth, N. H., May 25th, Miss Lucy E. Hoyt, aged 48 years.

During her



## WESTERN LOCALS, ETC.

## Ohio.

Akron—An Interesting Meeting on Sunday, June 4th—Able Address by O. P. Kellogg—Conversation with a Veteran Worker—Notes.

Owing to rainy weather, the meeting at Dr. A. Underhill's farm, near Akron, on June 4th, was not largely attended. The gathering was, however, a success. A number of people drove through the pouring rain from distant localities, and there was a fair attendance from the immediate neighborhood. The meeting was called to order in a school-house, and Dr. A. Underhill made the opening address to an audience which filled the building. Solid, veteran Spiritualists of many years' standing were present; indeed, the bulk of the audience were Spiritualists of experience, who were familiar with the incipient stages of the movement.

Dr. Underhill's remarks were attentively listened to; he is a prominent man in the work, and has been known throughout this entire region for years as an uncompromising Spiritualist. The *Banner of Light* reporter had the pleasure of holding an extended conversation with this old-time Spiritualist, the substance of which is herewith submitted. Dr. J. K. Bailey, who has been an itinerant for many years, spoke earnestly and ably in the conference meeting. This gentleman's public utterances have been well received by the people in this section. He is en route East, and will probably put in an appearance at the different Camp-Meetings this summer. O. P. Kellogg was the leading speaker of the occasion. For over twenty years he has labored among the people of this State. He is Nature's own child. As a public speaker, he occupies a niche peculiarly his own. He is a man of genius. Mercurial in temperament, his oratory is varied, changing from the conversational to the dramatic, the witty and the pathetic, with marvelous rapidity. Underlying his discourses, a practical vein is apparent; also a profound philosophical insight into the domain of causes. As a wit, he ranks at the head of the list. Mr. Kellogg is regarded with affectionate esteem by thousands of Spiritualists, among whom he has labored for years. D. M. King, of Mantua Station, Ohio, spoke at length on the phenomenon of "Materialization." He stated that he had made this subject a special study. Mrs. Morse, of Akron, under influence, spoke of the need of a progressive spirit among Spiritualists; she exhorted lecturers to do all in their power to give the people new thought.

## DIGESTS OF THE SPEECHES.

DR. A. UNDERHILL.  
Friends, I cordially welcome you here. We meet from year to year to emphasize the great truth of spirit-communion. Life is a great study. Know thyself, should be our motto. For years I have been identified with the movement of Spiritualism. To-day the prospect is bright. Let us have faith—a serene trust and confidence in each other; then we shall be receptive to truth from the spirit-world.

D. M. KING.  
It is always a pleasure for me to meet my brethren in the cause of Spiritualism. We have a great task before us. Mediumship is a topic which should command our undivided attention. The materialization manifestations I regard as a grand exhibition of spirit-power. We need more light concerning the processes involved in the production of such manifestations. Our speakers should enlighten us on these points.

DR. J. K. BAILEY.  
I am profoundly interested in the cause of Spiritualism. The phenomena are essential, but we must not stop at the beginning—the alphabet. The central work of Spiritualism is to unfold the soul. What we want is spiritual culture—illumination. We are all mediums. No one phase should be exalted over another. The plea for mediums should be general in its application.

MRS. MORSE.  
Let progress be the watchword. You all can learn something. Spiritualism means originality, development, an innovation against old views. Be thyself; open wide the doors of the soul so that light can shine in upon your inner consciousness. Then Spiritualism will prove itself to be a blessing to the world.

