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free Thought.

MATERIALIZING MEDIUMS VERSUS THE "HIGHER ASPECTS."

To the Editor of the Banner of Light:

Nature has culminated in this nineteenth century in the development of the two most remarkable specimens of human-nature that have ever before appeared on earth. The first of these is known as the "form-materializing medium," who outstrips more than a thousandfold, in the arts of "fraud and trickery," all the sorcerers, conjurers, wizards and witches that were ever known or heard of on earth. The representative "materializing medium" is generally a female of middle age, rather slender in form, and clothed in simple, close-fitting garments; one who exhibits a mild, amiable expression of countenance, beneath which, however, is concealed the most wicked heart that can be conceived of, her occupation being solely high priest and scientist among his or her ignoto deceive her credulous victims at the expense | rant brethren and sisters. of the most sacred relations and instincts of hu- In addition to all this the black-art materialin magnitude that an eternal squirming in a hell of fire and brimstone can never atone for its enormity. The modus operandi of this Hecate's diabolical enchantments, by which she pretends to recall to earth-life the spirits of the dead, in tangible forms, to be seen, felt and heard by their sorrowing relatives and friends on earth, is after this order: Having permitted herself to be stripped to the skin by a committee of her own sex, and every portion of her body, limbs, fingers and toes, examined, her eyelids turned inside out, and her hair carefully combed with the finest toothed comb to be obtained, the medium is then reclothed with garments of the committee's furnishing, and permitted to take her seat in a cane bottomed chair, in some convenient corner of a room, secluded from the attending visitors behind a dark, loose cambric curtain, parted its whole length in the middle and open at each side. With all these precautions taken, whether helped by the devil or not, such are the wonderful powers of the diabolic medium, that scarcely has the circle of a dozen orscore of sitters become harmonized (as idiotic believers of the departed come pouring forth from the parted curtain, either singly or in groups, many of them so exactly resembling (as the poor deluded fools present think) departed wives, husbands, fathers, mothers, children, cousins and friends, that they are unmistakably recognized by their relatives and friends as being no other than their lost loved ones brought to life again. Although the writer may be ashamed to own his ever having been present at these diabolical gatherings called seances, truth compels him to own that he has often seen from ten to forty, and even more, of these made-up, socalled sperrits appear of an evening, several of whom, for the time being, he was actually forced to believe, through some "devilish cantrap" of the enchantress, were actually the living forms of those he knew when they were alive on earth. So wide-spread became the horrid delusion, that it threatened to lead astray all the weak-minded and credulous blockheads in America and England, to say nothing of those in other countries, and would doubtless have soon done so, had it not pleased an all-wise Divine Providence, just at the critical juncture, to bring to the rescue a class of superior beings, rivaling God Almighty in prescience

These wise men first made their appearance in the West more than four years ago, and gradually progressed eastward until the movement brought up in the city of London. They exposed to risks that we cannot gauge, let dark soon became very numerous in the cities of ness be done away with, and in our public New York and Brooklyn, where they assumed circles 'let there be light.'" 4 Is n't that grand? the cognomen of "Higher Aspects," on account Go on, gentlemen; don't mind one word that of their superlative wisdom and skill in detect- pretended spirits say about the "condition" ing all "frauds and trickery" in the so called of darkness being as necessary to germinate mediums for form-materialization. After hav- a spirit-form as to materialize other produc-

and wisdom, and far surpassing in a knowledge

of the laws that prevail in the heavenly spheres

all the angels and archangels that dwell there-

ing "exposed" several mediums in their nefarious practices, most of the latter became so alarmed that they declined permitting the "Higher Aspects" to attend their séances. This, however, had but little effect in nullifying the operations of the "Higher Aspects," for such were their astonishing powers of insight, observation, and modes of acquiring knowledge through the employment of spies and the rehashing and manipulating popular reports put in circulation, and enlarging thereon in their own particular journals, that they still kept up the war on the pestilent mediums with great success. When the "Higher Aspcct" philosophers first began operations they dwelt much on the hidden trap-door theory. Later, when that became too thin, they adopted simply that of the "confederate" thro-This being proved fallacious, they next

wisely concentrated all their forces on the "insufficient examination" of the person of the subtle, soul destroying medium, contending that, notwithstanding the examination that has been described, there was still sufficient room left to have stowed in and about her person, undiscovered, all the coats, pants, vests, cloaks, gowns with trails two yards long, shawls, socks stockings, boots, shoes, slippers, hats, bonnets, ornamental feathers, precious stones, beards, veils, whiskers, moustaches, wigs, yards upon yards of flowing lace, and the hundred and one other articles of dress and ornament that were used to clothe and deck the forty or more forms that materialized (as the cunning yet heartless tricksters call it) of an evening. More than all this, these accomplished "Higher Aspects" prove to the satisfaction of "all sensible and honest Spiritualists who are capable of arriving at correct conclusions through exact observation and testing of facts by scientific methods," rather than their own fallacious senses, that these bewitched mediums possess the power of taking from their persons, in rapid succession, as occasion requires, each one of the hidden articles in turn, and clothe their own persons therein, with an exactitude of arrangement that would put to the blush half-adozen of the most accomplished Parisian tirewomen, and in almost an instant of time anpear again before the sitters in the person of a little boy or girl, an old man or an old woman, and so on ad infinitum, each and all of whom would be clothed in the nicest-fitting garments adapted to their sex and degree, and all this done in pitch darkness equalled by nothing on earth but the mind of a back-sliding Spiritualist, in whose breast the light has become entirely extinguished, through unfaithfulness and a selfish ambition to become distinguished as a

manity; a crime that so far surpasses all others | izing medium possesses the astonishing power of restoring to their hiding places about her person every article as it is taken from the exterior, and that in a moment of time, to make room for another exhibition of what she avers to be a spirit form, or to show herself sitting in her seat (as she often does) calm and contented to all appearance, in her ordinary clothing, as a summer morning. Wonder upon wonders! where was the like ever seen before in heaven. earth, or-that other place to which naughty folks are bound! But the strangest of all is that were this child of Satan to consent to exercise her powers on the stage of a theatre, with no pretension to other occult aid or faculty than she herself possesses, thus relinquishing her pretended claim to semi-divine powers, she would find score upon score, the world over, of theatrical managers who would gladly pay her for each night's exhibition a far greater sum than the most skillful of her trickster tribe ever received from-the credulous dupes she devotes her energies and time to deceive, on the tenderest and most sacred relations of life, in a full year. It is true that the falsehearted, fiendish medium alleges that it is a in the phenomena term it), than alleged spirits thing impossible that she should perform her mission (that is the canting word) either in the promiscuous assembly of a theatre or in midst of the company of a holy set of "Higher Aspects," but the latter know this to be false, through the teachings of their own higher intuition, or the reports of the secret spies they set on the track of the wicked medium, who, though often "exposed," and even brought to death's door through the bodily and mental wounds she is subjected to at the hands of her righteous "exposers," still persists, under the infliction of every species of suffering, torture. contumely and abuse, to hold fast to her malignant profession, with like tenacity and faithfulness as did the chosen disciples of the gifted Nazarene, though the reward be imprisonment and death, as has been the case in some in-

stances. But a brighter day is dawning! Already have the skillful machinations of the "Higher Aspects" driven, as I hear, every materializing medium from the field in England, leaving the former noble guardians and protectors of the public weal'at liberty to make a further move in putting down the accursed phenomena of Modern Spiritualism by the prosecution of another attack on the horrid dark-circle mediums, as I see is announced by the "Higher Aspect' who was perhaps foremost in extinguishing the first-named order of fraudulent mediums in that country, as reported in a recent London journal, as follows: "In the interests of truth and progress in knowledge-for the avoidance of errors, for the protection of the mediums

crushed out the impositions of materializing mediums in England, send over to America a dozen more Wallises to assist our own "Higher Aspects" to do the same work here. And when as a next move you finish up all the dark-circle mediums in good Old England, come over and assist us by missionary effort to accomplish the same task in America, and so on, step by step, until every phenomenal medium is driven from the field, and a good and true and faithful "Higher Aspect" priest or clergyman is regularly installed in the pulpits of the coming spiritual church to teach the laity in the ways that lead to salvation, and thus make Spiritual-A "LOWER ASPECT." ism respectable.

Emanuel and Immanuel.

To the Editor of the Banner of Light:

It has often seemed to me a matter of regret that Emanuel Swedenborg and Immanuel Kant never came into direct personal relations. Swedenborg was born at Falun, Sweden, in 1688 (January 29th), and died in London in 1772 March 29th). Kant was born in Koenigsburg. Prussia, in 1724 (April 21st,) where he died, in 1804 (February 24th), during his life of eighty years never having traveled further than thirty miles from his native city. Swedenborg's life was spent mainly in Sweden, the northern German States, and in England, and he saw eighty-four years. He was a profound mathematician, an erudite scholar, and was thoroughly versed in every phase of physical science known in his time. The same may be said of Kant; but his quiet life passed in the vocation of a professor of philosophy in the

University of Koenigsburg. Both men opened veins of profound influence mon the cultivated thought of the present age. Kant was the founder of the so-called Critical Philosophy of Germany, a philosophy which attempts to settle the problem of the extent and validity of our knowledge of reality, and particularly of our capacity to know anything of the constitution of matter and spirit, of immortality, of moral freedom and of a Supreme Being. The conclusion of his studies was, that the judgments of the speculative intellect on all these transcendental subjects were indecisive, and were capable, of settling mothing. Opening as he did so wide a door to skepticism, his influence was a good medicine for dogmatic theology, by liberalizing the religious sentiment of the greater part of Christendom. Its tendencies in this direction are yet by no means exhausted. Kant has been the emancipator of many a bond-slave of religious belief, by stimulating them to rational inquiry. Kant and Lessing in Germany, and Rosseau and Voltaire in France, were for the latter part of the last, and cians who administered doubt to the Church in cathartic doses. The patient is still capable of taking more medicine of the same kind without narm to her constitution.

While Kant-primus inter pures-has been the minister of healthful skepticism to this age, Swdenborg, on the other hand, has been the herald of positive convictions, tending to liberalize religious feeling by lifting men to a plane of supersensual realities, where the tenuity of the atmosphere is fatal to doubt. Swedenborg was a person who believed as easily as the man of mere brute sense; but he was a seer of objects in a realm'into which none of the merely brute senses can penetrate; a realm, however, simply supersensual, not supernatu-

ral. He announced his convictions without parade or bluster, committed them to the safekeeping of writings in a dead language, and trusted to time to grow and ripen the fruit of his labors. He had no hungry cravings for fame to gratify. Many things, we know, he 'saw through a glass darkly"; but he also saw clearly many principles that prevail in the supersensual world; and he left as a legacy in his writings, gleams of light that will one day serve to distinguish his truths from his errors. He was the great forerunner of the rapidly oncoming age of faith, when doubt shall be the helpful, humble servant of belief, instead as now, her obstreperous and defiant bully.

Kant, the father of rational modern skepticism, had heard of Swedenborg, and wrote him one letter when Swedenborg was nearly seventy years of age and the writer about thirtytwo. But no written answer was returned. How Kant was affected by Swedenborg's pretensions I suppose can be learned from Kant's essax on the "Dreams of a Ghost-Seer," contained in the seventh volume of Rosencranz and Schubert's edition of his works. A reference to this volume in an essay of the late Prof. Zöllner, brought to my notice the full and well attested account of two clairvoyant experiences of Swedenborg, for the truth of which Kant ventures to vouch. As in different biographies of Swedenborg, only an abridged statement of these facts is accessible. I have translated in full, from Kant's crabbed German, a letter in which he gives the particulars with careful accuracy. The letter was addressed to a Miss Charlotte von Knobloch, a lady of rank, but her residence was not given in connection with the published copy of the letter, nor was it printed with the style of address usual in epistolary correspondence. I trust the original authority for these stories, even in Kant's unwieldy sentences, will not prove uninteresting to its readers, if put on record in the Banner. Washington, D. C., June 17th, 1882. D. L.

[To Lady Charlotte von Knobloch.]

tions of nature. But now that you have | narrative upon which I enter is of a character | tioned, to the great astonishment of all presquite different from those with which, environed with all the Graces, it is permitted one to penewith all the Graces, it is permitted one to pene-trate the private apartments of the fair. I might also feel myself liable to censure, if upon the reading of it a sense of dread should for a moment suspend that hilarity with which con-tented innocence is wont to look upon the en-tire creation, were I not certain that though pictures of this kind revive that shuddering chill attributable to early educational impres-sions, yet the enlightened lady who reads this will not fail to find in it all the charm that can be derived from a proper appreciation of the will not fail to find in it all the charm that can be derived from a proper appreciation of the facts presented. Permit me, gracious lady, to explain my action in this matter, as it might seem that a vulgar illusion may perhaps have in some degree disposed me to seek for the stories that are in accord with it, and to accept them readily without careful examination.

I am not aware that any one has ever been able to detect in me a trace of an inclination to the marvelous, or of the infimity of an easy-credulity. So much is certain, that in spite of all the stories of the manifestations and dealall the stories of the manifestations and dealings of the spirit-realm—of which a vast multitude of the highest probability is known to me—I have always considered it most in accordance with the rule of sound reason to take my stand on the negative side; not as if I knew that I had discerned their impossibility (for as yet how little is known to us of the nature of a spirit), but because taken as a whole they have not been sufficiently proved. For the rest, considering the incomprehensibility of these phenomena as well as their inutility, there are so nomena as well as their inutility, there are so many difficulties to embarrass investigation. many difficulties to embarrass investigation, and on the other hand, there have been so many deceptions discovered, and there is so great a liability to be deceived in dealing with the matter, that I, who am not generally fond of incommoding myself, do not consider it wise to be alarmed in a church-yard, or in the dark. This was my mental altitude for a long period before the story concerning Mr. Von Swedenborg came to my knowledge.

I had this account from a Danish officer, a

I had this account from a Danish officer, a riend and former pupil, who, with many other guests at the table of the Austrian Minister in Copenbagen (von Dietrichstein), read a letter just received by the Minister from Baron von Luctzow, the Mecklenburg embassador in Stock-holm. In this letter von Luctzow informed the holm. In this letter von Luctzow informed the holm. In this letter von Luctzow informed the Minister that in company with the Dutch embassador, at the residence of the Queen of Sweden, he was present at the telling of this agreement of Mr. von Swedenborg. Sweden, he was present at the telling of this strange story concerning Mr. von Swedenborg, of which, most gracious lady, you have already heard. The credibility of such a story startled me; for it is hard to believe that one embassador should write to another a narration to be made public, announcing anything concerning the queen of a court to which he is accredited, that is untrue and at the relation of which that is untrue, and at the relation of which a respectable company was present. That I might not blindly reject a prejudice in favor of mani-festations and visions by reason of a new prej-udice, I deemed it reasonable to get more accuudice, I deemed it reasonable to get more accurate information about this story. I wrote to Copenhagen to the officer mentioned, giving him all proper suggestions. He replied that on receiving my letter he had again spoken to Count von Dietrichstein, that the facts were actually as related, and that Prof. Schlegel had assured him that there was no doubt whatever about its truth. As, however, he was just about to return to the army inder Gen. St. Germain. actually as related, and that Prof. Schlegel had assured him that there was no doubt whatever about its truth. As, however, he was just about the army under Gen. St. Germain, he advised me to write to Mr. von Swedenborg himself, to ascertain the more precise partial. himself, to ascertain the more precise particulars. I wrote accordingly to that strange man, lais. I wrote accordingly to that strange man, and the letter was delivered to him by an English merchant in Stockholm. It was reported to me that Mr. von Swedenborg received the letter kindly, and promised to answer it. But this answer never came. Meanwhile I made the acquaintance of a worthy Englishman who so-journed here during the past summer, whom on the score of the friendly intimacy that had grown up between us, I requested upon his journey to Stockholm to inform himself accuof Mr. von Swedenborg. His first letter informed me that the story, as declared by the most respectable people in Stockholm, was exactly as I have related it to you. At that date actly as I have related it to you. At that date he had not spoken to Mr. von Swedenborg, but he hoped to do so, though he found it difficult to convince himself that all could be true, which the most seber people of that city assert, about his secret intercourse with the invisible spirit-world. His later letters, however, are in a different translation of the property of the secret when the hope to the secret intercourse with the invisible spirit world. ferent tone. He has not only spoken to Mr. von Swedenborg, but has visited him at his house, and is in extreme astonishment over this whole strange matter. Swedenborg is a rational agreeable and open-bearted man; he is a learned agreeable and open-hearted man; he is a learned man, and my friend has promised to send me ere long some of his writings. He spoke to my friend without reserve, declaring that God has given him the strange endowment of holding intercourse with departed souls at pleasure. He appealed to quite notorious facts. When reminded of my letter, he replied that he-had received, and would have answered it, had he not incontamplation to multiply the strange occurrence to the world. He was to go to London in May of this year, where he would publish his book in which would be found an answer to

every point of my letter.

In illustration, most gracious lady, of facts of which the living public is a witness, and which the person who reported them to me was able to investigate on the spot, please accept

the two following occurrences:

Madame Harteville, the widow of the Dutch Minister in Stockholm, some time after the death of her husband was called upon by the goldsmith Croon to pay for a service of silver table plate which her husband had ordered of him. The widow was convinced that her hus-band had been much too accurate and methodiband had been much too accurate and methodical to leave this debt unpaid, but she could produce no receipt. In this difficulty, and because the amount was considerable, she invited Mr. von Swedenborg to call upon her. After some apologies, she requested, that if, as everybody said, he had the extraordinary faculty of speaking with departed souls, he would obtain some intelligence from her husband as to the settlement of the bill for the plate. Swedenborg was not reluctant to gratify her wish. Three days afterwards the lady had a coffee party at her house. Mr. von Swedenborg dropped in, and in his cool way informed her that he had spoken with her husband. The debt had been paid seven years before his death. that he had spoken with her husband. The debt had been paid seven years before his death, and the receipt could be found in a chest of drawers in a chamber above stairs. The lady replied that this chest had been entirely emptied, and that among all the papers the receipt had not been found. Swedenborg said that her husband had told him that if a drawer on the left side, were pulled out, a board would be exposed that should be thrust aside, when a secret drawer would be discovered in which his private Dutch correspondence had been kept, and where the receipt would be found. Upon this information the lady, accompanied by the entire party, repaired to the upper room. "KOENIGSBERG, August 10, 1758.

Swould not have so long deprived myself of the honor and the pleasure of obeying the command of a lady who is the ornament of her sex, by dispatching the desired report had I not considered it necessary to collect more complete information upon the subject. The tenor of the

nt. The following occurrence, however, seems to me to have the greatest evidence in its favor, and really takes away any ground for reasonand really takes away any ground for reasonable doubt. In the latter part of the month of September, 1756, Mr. von Swedenborg, coming from England, landed at Gothenburg about four o'clock on a Saturday evening. Mr. William Castel invited him to his house with a company of fifteen persons. About six o'clock in the evening Mr. von Swedenborg went out of doors and returned to the room where the company was assembled, pale with alarm. He said that a destructive fire had broken out in Stockholm on the Suedermalm (Gothenburg is about two hundred and seventy-five miles from Stockholm), and was spreading. He said that the house of a friend, whom he named, was in ashes, and that his own was in danger. About ashes, and that his own was in danger. About eight o'clock, after going out again, he exclaimed with delight, "God be praised! the fire is extinguished three doors from my house!". This statement greatly excited the whole town, and particularly the company, and it was reported the same evening to the governor. Sunday morning Swedenborg was summoned to the governor, who questioned him about the fire. Swedenborg described the conflagration accuratel,—where it had begun. him about the fire. Swedenborg described the conflagration accuratel—where it had begun, where it ceased, and the time of its continuance. The same day the story spread through the whole town, and on account of, the notice taken of it by the governor a still greater excitement prevailed, as many were anxious for their friends or their property. Monday evening a special messenger, dispatched from Stockholm, during the fire, by the board of merchants, arrived at Gothenburg. In the letters which he brought the fire was described exactly as related by Swedenborg. Thursday morning a royal courier sent to the governor, arrived with an acrier sent to the governor, arrived with an account of the conflagration, of the losses resulting from it, and the houses burned, which did not differ in the least from the account which Swedenborg had given at the very time it was in progress; for the fire was extinguished about

eight o'clock. What can be said against the credibility of this What can be said against the credibility of this occurrence? The friend who writes me, has investigated the matter not only in Stockholm, but he has devoted nearly two months to the inquiry in Gothenburg, where he was well acquainted with the most respectable families, and has been able to inform himself thoroughly by the testimony of a whole city; in which, so recent was the occurrence (1756), the greater part of the eye-witnesses are still living. He has at the same time explained the mode in which, according to Swedenborg, his interwhich, according to Swedenborg, his inter-course with spirits is carried on, and has communicated to me the ideas he entertains of the condition of departed souls. This is a strange narration, but time fails me to give any exposition of it. How much I wish that I had been able myself to question this singular man; for my friend is not such an expert in so conduct-ing an inquiry, as to elicit the greatest degree of light on such a subject. I wait anxiously for the book which Swedenborg is to bring out in London. Arrangements have been made for mo to receive it, as soon as it shall have come from

so delicate. Abilities much greater than mine could present but little reliable about it. But of whatever value my opinion may be, your command would induce me to give it in writing, should your sojourn in the country continue, and should I be unable to communicate it by word of mouth. I fear that I may have abused your permission to write you, my hasty, and unskillful pen having engaged your attention already too long. and unskillful pen naving surface tion already too long.