O. P. KELLOGG  
delivered the regular address. He said, in substance:

Dear Friends: I love to come to this place each year, to meet with earnest workers for truth and progress. I love to look upon your familiar faces. There is Bro. Hunter—I have known him for years, and here is our revered Chairman, Dr. Underhill—we all love him; and our prayer is that he may live for many years on the earth to continue his unselfish labors for Spiritualism. The world is advancing. No longer does the gloom of theology obscure the light of the Divine One. The old theories are dying. Let them go; there are new developments confronting us. Are we lacking faith in the universe? In the lessons of history? In the logic of events? No! Let us, then, accept the new revelation. The church is advancing; her old mooring-ground has been rejected. Not long ago I had the pleasure of addressing a vast assemblage of students. The professors were present, and one of their number was quite incensed because, in speaking of the new version of the Bible, I said: "Yes, there is a new version of the Bible in the world. Well, that is consistent! The preachers made the Bible; now let the preachers revise it!" Pins and creeds are alike. Did you ever hear the school-boy's composition? "Pins," he said, "are of great value; they have saved many lives." The next day the teacher demanded an explanation. "How have pins saved many lives?" growled the pedagogue. "By not being swallowed," replied the urchin. And so it is with creeds—they are harmless if you refrain from swallowing them. We should take the great facts of nature as our guiding stars. Over the line of the known, truth is constantly coming. That man is a hero, a benefactor, who reaches over into the so-called unknowable realm, and brings forth a jewel for the world. But how does the world receive such treasures? First, the cry is, "What is it? second, What of it? third, Will it pay? And the last interrogation is uniformly considered the most important. Improvement is the order of the day. No invention is ever made perfect at the outset. Creeds are the only things declared to be perfect by their makers. The average religionist, seeing people going to Spiritualist meetings, thinks that something is wrong in the universe; he cannot imagine that his creed is defective. Spiritualists do not take backward steps; they are marching onward; they are conquering the world. At the grave Spiritualism is a messenger from God, pointing to the higher life. Be encouraged, dear friends; labor, as you have done, all these years, faithfully, and you shall rejoice

with a hearty thanksgiving when death shall call you to another sphere of existence.

A CONVERSATION.  
REMINISCENCES.

In the course of a conversation with Dr. A. Underhill, reference was made to the early days of Spiritualism in Ohio. Among other things he said:

I remember when I read about the "Rochester Knockings." How skeptical people were at that time. I was a mesmerist; and one evening I put two mesmerized subjects into an independent clairvoyant condition and sent them to New York State to ascertain the facts in connection with the "Rochester Knockings." On returning the "subjects" reported that spirits produced the raps, but it was impossible to discover how the sounds were made. In Cleveland, Ohio, as early as 1850, Mrs. John Kirkpatrick, who was a natural seer, became a trance medium. Séances were held in her home for some time. In 1851 a girl of my acquaintance, named Abby Warner, became a rapping medium. Séances were held with this medium regularly, and soon other mediums were developed and a great degree of interest was created; so much so, that we held regular meetings—public séances—in Melodeon Hall, Cleveland. Near the close of the year I was directed to call a convention, which was held in Cleveland Feb. 18th, 1852. This was the first Spiritualist convention in the world. Previous to this convention, S. J. Finney and Joel Tiffany had delivered able lectures in Cleveland on the subject of Spiritualism. I recall very vividly the messages which I received, about this time, from an excellent medium—a Mrs. Camp. The communications were prophetic, and foreshadowed, in detail, the future career of Spiritualism. Time has verified many of the prophecies. In 1851 Mrs. Fish and Margaret and Kate Fox came to Cleveland and held séances. Hundreds of people availed themselves of the opportunity of hearing the famous "raps." Among the most active workers of that time were D. A. Eddy, H. Camp, John Kirkpatrick, Horace Fenton, William Phillips, Mrs. H. F. Brown and sister.

Your own name should be in the list, Dr. Underhill.

Well, I suppose so. I was active in those days. We had to meet with opposition; we were denounced; but victory is ours to-day.

Please continue your reminiscences.

All right. In 1853, John M. Spear came to Cleveland, and during his stay the famous "Klanton" movement was started. Subsequent to 1854 I am not familiar with the details of the local work in Cleveland. I was Secretary of the meetings up to 1854, and now hold the records of those gatherings.