I am with the profoundest respect,
Your humble servant,
I. KANT.

Tolerance of New Opinions.

Few persons, comparatively, are as tolerant as they should be of the opinions of others, especially if those opinions involve any idea in advance or radically opposed to those they themselves hold. It is one of the phenomena of human life that mankind have made any progress, since every step forward has been met with almost insurmountable obstacles. Rev. John Page Hopps, at the great meeting at Leicester, Eng., called to pay public tribute to the memory of Charles Darwin, closed his remarks

with the following upon this point:

"Again and again has it happened in the history of the world that the bringer of the light has been received with derision, that the messenger of the Eternal has been smitten on the mouth. Will the time ever come when the atterer of new truths will be no longer compelled to suffer continually at the hands of the very men he comes to bless?-when we shall follow the brave explorer with benedictions; and put up guiding lights, and not threats and warnings, for the strong brothers who will have the truth, and who dare to tell it? Oh, it is a sorrowful chapter in the history of poor humanity—this of the story of its great redeemers. Aristides was banished, and Socrates poisoned, by the Athenians; Jesus was crucified by the Jews; John Huss was burnt alive by fellow Christians; by ignorant priests. Copernicus and Galileo were worried, and Bruno was burnt alive; by an ignorant mob Priestley was driven out of his native land; and almost every heretic in Science or Religion has been made to pay the penalty of showing humanity the new and better way. Has that no message for us all? I say it has, for the 'heretic' has still to make his way against contented Orthodoxy and Indolent conservatism. It becomes us, indeed, to be careful in investigation, and cautious in coming to a conclusion, but that is perfectly compatible with the truth-seeker's spirit and openness of mind It is not to be doubted that we are all only seeing in a mirror, darkly; and it ought to be our for to have the light shine more and more, unto the perfect day; considering that we triumph when we leave behind any error that we have outgrown."

The fact that a quart of pins, hair-pins and needles was lately found in a mouse-nest at Newton Lower Falls, in pulling down the plazza of an old hotel, may not be a fact of importance in itself. Nevertheless, a partial solution of the puzzle of generations as to what becomes of the pins, is furnished by this Massachu-

Statistics appear to show that Germany surpasses all other countries in the consumption of matches, the number used there daily being as great as from ten to fifteen per head of the population. This fact is attributed to the almost universal custom of smoking. In Belgium the consumption is about nine per head; in England, eight; in France, six.

Some do first, think afterwards, and repent forever.

Banner Correspondence.

Pennsylvania.

PHILADELPHIA. - Helen Barnard Densmore writes: "Philadelphia has been favored recently with a course of lectures from Mr. W. J. Colville, which have been well attended and received with appreciation. This truly inspired speaker is doing a great work in spreading the new gospel of Spiritualism wherever he is called. His discourses are of a high order, in an intellectual and literary sense, as well as of great spiritual elevation. At one of the social receptions given to him at the residence of Col. S. P. Kase, he gave a very interesting discourse on the physical life and development of the planets of our solar system as compared with the earth, which was listened to with an earnest attention and evident acceptance by those present. It was taught in this discourse that woulds were brought into existence for the sole graning landyholize and exercoming temptations. in all forms and of all kinds; that these lives make up a system of embodiments which closes with the soul's triumph over all the exils to be found in material life.

We were told that in Mercury the attainment highest ambition of its inhabitants; that that planet was in a lower state of animal, vegetable and spiritual progress than the earth, and the cultivation of the soil was their almost universal occupation; that Venus, was in a high state of artistic and a sthetic cultivation; that art and music were the deminant passions there, with less intelles tual and spiritual development: sensions delights everywhere abounding, and the cultivation of the beautiful the highest aimof life. On the earth the demon to be overcome. was doclared to be intellectualism; man's intelhet being here worshiped and deified at the experise of the spiritual.

On Mars and Jupiter is to be found a much higher state of existence, matter being dominated by the spirit to a much greater degree than on either this earth or oh those planets hearest to the sun; that exalted spirits from those planets, especially from Mars, are sent as espeeial embediments to the earth-as teachers and neesengers for spiritual truth.

Life on the more distant planets from the sun, beyond Jupiter, was de lared to be of such an exalted character that there is no language understandable on earth in which to depict its glories and achievements.

The fact that such a statement of the nature and destiny of the soul--having for the central idea and corner-stone the recently despised and rejected doctrine of successive embodiments, or lives, of the same spirit-was so received, speaks volumes for the increasing liberality of the people; for, on the supposition that it is believed by only a small percentage, it is an enconraging token of the times when the subject can be thus received and discussed. The teachings through Mr. Colville are identical on this subject with these given through Mrs. Rich-

Mr. and Mrs. Fletcher, on their arrival here, were hospitably received, and entertained by those heroic friends of mediums, Col, and Mrs. Kase, who are ever ready with kindly hearts and open hands to greet the messengers of earth's new evangel. Mrs. Fletcher came to Philadelphia first, because it was from this city that she received the first and warmest messages of love and sympathy during her trial and imprisonment; words of condolence were cabled to her after the sentence was pronounced, and an invitation to come to them on her re-

Lwas satisfied from the letters written by T. L. Nichols from London, published in the Baraner of Light during this unrighteous perseention, that the tales so glibly circulated against Mrs. Fletcher could not be correct-that there was some terrible mistake somewhere - and now that I have met her, seen the records of the trial heard her side of the matter. I stand amazed at the story of her wrongs. There is no disguising the fact that had Mrs. F. not been a Spiritualist and a medium, the suit brought against her by the prosecutrix could not have stood a day. The case would have been laughed out of court, indeed, could never have got into court, for on its merits no indictment could have been found. When Mrs. Fletcher's counsel implored her to deny her mediumship, to claim only to be her husband's assistant, fand hence largely irresponsible] and painted the certainty of conviction if she persisted in admitting her mediumship, she refused, but answered the pointed question in the affirmative.

Mrs. Fletcher was enthusiastically received in Philadelphia. The crust of prejudice and ignorance in regard to the case were pierced, and the press was not only just but generous in

Maine.

FARMINGTON. - Charles Hamblet writes: "I have witnessed the most convincing manifestations of spirit-power in my own family, my daughter being the medium. At times she would sit with her back to an organ, her hands being held in mine, and the organ would be played. At other times I would place paper and a pencil in the room unbeknown to her. and ask my little boy who is in the spirit-life to write to me; and he complied with my request. Frequently this spirit-child would come and play with her by throwing a pillow from her bed to one side of the room and back again. playing in this way night after night, my wife and myself being in the same room. It used to be a pleasure to us to have him come. Sometimes he would write upon the headboard of the bed, as if with a hard substance that would scratch the varnish and remain there. A gentleman by the name of Reed, who was a great skeptic, wished to test this. I told him I would let her come to his place and stop with his wife, and she might hold her hands and be convinced. He replied he would then believe. I told him to be sure not to risk any nice piece of furniture, for it would be injured, but he said he would risk that, and the result was he had his name indelibly written on the headboard of a black walnut bedstead. He soon after wrote to me, saying he had seen enough to convince

At one time, having a sitting at Mrs. Whittin's. on Brackett street, Portland, (I then lived at the head of Spruce street, on Emery,) my daughter's guides came and said they would go up to our house and get a thimble that belonged to my wife, fetch it there and carry it back. We examined her, according to their request, and found she had no such thimble in her pocket, or about her. Quicker than thought it was brought, and we all examined it. Then they said they would carry it back and I would find

reaching the house on our return I went in first, and found the thimble just as they stated.

Many tests have been given through my wife; one I will mention. At our little boy's death, just after his burial, a Mr. Frothingham, who then preached in Portland, and attended his funeral, afterwards called to condole with us in our loss. He said: 'Your little one is dead.' My wife was then controlled by a spirit who said: 'He is not dead;' and addressed him for ten minutes or more in the Hebrew and Greek language, so perfect in expression that he said it was the best he ever heard, and a test to him; and he felt my wife had a gift similar to those of the days of Penteoost; that God was ever the same to grant us power to commune with

our departed ones. I consider it a great credit to be ranked with those who are breaking down the old walls of religious sectarian beliefs. There is nothing so comforting, so cheering to one's heart, as to feel assured of the possibility of holding compersonnel furnishing a theatre for souls to express then selves in matter upon, to the end of within a change to book forward to that become munion with departed friends. I have no rather a pleasure to look forward to that happy moment when this prison-house that now confines my spirit shall be vacated. Could I raise the veil that hangs between this and the spiritlife, and disclose to the sight of skeptics the angelic forms, the beautiful faces that await them of a high degree of physical perfection was the factor where, I should not fail to convert the greatest disbeliever in a future life; but as it is necessary for each mortal in the flesh to labor to gain his new birth spiritually, it is well that we all have different gifts, different capacities to arrive at this great certainty. With me it has become a fact, a knowledge; I might say with one of old, 'My faith hath made me

New York.

NORWICH.-T. Spencer Baker writes: "May 28th and June 4th were feast days to us indeed, for we were then permitted to sit and listen to soul-inspiring utterances as they were breathed forth through the inspired lips of the elequent speaker, Miss Lessie N. Goodell, of Amherst, Mass.

We were extremely fortunate in securing her presence among us for this season, and as equally unfortunate in not being able to retain her for a longer time, but we were obliged to forego the pleasure, as she is under the direction of a noble band of spirits, and has a mission elsewhere to perform; happy indeed will. that society or direle be into whose presence she may be directed.

During the delivery of her discourses here, he audiences were spell-bound. Previous to her appearance it had been a difficult matter for Spiritualists to harmonize for any concerted action, but through her ministrations we have been brought into harmony, and alf seem to be willing to put shoulder to the wheel, and more , life into the work of spreading the truths of the glorious gospel of the New Dispensation. Spiritualism has been at a low ebb in Norwich for several years, but now that we have a hall under our own supervision we are determined to remain idle no longer.

Another grand object has been accomplished by the appearance and ministration of Miss Goodell among us, and that is, there seems to be a changed sentiment and feeling manifested by those who are not identified with us, as the audiences on her last Sunday plainly manifested, for they were largely sprinkled by members of our various church organizations, who, we learn, were well pleased with the exercises. We are well satisfied that if she had remained another Sunday with us our hall could not have accommodated all who would have been will-

The psychometric readings given from photegraphs of living or deceased persons were truly remarkable; and were invariably recognized by persons in the audience."

Louisiana.

NEW ORLEANS -A. Libermann writes: "It is so seldom we see any account in your estimable paper of the labors in the field of Spiritualism in this vicinity, that I venture to inform you there are many thousands of Spiritualists in this city. A few devoted friends of our sacred cause belonging to the old Society have rented a room in Odd Fellows' Hall, on Camp street, where we meet every Sunday morning, at 11 o'clock. We have trance speakers, who lecture on subjects given by the audience, and questions are answered to the satisfaction of those present. We hope our little band may increase and require more room by fall. We shall continue our meetings through the summer months, and' invite all Spiritualists who come to New Orleans to visit us. The members of our Society greet you and thank you for all the good you do to the cause and to humanity through the Banner of Light. May it continue in the work until all the world accepts the truth it so well defends and promulgates."

Michigan.

JACKSON.-J. C. W. writes: "We recently and the pleasure of listening to an able lecture from Mrs. Bullene. Over twenty years ago we listened to several very interesting and able lectures from the speaker, then Emma Frances Jav. We were much pleased to note at this time that Mrs. B.'s power as a lecturer had not diminished. She is on her way to Denver, Colorado. and our friends will do well to secure her services on her line of travel. Mrs. Bullene's present address is the Religio-Philosophical Journal office, Chicago, Ill."

Wisconsin.

OMRO.-A postal-card-received too late for insertion last week, and bearing the names of Wm. M. Lockwood, President, and Dr. J. C. Phillips, Secretary-announces officially that, failing in their efforts to secure the desired speakers and test-mediums, the management concluded to defer holding the usual June meeting of the Northern Wisconsin Spiritual Conference. The next Convention will be held in September, due notice of which will be given in the usual way.

The July Magazines.

THE ATLANTIC MONTHLY - Houghton, Millin & Co., Publishers, Boston, Mass,-opens its present in stallment with an attractive continuation of Thomas Hardy's "Two on a Tower"; Rev. O. B. Frothingham contributes a thoughtful paper on "Care for the People Under Despotism" (in which, however, Democracy is considered to be less a friend to the material comfort of the people at large than the so called paternal governments in Europe-in that, in the opinion of Mr. F., the passion for individuality, "for the ndependence of the separate man," is not one which works willingly for the good of the mass); Elizabeth Stuart Phelps and William Henry Bishop carry forward their serials with interest; the fifth number in "Studies in the South" is reached; a poem, an nounced as the last one written by the late Henry W. Longfellow, and bearing the title of "The Bells of San on the mantel when I returned home. Upon | Blas," has a parting memory around it which will at - | cause.

peal to all its readers—the manuscript bearing date of March 15th, which was but a few days before the great poet's fatal illness; Henry D. Lloyd (author of "The Story of a Great Monopoly") writes pungently regarding "The Political Economy of Seventy-three Million Dollars"; "The Mate of the Daylight," by Miss Sarah Orne Jewett, embodies an attractive narration (as her sketches always do); Annie R. Annan, Susan Coolidge and H. C. Bunner furnish additional poems; and other good articles, together with reviews of recent literature, the "Contributors' Club," etc., etc., enter into the make-up of what is really a capital number of a popular favorite.

THE CENTURY has on its first page a portrait of R. W. Emerson, engraved by G. Kruel from a photograph of the Bust by D. C. French, and for its first article, "Among the Thlinkits in Alaska," by C. E. S Wool, finely illustrated with numerous engravings by four of the best artists. The conclusion is given of Thomas Carlyle's "Reminiscences of My Irish Jour-An article that will specially interest our readney." ers is that upon Henry D. Thoreau, (by John Burroughs,) the individuality of whose life was so strongly marked that it made a world-wide impression. The sketch is made the more valuable by a portrait that accompanies it, none having before appeared, and this from a tintype taken in 1861. W. D. Howells continnes "A Modern Instance." A seasonable article "The Evolution of the American Yacht," illustrated. The concluding part of "The Bee-Pastures of Callformia." by John' Mulr. is Blustrated with engravings that will make glad the heart of the naturalist. It is sufficient to say of the remaining contents of this number that they are all good, and in variety most excellent. For sale by A. Williams & Co., 283 Washington street, Boston.

WIDE AWAKE comes in its mid summer dress like a fairy of the woods with its hands full of flowers for the young folks. A full page picture, "The Pipers," is its opening attraction, and descriptive of it a poem by Elizabeth Cumings, every way delightful. A brilflant story, "The Assistant," by Mrs. M. II. Catherwood, gives good lessons in determination, devotion and generosity. "A Summer Evening's Entertainby G. B. Bartlett, will prove very acceptable to all who may wish to entertain themselves or others; masmuch as it gives diagrams for the construction of a portable stage, and instructions for presenting upon tableaux, pictures, statuary and pantomimes. 'Wild Flower Papers," by Amanda B. Harris, with illustrations by Miss L. B. Humphrey, No. IV. of which is here given, will add much to the enjoyment of summer ramblers in the information they give re specting the wild flowers of the fields and woods. "How Jared saw the Elephant," "Visit to a Camphor Refinery," "Lost Among Savages," "The Fairy Flag, a "Skye Folk-Lore Ballad," and a dozen or more oth er stories, sketches and poems, all finely illustrated complete the contents of one of the best numbers of this monthly. D. Lothrop & Co., publishers, Boston London: James Clarke & Co., 13 Fleet street.

ST. NICHOLAS has for its prominent feature, to boys it least, a history of the Amateur Newspaper Press by Harlan H. Ballard, the first hero in that line being Benjamin Franklin. A boy published a paper in Philadelphia during the war of 1812, and in 1820 Nathaniel Hawthorne, then sixteen years of age, published the Spectator, price twelve cents per annum, payment to be made at the end of the year. Reaching more recent enterprises of the kind, the writer details much of in terest. Several engravings illustrate the article. In the way of stories we have "Inside a Fish-Net," by Sarah J. Prichard; "Tinkey," by S. A. Shields-al about a dog; "Tag's 'Coon," by Frank R. Stockton; "An Early American Rebellion," by F. N. Doubleday; The Extra Train," by Young Joe: "The Boy Who Lost the Fourth of July," by Sophie Sweet. These with many fine poems, a continuation of ' Donald and Dorothy," by Mary Mapes Dodge, "How Santa Claus Came to Harry in Summer-Time," for very little folk; the attractive discoursings of Jack-in the Pulpit and the Puzzle Box, are enough to satisfy the most ravenous of youthful longings for good things. The Century Co., New York. For sale by A. Williams & Co., 283 Washington street, Boston,

THE MAGAZINE OF ART has for its frontispiece : very touching picture. "The Widower," from a paint ing by Luke Fildes, A. R. A. A father with a sick child in his arms and four other children about him all too young to realize their loss, except the eldest, a girl of ten or twelve years, form a seene that, though sad, is true to life. "Licensing Beggars in Spain," from the picture by J. B. Burgess, A. R. A., represents a motley collection, and will give Americans a view of a phase of buman society unknown in this country, The other full page engravings are, "The Mountain Sprite," from the picture by Conrad Dielits, and "A Sailor's Wife," from the Group in Bronze by Legros-An article in this number in advocacy of reform in the dress of women, "Fitness and Fashion," with four illustrations, is worthy of attention on account of its suggestions looking to health and comfort, rather than to fashion and the vagaries of the modiste. A vignette forming the initial of a poem, "The Two Painters," is a study that imparts more of a lesson than many a sermon. Near a score of other illustrations adorn the present issue of this admirable teacher of art. Cas sell, Petter, Galpin & Co., London, Paris, and 739 Broadway, New York,

THE PHRENOLOGICAL MAGAZINE opens with a portrait of Robert Browning, a brief blography and a phrenological outline of his leading characteristics; following which "The Transcendentalists and Brook Farm," by Amelie V. Petit, is given, and will be found quite interesting, more particularly in its allusions to the Industrial Association at the "Farm" in West Roxbury, established by Geo. Ripley, who gathered about him at that place Geo. W. Curtis, A. Bronson Alcott, Charles A. Dana, Nathaniel Hawthorne, Margaret Fuller, and others of like progressive tendencies of thought. Dr. S. B. Brittan contributes a fine poem entitled "A Twilight Meditation." Part II. of "Phre nology and Pestalozzianism," "Scottish Shepherd Dogs," "A Moral Mix," "Whistling Girls. Why Not?" 'Rescue Work in Relation to Prostitution and Disease," a paper read at the Women's Congress in October last by Dr. Elizabeth Blackwell, and many shorter articles, interesting and instructive, complete the num

OUR LITTLE ONES AND THE NURSERY has for its introductory a song, "Which is the Way to London?" supposed to be sung by a man and boy who, attired in the quaint dress of the times of the Puritans, are represented in the frontisplece as plodding their way thither. "Tinto, the Ferry-House Pairot," is an amusing sketch, matched by another, "The Tame Crow," both descriptive of the mischievous pranks of those "birds of a feather." "Nine Little Pigs" will entertain the children, and the brief sketch teaches a good lesson. There is, however, no need of naming further the attractions of this number. All its patrons look with anticipatory pleasure for the appearance of each issue, and are never disappointed.

THE TRUTH SEEKER. Edited by Rev. John Page Hopps. The June number contains addresses in memory of Charles Darwin and R. W. Emerson, presumably by the Editor. Of Darwin it is said: " He had-no prepossessions to square his facts with; no prejudices to gratify; no scientific or theological creed to maintain. He wanted facts, and he got them. He penetrated beyond complexity to simplicity, behind phenomena to their causes." Of Emerson : "He does not prate about God, like a salesman who can give you the exact measure of the bit of stuff he has to dispose of, but he takes us to the spot where we can feel and say that the place whereon we stand is holy ground. He does not repeat glib phrases about the Christ of Bethlehem and Calvary, but he distils for us the essence of his noblest teachings, and reveals the secret of his inspiration of power." The remaining articles in this num ber are, "The Soul of Good in Things Evil," Part III.. by William Mitchell, "Statistics of Small-Pox and Vaccination in England; deduced from the Returns of the Registrar-General," and "Notes by the Way." London and Edinburgh: Williams & Norgate.

THE MANUFACTURER AND BUILDER, devoted to the Advancement and Diffusion of Practical Science. H. N. Black, Publisher, 21 Park Row, New York; William H. Wahl, Editor.

*Lydia E. Pinkham's Vegetable Compound cures all female complaints by removing the

The Spiritual Rostrum.

The Highest Type of Manhood. An Inspirational Discourse delivered by W.J. COLVILLE, In Berkeley Hall, Boston, Sunday Morning, April 2d, 1882.

(Reported for the Banner of Light.)