What is your opinion of the condition of the movement to-day?

Taking a broad view of the situation, I maintain that the prospects never were so bright as now. Our facts are commanding universal attention; and our ideas are being adopted by liberal minds everywhere.

How long have you been a reader of the *Banner of Light*?

From its earliest issues, my dear sir. And I want to publicly express my regard for the conductors of the *Banner*. They deserve praise for their unswerving steadiness and fidelity. In Cleveland, years ago, I formed the acquaintance of Mr. William White, formerly at the head of the *Banner of Light* firm.

I learn that Mr. O. P. Kellogg has been among the people for many years as a lecturer.

Yes, Mr. Kellogg has labored in our midst for nearly a quarter of a century; we respect him. He is a man who acts from principle. His friends are not only numerous, but devoted. I regard Bro. Kellogg as one of the most ready speakers in the land; he can talk on any subject without premeditation. He is a good debater. We all believe in Mr. Kellogg. Before leaving you, Mr. Reporter, I want to state that the spirits performed a most remarkable cure some time ago. Listen: Electa Sanford was operated upon by the spirits for thirty days and her thigh-bone was reset after it had been out of its socket for seven years. This may seem incredible, but it is a fact, nevertheless. No external appliances were used. Electa is now my wife. She is an excellent writing, speaking and musical medium.

## MISCELLANEOUS ITEMS.

## OHIO.

Uncle James Underhill enjoyed the recent meeting in Akron.

The Mantua Station (Ohio) Society of Spiritualists is in a flourishing condition.

Mrs. Cobb, of Mantua Station, Ohio, is highly commended as an excellent medium for materializations.

Capt. L. R. Pryor and daughter, of Rayenna, attended the Akron meeting. Mr. P. is a well-known Spiritualist.

Dr. J. K. Bailey recently lectured in Alliance and Canal-Dover, Ohio, meeting with excellent success. He will answer calls in the East.

Lewis King, of Mantua Station, Ohio, is deeply interested in the cause of Spiritualism. He has a wide circle of acquaintances among Spiritualists throughout the country.

O. J. Willard, of Mayville, N. Y., has been corresponding with a Kansas minister on the interesting question of "Salvation." Mr. Willard has views which jar the sensibilities of the good parson. Too bad—for the parson.

Thos. Lees, of Cleveland, recently visited Brady Lake, near Kent, Ohio, to consult with the friends relative to starting a Spiritualist camp-ground at that point. The facilities for reaching the place are good. In all probability a camp will be established here in the near future. Parties interested should address Noah Merrill, Esq., Kent, Ohio.

After the meeting on June 4th, the solid, old-time, veteran Spiritualists held a séance at Dr. Underhill's residence. Several mediums were influenced. Indian controls were numerous, and the statement was made by those immediately interested that some excellent tests, thoroughly identifying the communicating intelligences, were given.

Curtis Goddard, of Alliance, Ohio, recently advertised his "Right Speedy Corn-Sheller" in the *Banner of Light*. His son (the book-keeper for the house) stated to the *Banner* reporter the other day, that the *Banner of Light* proved to be the best paper, as an advertising medium, the firm had ever patronized. This is an important item for business men.

Mrs. M. A. Merrill, of Kent, Ohio, wishes to be remembered through the *Banner of Light* to Col. Kase and wife, of Philadelphia, Dr. Newbrough of New York City, and other Eastern friends. This lady has read the *Banner* for many years. She is a good friend to mediums, and her home has sheltered many of the laborers in the vineyard of Spiritualism.

The Grattan-Smith family, of Painesville, Ohio, will discourse music for the Cassadaga Lake Camp-Meeting. A series of entertainments will also be given by the singers. The "Amateur Indian," who took such a prominent part last year, on the stage, has gone abroad. Messrs. A. B. French and O. P. Kellogg kindly paying the expenses incurred by the trip. He will not return until Thanksgiving Day.

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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