Our thoughts to-day naturally revert to the transition of one of the most illustrious men of our time-Henry Wadsworth Longfellow. He, the great poet of New England, the world-renowned representative of American verse, lies, so far as the mortal frame is concerned, motionless and dead. At this season the eyes of Christians are all turned to the sufferings of Jesus on Calvary for, the redemption of mankind from sin and its consequences; this day begins the most solemn of all the weeks of the year in the Church's calendar. The Jews. moreover, at this season, are about to celebrate the Passover. All nature at this time is reminding us, also, in the amplest and most beautiful way, of the triumph of life through death, as the sun has now once again entered the vernal equinox, and the glad spring and summer months are returning to rejuvenate the earth.

Life and death are everywhere inseparably connected. Without the one we cannot have the other; without winter's cold and sleet and frost and rain, we cannot rejoice in the beauties of the springtime; without the desolating waters of the overflowing Nile, Egypt would be an arid waste instead of a fruitful land; without upheavals in governments and religion, ideas would stand still; human progress would be annihilated. Life depends upon death, as the morning depends upon the evening. Without the dark night there can be no morning glory; without sorrow no fullness of joy; without dark backgrounds no glowing foregrounds; without the loss of earthly friends no recognition of immortal spirits in a brighter world, where the soul, divested of corporeality, is free to enjoy the society of all whom it loves, unfettered by the limitations incident to time and

Our subject to-day is The Highest Type of Manhood; and though we announced it before the news of Longfellow's transition had spread over the earth, the occasion of his so-called death certainly may be a fitting one for the pronunciation of an eulogy upon men of the stamp to which this illustrious hero decidedly belonged. We have called him a "hero," not impulsively, but advisedly; not in the romantic sense in which persons of questionable reputation are styled heroes in novels; not in the sense in which the term hero is employed by those who see no glory in a life destitute of military achievements; not in the sense in which the word is attached to men whose victories have been won over the dead bodies of the thousands they have slain. Alexander, Clesar, Napoleon, Nelson, Washington; all these, and hundreds of other warlike celebrities, may be heroes, but they do not represent to us the most exalted type of manhood. Necessary as warfare may be as a prelude to the reign of the angel of harmony, that angel comes not to earth with sword in hand to kill, out with healing balm to make alive.

However needful strife may be as the precuror of peace, the ultimate object of contention is surely the absence of it. However much we may admire the men who have laid down their lives on the battle-field in defense of right, to secure liberty to the people, we behold in the lives of those who have ruled without the use of carnal weapons, who have governed and slain abuses without the shedding of blood, the fulfillment of a loftier mission than that of the warrior. Far be it from us to speak disparagingly of the services rendered to country and to humanity by our brave soldier youths and veteran generals. Far be it from us to speak light ly of the sacrifices made by those who have gladly left home, friends, ease, in a word, all that made outward life enjoyable, for the bat tle-field with all its horrors, that they might espouse the cause of down-trodden negro slaves and emancipate from bitter thralldom the op pressed in every land. We cannot too greatly praise every one who has ever come boldly to the front and faced the cannon's mouth when fighting in a righteous cause; but still there are higher works to be done on earth than those performed by military men. There are methods of advancing the cause of truth and justice immeasurably above all modes of warfare; and to those who labor in these higher fields of moral work, a nobler task is assigned, because their loftier spiritual development permits them to engage in it.

The spiritual view of life is that all workers are equally necessary; that all kinds of occupation are commendable if only entered upon in obedience to the voice of duty, and engaged in in behalf of humanity. In the present state of society baking bread and making garments are just as necessary to the well-being of humanity as any official duties performed by representatives of the nation in Congress. The Senate Chamber is no more essential than the kitchen: without the latter the sitters in the former would be incapable of exertion. Thus it is plainly to be seen that all classes of society are held together by mutual needs, welded into one by the interdependencies of daily life. But granted that all men are born free and equal as your Declaration of Independence bath it granted that all are born with equal rights and liberties, which every one is bound to respect, all are not capable of maintaining equality with their competitors. Equality does not mean that all shall be compelled to live on one plane, to keep to one level of attainment. Equality only signifies this, that every human being shall have full and undisturbed liberty to become whatever his own industries and talents can make him; that free educational advantages shall be offered to all alike, and that men shall rise, if they will but make the effort, to the loftiest positions in the land, unfettered by the yoke of inferior caste or unpopular clan.

Independence and equality signify that with out exception Jew and Gentile, however and wherever born, shall be free to exercise every capability to the fullest extent, and that the son of the millionaire shall have no lawful advantage over the son of the crossing sweeper. The great danger to America, that danger which hourly threatens her, is that she become purse-proud and haughty, worshiping at the shrine of mammon, adoring the golden calf. rendering popular idol-worship, if so be that it fills her coffers with gold. While she boasts of her freedom let her beware that she does not sell it for a mess of pottage. Gold is god in many an American city to a frightful extent; culture even pales before wealth in many places; occupations which, though honest and useful, are not estentatious, or calculated to feed pride, | ways discover how they enjoyed and profited by

or help one to amass a large fortune, are considered lowering, while dishonesty in the guise of a lawful business transaction is everywhere tolerated, and often the most dishonest are allowed to pass for shrewd, smart, intelligent men in what is falsely called the "best society" in the land, because the wealthiest. The accumulation of riches is in itself no sin; to earn the acquirement of an honest competency is every one's duty who has ability and opportunity to insure it; but is there not in life a grander man than the inillionaire? is there not a loftier throne than that filled by either the warrior who boasts of his victories on the tented field, or that occupied by one who is simply a very rich man 9

No one has ever won a great victory in battle without bringing down many an aged parent's head with sorrow to the grave; without blasting many a young wife's affections and leaving many an orphan child to mourn a father's watchful care. No one has ever succeeded in business through excessive smartness without crushing the hones of many an aspiring young mind with whom the successful runner for the prize of fame and gold has come into collision. Could we look behind the scenes of our daily life, and, peering into the secret of the rise and triumph of our wealthiest men, what a weary and heartrending picture of desolation should we behold. It may be, and doubtless is, that all that suffering is but nature's evolutionary work, that multitudes must be sacrificed that the fittest only may survive. We see the little fishes everywhere devoured by large ones. We see tender and sensitive animals fall a prey to the appetites of stronger and fiercer creatures; and, ponder and philosophize as we may, we are all confronted with an impenetrable mystery of life. Life everywhere feeds upon death; birth everywhere depends upon decay; all creation is certainly groaning and travailing in pain, waiting for something higher than it has yet found.

So far as we can penetrate the gloom and rend the mystic veil which hangs over life, we see the divine plan slowly but surely revealing itself: we can confidently persuade ourselves that all is working for the best, that all things must be as they are to evolve a higher order of existence. We can trace, step by step, the steady gain of man, but yet we come to realize a very beautiful truth as we listen to the sublime teachings of pure and holy spirits, and pay attention to the inward monitions of our own souls: and that is, that all suffering is preliminary to a great joy; that suffering is indeed to happiness what the egg is to the bird, the acorn to the oak, and the seed to the flower; that without it there would be neither leaves, flowers nor fruit on the tree of human life; and also that when we no longer require the discipline of sorrow we shall no more occasion it.

An angel from celestial spheres, having outgrown the necessity to suffer, can occasion no sadness to any one. All our grief springs from our own lack of development, conjoined with that of those around us. Thus the most advanced and exalted spirits inhabiting earthly forms occasion no misery. They are too wise to offend ignorantly, too kind to do so carelessly. This position may be assailed by some as appearing to be in direct contradiction to the teachings of Jesus, who declared that he did not come to bring peace but a sword; that his work would set people at variance with each other, even to the dissolution of the nearest earthly bonds of union. The teachings of Jesus were never cruel or the cause of any offence. The offence came by those and to those in whom these teachings revealed something which needed removal, and its removal could not be accomplished without suffering. Does the sunshine streaming into your cellar bring foulness with it? is it the cause of the dirt it reveals? Is your broom the introducer of the dust it agitates? Is the medicine which drives ne humor in your blood to the surface the cause of that humor being within you? Light, brooms, medicines, reveal and cast out impurities; but their work is always to remove, never to introduce them. So is it with every new truth, with every highly inspired teacher; the truth reveals the error, the truth-teller opposes and unseats the wrong, and the work of purgation or cradication is not always painless to the one out of whom the devil is cast.

But how is it with those who are on a lower plane of life? They cause misery without alleviating it: they agitate evil without dethroning or casting it out. Any ready speaker can expose the errors of the times, but it requires one possessed of a positive power of divinity to cast them out. As we said last Sunday, it is the easiest thing in the world to tell people how bad they are, but a far more difficult task to assist them in rising superior to the force of temptation and the thralldom of evil habits. We can and do admire the agitator, we have room for the honest iconoclast in our ranks; but the builder of the new people, the architect of the new humanity, is surely entitled to greater reverence than he whose development only allows him to assist in pulling down error without revealing the truth which is to occupy

its vacated throne. We have very recently been called upon to speak of the transition to the spirit-life of many a remarkable man and woman, and it has always been our custom to seek to improve the occasion of their removal from earth by calling your attention to some of the most prominent features in their characters. We have sometimes been accused of speaking too eulogistically of the departed, especially as we have not seldom inveighed against fulsome flattery forming the staple of a funeral address. In the presence of death, no truthful person can be other than shocked at anything approaching insincerity, but when perfect truthfulness allows, nay, compels us to speak in glowing terms of the brother or sister whose body lies inanimate before us, what time can be better, or even so opportune, for the rendition of a grateful tribute to a pure and noble soul? In the presence of death all are hushed and awed into reverential silence, for while death may not be frightful, it is always solemn. It marks a great crisis in the history of a spirit, and all critical moments are solemn ones. The hour of birth is not dreadful, but it is solemn. A spirit then begins a new work in a new body. Tremendous consequences hang upon that little life, ofttimes lying so helplessly in its mother's embrace. The occasions of birth and death are more than all others calculated to uplift mankind, because they compel us to stand still and

Reflection is the one thing most greatly lacking in American life. Intrepidity, bustle, excitement, these fill up our days and rob us of half our sleep at night. If one hour every day could be devoted to calm reflection, and to communion with invisible guides, half the miseries and mistakes of life would be averted, or speedily rectified. In the lives of great men we altheir practice of retirement, self-examination, and a review of their doings. Jesus found it necessary to the carrying out of his mission to of the future inhabitants of the world may spend whole nights alone amid mountain soli- find it a true sanctuary, a living temple of the tudes, or in a boat on the lake of Tiberias. He spirit. Raphael's pictures must outlive every earnestly recommended the practice of silent creedal limitation which causes them to repreprayer in one's own closet, meditation upon sent theological notions rather than universal life and its stupendous issues, communion with the unseen realm. In hours of silent thought of his artistic skill, will remain so long as the we gather strength for the battle of life; we painting endures as a prophecy of the destiny need, most of us at least, three times as much of man on earth and a record and prophecy retirement as we get. Every individual needs of spirit communion. Mozart, interpreting in a room entirely his own, into which he can florid strains the jubilance of human gladness; enter. Feeling secure from all disturbance, in these haunts of perfect privacy the soul and mind are able to enter into closest converse with the occupants of the unseen world, and to draw from them the instruction and comfort which most if not all the toilers in life's vineyard need to fit them for the duties of daily life. The ancients selected mountains and shady groves for temples. There they declared that they saw and talked with the gods, and if the Spiritualists of to-day would but follow the good examples set them by the wisdom of the ancients, while they discard all old time folly, the cause of Spiritualism would soon triumph above all its enemies, and be universally admired and honored.

While one of the necessary means of developing spiritual gifts is by bestowing the most careful and untiring attention upon all the duties of our state, whatever they may be, another means almost as important, if not quite as much so, is the duty of cultivating that passive state of receptivity at regular intervals as shall enable our spirit friends to hold free converse with us, and give all directions needful to the successful carrying out of our plans in life. The highest type of man may be a man of business, keen, cool, calculating; but he will be also a poet, a religious man, a Spiritualist in the highest sense; one whose intellectual and moral nature are so evenly developed that the affections have full play, at the same time that the passions are thoroughly under control. The unique beauty of the character of the Christian Saviour consists in its many-sidedness. Though evidently and eminently a man of one and only one supreme idea, that idea, the idea of saving the world, was sufficiently large to include a complete recognition of the advantages accruing from a well-rounded development.

The character of Jesus was severely criticised by those extremists of the unnatural type, who considered that a life of devotion to spiritual work meant a life of isolation from society, and a neglect of the things of this world. The Essenians, of whom Jesus was undoubtedly in many respects a representative, believed in monastic and conventual life, in total abstinence from all the pleasures of this world. They dressed with severe plainness; were remarkably and often injuriously abstemious in their general mode of living, and, as a rule, looked upon all innocent amusements as sins-making this world a veritable vale of tears. Jesus was a come-outer from all parties among the Jews, though he never renounced Judaism, but was a strict monotheist, and follower of the purest Hebrew precepts till his latest breath. He lived a truly independent life, regardless of the world's frown or smile. If invited to a wedding party he accepted the invitation, and made the occasion an opportunity for enlightening and blessing the guests. We cannot help feeling that the miracle of turning water into wine at Cana of Galilee was really simply the magnetization of the water; the infusion into it of an element which gave it a delicious flavor, far more pleasant than that of an intoxicating stimulant, and that this delicious beverage, so much more palatable than the wine they had previously drank, would give all assembled a taste for something purer and more healthful, and a distaste for the alcoholic stimulants previously consumed.

Whether this was really so or not the tr great reformer, the highest kind of man, goes into society wherever he can effect an entrance. and calls out among its members new and pure appetites which overcome the taste for all things pernicious. What use would it be for a man to say to an adulteress: "Go, and sin no more!" unless he could give her some practical assistance in treading the path of virtue? The true reformer is a psychologist affecting the wills of those around him, and by arousing a desire for the beautiful and pure he succeeds in overcoming an abnormal taste for the injurious. Phrenology declares that there are a great many distinct organs of the human brain; and that each one of these organs has a specific work to do, a particular niche to occupy, a special part to play in the great drama of life. There is no good organ and no bad organ; inequalities in development alone produce angularities and evils in life." Now how can we correct an excess or supply a deficiency? how can we so distribute the vital force that it shall do only good? Surely not by endeavoring to crush out a natural propensity; not by waging war upon an overdeveloped "bump." The only radical and effectual mode of overcoming the evil resulting from the excessive development of one organ is by the careful, steady, scientific cultivation of its opposite, so that the vitality which is superfluously abundant in one channel may flow in some measure into another, thereby producing a harmonious equilibrium. Children frequently complain that their parents tell them to keep out of mischief, without giving them any interesting work with which they can employ their time. Bad habits are only counteracted by good ones; the sole panacea for vice is virtue; positive useful work is the only safeguard against evil. Now every great teacher has some fact to

present upon which he relies for success in his efforts to wean men from error. Every great scientist leaves opposing theories alone; his work is to demonstrate truth, to reveal fact and let theories shape themselves in accordance with ascertained knowledge. We all know that if twelve and twelve make twentyfour they cannot make anything else; whereas, without proving what they do make we may argue against their making twenty-three, and yet foolishly contend that they make twentyfive. Orthodox Christians and Atheists are very much like two parties of men shutting their eyes to the fact of the multiplication table, fighting over it, each being equally astray in the calculation which he considers the only correct one. Every truly great man has done something, which lives after him, has demonstrated something positive and definite, has been experimentally certain of the truth of something and has then gone to work and made that truth practical. Take for example Angelo. He does not live in a speculation or a negation: he has an idea, it is outwrought, and the great cathedral remains as the embodiment of the conception of his master mind. Long after the Roman Church has fallen almost out

truths. His Transfiguration, the masterpiece Beethoven, tenderly unlocking the secret chambers of imagery within the afflicted breast and ministering to its wants by sympathy and upward looking; Mendelssohn, always bold, grand, free, triumphant, conquering all sorrow and sin by the sheer force of spiritual rapture -these geniuses are alive for evermore. You cannot forget any more than you can destroy them. They do not belong to any one age, but to all ages. They are not German or Italian or English, they are simply and sublimely human; and though one special spot of earth may have given their bodies birth, their souls are aflight from spheres celestial. What the painter does for the eye and the

musician for the ear, the poet does for the human family at large by his direct appeal to those affections which sights and sounds ofttimes most powerfully reach. Poetry is not yet, all poetry is rhythmical cadence-sentiment of high degree musically expressed. Per- daring deeds, for they are done, and their sons who cannot appreciate poetry ignore blank verse as being prose rather than poetry. They would improve Milton by making his every second line rhyme. They would destroy the loftiest expressions of Danté by removing them out of the realm of the exalted into that of the of their nature. doggerel verse. How few there are who can really understand and admire the poets; how few who can interpret Homer, that mystic bard of Greece, whose gods and goddesses are none other than the rulers of the country, the contending emotions of the human mind, and the unseen spirits who preside over men and nations. The poet is designated a victim of the imagination; but what is imagination but spiritual realization of beings and things unrecognized by outward sense? The poet's world is the realm of spirit; his companions are angels and the ministering souls who are ever watching and directing all the affairs of earth. The heroes and heroines of Hesiod and Homer, who are they but the spirits who led the ancient gods are none other than the spirits who guide the earth through every painful experience of and strength. And what of the spirits of nature, the elves and fairies? What of Flora and Be assured that in the unseen air you breathe there is a veritable realm of spiritual intelligence, and that every phase of nature's phenomena is controlled by spirits presiding over every department of being.

ever fully appreciated while they dwell on the noets have lived a mournful and unrequited you as small and ordinary when you first enwhich when first beheld is less than one's angun to feel what an overwhelming power it is. you see all of him at a first glimpse. He does not, because he cannot; his mind is so large, his the merest fragment of his genius when spending an evening in his society: Mediocrity often dazzles, it never wears. A small mind can appear greater than many a great one on a single occasion; but the great mind, conscious of its power, cares little for its advertisement. It is frequently remarked that one can easily find out how little French a person knows by the amount he displays at an English dinner table, among English-speaking people, or how much he puts into an English letter or novel. The extent of a clergyman's acquaintance with Greek and Hobrow can frequently be measured by the amount found in a sermon preached away from home; the more-outside, invariably the less within.

It is said of Socrates that he always appeared in shabby clothing, and utterly disregarded the amenities of civilized life. This is regarded as one of his virtues by some of his biographers, and as a vice by others. In our eyes it is neither a vice nor a virtue, it is simply a revelation, the effect of a cause within himself. His mind was so much engrossed with great things that he had neither time nor strength to bestow on trifles. Any one having a good income, some leisure, and the services of a professional tailor or dressmaker, can dress well. Any one with a fairly well-filled purse and some taste, with the assistance of an upholaterer, can furnish a house prettily, but how few can give to the world living thoughts which continue to inspire mankind even to the one hundredth generation? The most perfect man of all would be the man whose life was so beautiful a combination, so perfect a model of symmetrical unfoldment that every detail was supplied to complete the whole. But we must not ask perfection, infallibility at the hands of erring mortals. This they cannot render. No one's strength is sufficient for all things, no one can excel everywhere and in everything. This being so, are not those lives admirable which sacrifice the lower instead of the higher? the lesser and not the greater, when one or the other must be set aside? Duties often apparently conflict, but one duty is far more important than the other. The wise and truly virtuous man leaves the one that can be left, and attends to the one which cannot without great injury to a multitude. If you are ever so situated that in one path you can benefit two individuals, and in another two hundred, you cannot remain in the former without neglecting your duty to one hundred and ninety-eight.

We are responsible for doing the amount of good we are capable of doing, no more, no less. We ask you to follow blindly no leading spirit; we ask at your hands no surrender of honest shall soon begin to see how great and beneficonviction in favor of any exemplar, as the pattern set us by every truly great man is that of has had and will have, with ever-increasing exfollowing conscience, let the world say and do tensiveness, upon the nation at large, yea, upon

colossal temple remain as the shrine and form skeptic, in his life of Jesus says that the wor- tive of the highest type of manhood? Yes, of an inspiring and elevating art; and millions ship of this great here will never grow old; and empahatically yes; because, while practicality yet he is no friend to Christolatry. He how- is the one thing needful in teaching and influever sees in the gospel hero the impersonation ence, nothing is so practical as that influence, of self-denying love; he looks beyond the form | no one so practical as that teacher who awakens to the spirit, beyond the man Jesus to the eter- into vigorous life the latent beauty of moral nal Christ, and discovers that there is behind character, and causes man to effect outward such a life as that portrayed by the evangelist, reforms in response to inward growth. Be not one, but myriads of human souls. Buddha assured that greater is he who keepeth his own as an historic personage may be forgotten or thoughts pure and noble than he who leads denied, but the great renunciation resulting in armies to their victory, or sits in solemn state the reformation of the religion of India, the abolition of sacrificial rites, and the disbandment of caste remain as accomplished facts. It matters little whether you accept or reject a personal Jesus, the influence which led to the reorganization of society, to the overthrow of the Roman power, to the dispersion of the Jews, to the civilization of the Anglo-Saxon race, is indisputably a force in history; and what abstract force is there which ever accomplishes anything without making use of individual channels of expression? You may call Shakspeare a myth if you will, Homer a myth if you desire, but by such folly you cannot eradicate the influence of their lives, or destroy their influence already and ever exerted. The craze of to-day is to pretend that great men never lived, probably because the deniers of their personality are so petty that to them the existence of such greatness in individual life is too vast an enigma, and too biting a reproach. Some one lived mere rhyme, not necessarily rhyme at all; and | great enough to write noble words, for they are written. Some one lived great enough to do record and results are with us. Wonder not that in their day the world's saviours were stoned and crucified instead of honored, for it required their teachings to take effect before the public was educated up to an appreciation As our thoughts to-day are largely centred

upon Longfellow, we cannot leave our exhaustless theme without inquiring very briefly into the secret of his greatness. Why is he so popular and so much beloved? Why are his poems so eagerly read all over the habitable globe? It may be said that he was the first really great poet America ever produced; he started a new era in the history of poesy. He had new materials to work with, and in creating a part of the distinctive literature of a new country he gave to his lays a charming freshness which was a delightful relief to all ears accustomed to the backneyed similitudes indulged in by poets of earlier times and older countries. America was beginning to have a history when Grecians to their victories? while the Trojan Longfellow appeared upon the scene of action in the rôle of poet. The young Western giant had just begun to run his race, and so entirely warfare into an ultimate condition of repose different must the history of republicanism be to that of monarchy, that the entire absence of allusion to old customs now almost effete lent Collona, the deities of flowers and harvests? a grace and originality to his verse incomparably captivating. Then the history of America is the history of man's great struggle for freedom. Liberty, equality, these are Columbia's watchwords, and to the downtrodden laborers of Europe, Longfellow must ever be an imper-Every truly great man is criticised; none are sonation of the spirit of hope and deliverance. Scott is a greater poet than Burns, but Scotia's earth; recognition cometh afterward. Most of liberty-loving sons and daughters can never find in the feudalism of Scott the Inspiration life on earth. They remind one of fettered and hope they discover in the protest of Burns birds; of souls born out of a higher region, and against all royalty other than that of soul. impatient of their stay on earth. Who under- Longfellow was an independent in every sense; stood Shelley, Byron, Burns, or Poe? And yet | an abolitionist—as much so as was Thompson the very mention of their names today fires and Garrison. Read his poems on slavery; the public with ecstasy. Their productions | think of how subtly the poet enters the homegrow upon you-like a great city, which strikes stead and sings his way into the hearts and heads of the people where the orator's or the ter it, but after ten years of sojourn in it you agitator's voice would at once be silenced, and realize somewhat how much greater is its size | tell us whether to Longfellow and to Whittier than your knowledge of it. Like Niagara, the negro owes much less than to the soldiers who shed their blood for his emancipation? ticipations, but as you become familiar with it | Song, verse, makes its way where declamation it hourly increases upon you, and when you and fire can never travel. Moody's preaching INTRODUCTION. have spent months beside it you have just be- without Sankey's singing would have been comparatively inefficacious. Abolish music in The highest type of man is one who never lets the Roman Church, and its influence wanes immediately. Remember, all of you, that the words you sing, the poems you read, have often talent so versatile, that you can only see just a power to inculcate ideas and modify principles which no lecture or newspaper article possesses. We unhesitatingly affirm that the songs of Longfellow have revolutionized thought and paved the way for civil and religious liberty as much as any agency ever employed by any mind in the land. Again, Longfellow spoke to the people en

masse as well as to the educated. He not only dealt with the intellect but rather with the tenderest emotions of which the heart is capable; and so thoroughly did he unite the master mind with the confidential friend, that his charming descriptions of home-life are at once the echo of domestic love and felicity, and the voicings of the loftiest daring of human heroism. Longfellow though deeply religious was almost entirely free from dogmatic theology. A liberal Unitarian, he introduced none of the creeds of Christendom over which schoolmen wrangle. A sincere Spiritualist, he made communion with the unseen realm and felt its reality. Can any one deny Longfellow's Spiritualism after having read his "Footsteps of Angels"? To him phenomena were not necessary, because he had clasped in the arms of intuitive knowledge all that phenomena could demonstrate. His "Psalm of Life" and "Excelsior," familiar to you as household words, are records of his own life, breathings of his own spirit, narratives of his own soul-experiences. He is the Alpine traveler; he is the hero whose posthumous influence is to be exerted on earth as a voice from a falling star, and his own heart is only the mirror in which he sees reflected the great throbbing heart of all humanity. Excelsior is the key-note of victory, the watchword of every true aspirant for enduring honors; and what can his transition be but the answer to his soul's earnest cry that it might rise higher. His tender compassion for the oppressed Indian touches a sensitive spot in every sympathetic nature. He portrays Indian character in the person of Hiawatha, his family and companions, as being just as noble and as feeling as that of any other race, and the only way, believe us, to solve the Indian difficulty is to compel the white population to behold in the red the same elements of manhood and womanhood for which we are distinguished. The Indian is just as susceptible to educational and spiritual influences as the negro. Every argument against the extension of the rights of citizenship to the Indian is a paltry re-hash of the arguments exploded in anti-slavery days, when brought to bear against the negro.

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Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TURSDAY and FRIDAY AFTERNOON. The Hall (which is used only for these scances) will be open at 20°clock, and services commence at 30°clock precisely, at which time the doors will be closed, allowing no express until the conclusion of the scance, except in case of absolute necessity. The public are contially insifed.

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

no more.

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

*It is our angel visitants desire to leheld natural flowers upon our Circle-Room table, we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offer-Mr We invite written questions for answer at these,

ances. Miss Shelhamer wishes it distinctly understood that she was no private sittings at any time; neither does she receive visitors on Thesdays. Wednesdays or Fridays.]

22 Letters of inquiry in regard to this department of the miner should not be addressed to the medium in any case.

LEWIS R. WILSON, Chairman.

Messages given through the Mediumship of Miss M. T. Shelhamer.

> Public Scance, May 2d, 1882. Invocation.

Thou Supreme Intelligence of the Universe, thou Intentic Over-Soul of all Existence, thou Eternal Presence pervading all life with the splendor of thy light and power, we recognize thee as the one jumintable law controlling all being; we acknowledge thee as the one Eternal Spirit, quiekening all things with antimation and activity, and we realize that thy ways are just and good. We come to thee as children approach a heloved parent, feeling that we will be received, and that our aspirations, our longings for light and for knowledge will be attended to, knowing that however humble we may be, however low in spiritual experience and attainment, vet, still are we partakers of thy immortality, are we all partaind parcel of thee and thy infinitude, that the finite belongs to the Infinite, and that we are related unto thee, just as the beloved parcel of earth is the father and guide, of the mortal child. So do we approach thee with loving confidence, feeling that we shall be understood, and our desires are placed upon thy altar of love as we come to thee with hearts expanded and souls receptive to thy truths, longing, yearning and praying for more light, that will guide us onward and upward over the pathways of life. Our Father, we pray for the presence of thy ministering angels at this hour. May they approach this place in great numbers, bearing downward a mighty influence of love and peace, which will be felt, not only by each heart present at this moment, but which will go forth and be felt abroad by others, coasing the weary heart to be uplifted, the mourning soul to be strengthened and conforted, and mankind causing the weary heart—to be—uplifted, the mourning soul to—be strengthened and—comforted, and mankind to feel that they are indeed ministered unto by angels, and that thou art a God of Love, a Divine Parent, a Tender Helper, an Unerring Guide.

Questions and Answers.

Questions and Answers.

Controlling Spirit.—We will now attend to your questions, Mr. Chairman.

Ques.—[By G. A. R., Mobile, Ala.] Why is it, if a medium is always required, that physical manifestations of spirit-presence sonfetimes occur when no medium is near?

Ans.—Certain spirits live so closely in rapport with material life that they can hardly be said to be apart from the mundane sphere. Such spirits, provided they have a sufficient amount of will-power, can draw a certain quantity of force from the atmosphere, which enables them to make a limited number of physical disturbances, such as the moving of heavy articles, the throwing of stones, loud rappings, and so forth. Spirits more adjunced in spiritual life and attainments, who dwell apart from the conditions of mortal existence, are not able to make these disturbances unless provided with a mediumistic individual who is possessed of a large quantity of physical force; but those spirits of whom we speak, who have the power to make a few disturbances in the material life, cannot make they give an intellibent communicannot make themselves clearly understood. neither can they give an intelligent communi-cation, unless it be in the presence of some in-

dividual possessing mediumistic qualities.
Q.—[By Samuel Jewett, Deering, Me.] Vessels are often lost at sea with all on board, leaving no trace, of their existence. Is it not possible for the spirits of those persons thus lost to earth, to either directly, or by some other spirit, give information respecting the event for the comfort and satisfaction of their friends

whom they could control or manifest through. Spirits, like mortals, cannot perform any work unless provided with instrumentalities adapted for their purpose. Let the friends of earth visit some good medium—a well-developed trance, test and clairvoyant medium—and seek to ascertain from the spiritual controls the whereabouts of the friends whose fate they mourn, or are in doubt of, and probably they will receive some intelligent account of their whereabouts in the spiritual world. Should they not succeed at the first trial, let them visit some other medium, or the same one again, and so con-"Seek, and ye shall find," is the promseek, and ye shall find," is the promise given unto us; but the lesson does not mean, seek once, and for a moment, or an hour of time, and you shall find all that you require; rather must we infer from the lesson that we are to seek diligently, earnestly, perseveringly, until that for which we search is brought to our understanding.

understanding.
Q.—[By E. A. D.] Do those in spirit-life who make the greatest advancement lose their attachment for their family and friends on earth in the same ratio?

A .- Where true spiritual attachment exists A.—Where true spiritual attachment exists between the members of a family or friends, no time, change nor experience can sever the love between the friends. The friend who exists in the spirit-life may acquire great spiritual attainments, such as are far above the perception of the friend in the mortal; he may advance in sufficial beauty and strength and the mortal. of the friend in the mortal; he may advance in spiritual beauty and strength, and the mortal friend may still be bound by his earthly condition, unable to advance; yet if the attachment once existing between these two has been of the spiritual, it cannot fade away. The spiritual friend will desire to keep in harmony with the friend of earth; and not only will he do this, but he will bring influences from the higher life to assist his earthly friend in rising above the material conditions of life, while if the attachment of the earthly friend is of the spirit, he will desire to rise above those things which keep him immured in ignorance and error, and to reach immured in ignorance and error, and to reach out in spirit, in thought and aspiration toward those realms whither his friend has soared, and at all times desire to live in harmony with him. When the mortal bands are broken, and the spirit, confined to the earth, is allowed to some free and untrammeled, he will probably be met by his spirit friend and by him introduced into such scenes and labors as will operate upon his mental condition, allowing the faculties within to expand, unfold and grow.

James Renwick.

It is only a short time since I passed to the spirit-world. I did not recognize it as the spirit-world at that time; I did not understand its conditions of life, but I now know that it is a world of spirits—conscious, active, working individuals—and that its conditions are favorable for the growth and development of the individuals—and that have the second that its conditions are favorable for the growth and development of the individuals. tality and the powers of man. In a day or two it will be two months only since I died, so far as this life is concerned. I had been ill for some weeks and had suffered extremely from some weeks and had suffered extremely from congestion of the lungs attended with other troubles of a severe nature. The physical could not withstand those things which preyed upon it, and so I was torn from the body—at least I felt as though I was, having only lived on this earth somewhat more than twenty-one years. I did not feel at all anxious to leave it for anthon the body—at least it for any the control of the second that the the second is the second that the second the second that the second that the second the second that the second the second that the second t other life, but perhaps it is as well that the change came to me when it did, for it has drawn my attention from frivolous pursuits and from the pastimes of material life, to something full or described in the positive. thing fuller, deeper, and grander in the spiritual world. Not that I decry the pursuance of these pleasures, for I am still, to an extent, in the pleasures, in the innocent games which young men engage in, but I find that there is

must engage my powers.

I come back to this place, a long distance from my earthly home, with the hope of reaching my friends, those with whom I lived—my my friends. parents and other dear ones—and telling them that I am not dead; I am alive and able to come to them in the midst of their grief and pain, and to bring something that you call an "influence," which will soothe and bring peace to their hearts. I wish them to know that I am able to labor in a spiritual work, and that I know I shall have the power, very soon, to return and assist them in their work, to benefit them by guiding their spirits onward, and in other little ways impressing them how to act, and what to do for their own advantage. have many friends in the place from whence I came. I would send them all my words of remembrance, and assure them I do not forget any friend; death has not brought forgetfulness to my spirit, rather has it seemed to bring a keener memory, and I recognize and appreciate the kindness and care and attention of each one; while I bring my deepest love to my own home. I still extend my affection to old friends and associates, and assure them I will be glad to meet them at any time. I hope some day to be able to manifest my presence at home, so that my friends will realize that I am certainly not dead. I lived for the last few years at Fort Gratiot, Mich.: a small place not far from Port Huron; and I will thank you, Mr. Chairman, if you will be kind enough to forward my message to the Rev. F. Berry, of that village, with the any friend; death has not brought forgetfulness to the Rev. F. Berry, of that village, with the request that he take it to my home, and give it to my friends. I would thank him and another for their earnest words spoken over my mortal remains, and assure him that it would be a great pleasure to me to give him knowledge, at any time, concerning the life of the spirit. James Renwick.

Silas Hill. [To the Chairman:] I am told, sir, that you allow all to come who can. If am glad to greet you.] I take that very kindly of you, for I have never come before, and I feel that it will do me good to make myself known; and possibly it may do some one else good, some one of my friends who are in the body. I have acquaintances and friends in Bangor, Me., and in places near to that vicinity. I was a plain, somewhat blunt individual when in the form; I am no different now, perhaps my friends will say. I always felt now, perhaps my friends will say. I always felt that it is best for one to express himself as he really is, to make himself known as he feels within; that if he does this, he cannot be mis-taken and misunderstood by those around him: so I come, not to express myself very fully, to-day, to my friends, because this is my first trial, day, to my friends, because this is my first trial, and I may not succeed with another organism, but to call their attention to my life in the spirit, not so much because it is my life, but because it is the life of all spirits who have departed the mortal form, and it will be the life of those who are now in the body, when they pass from the confines of earthly existence and conditions. So I wish to tell them it would be well for them to look into these spiritual things, and seek to gain a knowlthese spiritual things, and seek to gain a knowledge of the life to come; for if they understand the road they are to travel, they will not go astray; if they comprehend the conditions which are to be theirs apart from the body, they will not be disappointed, and if they gain a knowledge of the truth while here, they will have so much the less to learn when they go

I have a desire to have my friends know these I have a desire to have my friends know these things. I am not much of a teacher, but I am willing to impart to them whatever information I have gained, if they are equally willing to learn of me. I know that I can manifest around the vicinity of my old home, in the homes of my friends, for I have been working to that end; and I am persuaded that in a very little while, heaven another whiter, full, where little while—before another winter falls upon the earth—I will be able to manifest intelligently to those who are yet in the body. I come here to give warning that I intend to do so, to prepare my friends, that they may not be frightened; that they may not turn away from what comes from the spirit world; for I am dewhat comes from the spirit world; for I am determined—and I am not the only one who has this determination—to manifest unto certain ones who are now looking the wrong way, and who are traveling the road which does not lead to spiritual enlightenment. I feel it may be important that they should understand what they are to do; and I know we will be able to make them comprehend these things; therefore I to the Chairman I friend I thouk you for fore, ito the Chairman, friend, I thank you for permitting me to come.

A—Probably spirits who have passed from the body while at sea, or at some place distant from home and friends, would be able to report themselves from the spiritual life, and to give a recital of their last moments on earth, provided they were furnished with a medium whom they could control or manifest through. when they understand it, be glad to hear from me, because I am the same man as I was years ago, when in the form. Silas Hill.

Mary Woodling.

My name is Mary Woodling. I am the wife of O. Woodling, and the daughter of O. Allen, of Coopersville, Mich. It is some time since I died. Months have rolled into years, and years are passing away since that time, yet I still feel as deeply interested in my dear ones of earth as I did at the moment of transition; in fact, I am more interested in them and in their welfare for I now can understand the conditions fare, for I now can understand the conditions and experiences which come to them in the mortal life, which, had I been in the body, I would probably not have comprehended: therefore I am drawn nearer to them than I would have been were I still in the form, and I send my love to each one. I wish them to realize al-ways that I come to them frequently, with blessings and influences from the spirit-world. I come, but not alone: I come with many others, come, but not alone; I come with many others, dear ones, who also desire to benefit and bless those loved ones in the mortal form. My sister Martha joins me in sending her best love, with assurances that we are happy and well satisfied with our spiritual surroundings. I have seen little changes taking place. I know that still other changes are to take place with those dear to me in the body, and I wish them to know that all is beautiful before them; not but what clouds and difficulties and disappoint. what clouds and difficulties and disappoint-ments will come to them through mortal experiences—these things they must look for. But through all those things which come to them, bearing the shadow of distress for a time, will stream the pure light of spirituality, and they must realize that this light brightens their pathway and guides them onward to the world beyond the things of earth. And so I say all is beautiful before them, because I look forward and can behold the coming time when we will be reunited in the spirit-world, in one band of be reunited in the spirit-world, in one band of fraternal friendship and love, when we will be able to discuss the experiences of mortal life, and to learn their lessons, to derive instruction from them such as we may not do now. And so as I perceive their spirits will be developed and their power strengthened for their work, I feel to express myself in this way, and to assure feel to express myself in this way, and to assure my loved ones that I only rejoice at the life which is theirs. I do not limit my vision to the present, for did I do so I would feel sad at some of the difficulties which surround those who are near to me: but when I realize how the past has assisted them onward, how they have received truth and the knowledge of immortal things, how the present will urge them forward toward future achievements and results, I feel happy and glad.

Henry Moore.

[To the Chairman:] I thought a good deal of this place before I passed from the body, and since that time I have many times thought I would like to be here as a witness of the pro-ceedings and a participator in them. To-day I am gratified, but I feel that I am treading on sanctified ground. I come with other dear ones from the spiritual side. I have a host of them there, all of whom were walting to welcome me to the eternal land of truth, and they did indeed give me greeting. I was rejoiced to meet them once again, and to recognize each well-known To-day I come to send their greetings and mine to those loved ones who remain in the body. I wish them to realize that we are not absent from them, that we gather around them in their homes, bringing our influence, which I feel is at times felt, and which I know will be productive of good throughout the future. I felt

seemed to realize it more deeply and fully than ever before, and I knew that my dear ones abode with me, for our little circles were full of good results; they brought an influence of blessedness, of peace, and something even more than this from the spirit-world. I felt an influence pervading my entire being, calling it out toward the other life. I intended, after passing from the body, to manifest at your Circle-Room, and my intentions are to-day carried into effect.

I wish my son John to know I am often with him, that I come to impress him with a knowledge of my presence, and I think he feels this, I think he realizes that I am by his side, implanting thoughts in his mind, suggesting ideas to him which he will act upon in the future. I wish him to know that I am satisfied, not only with the spiritual world, but with the conditions of mortal life as far as I am concerned. There are conditions connected with others which I know will brighten in the future, and which will brighten in the future, and

which will bring a rich harvest to those who are faithful in little things.

William, Elizabeth, Jane, and many others press around me now, fearful that I shall forget to send their love to those who remain in the Believe and realize that each one with body. Believe and realize that each one with me in the heavenly land joins in sending remembrances and affectionate regards, and not one will be forgotten. I was an old man in the physical, and it was a relief for me to find my-self renewed in strength, youth and vigor to a certain extent, in the spirit-world. To-day I return, free and untranneled, so far as spirit-ual conditions are concerned, but somewhat limited in expression through the mortal body, feeling that I will be understood, and knowing that I will gain power to manifest by and by Henry Moore, of Artemisia, Canada.

George F. Hunting.

[To the Chairman:] I am deeply impressed, sir, with the great privilege bestowed upon me by the opportunity being given me to return and manifest through this organism. I have visited this place before, but have refrained from giving any external expression of my presence. To-day I feel that it will not only be well for myself to manifest, but perhaps it will well for myself to manifest, but perhaps it will he only just for me to do so unto others who are in the form. First do I desire to send assurances of my deepest love for, of my abiding sympathy with my companion and my son. I wish them to realize fully and deeply that I surround them with my influence only for good. I know that this is realized: I know that all things are beautiful concerning the spiritual life with my loved ones of earth, and therefore it pleases me to return and to speak in this manner. I have been with Walter many times and listened to the sweet tones which he has evoked from the material instrument, and I felt at such times as though he was nearer heaven than earth; that his spirit soared into the realms of light beyond the things of the mortal, and brought downward those sweet strains from the immortal existence. I have also been with my dear companion and brought to her those influences which I felt she required. I have brought her those dear little yours of ours who are with me in the spiritual ones of ours who are with me in the spiritual world, who are now unfolding into light and beauty, into strength and knowledge, and growing sweet and fair, awaiting the time when she will join me and will recognize those blessed

I would speak of one near to me who has not long been in the spiritual world, but I will defer that for another occasion; suffice it to say that that one is beginning to understand some-thing of the spiritual life and its laws. I wish to speak to my companion, concerning her life during the last few months; to assure her that she has been guided in her movements, fully and completely, by her spirit-friends, by her particular guides; that she was directed to particular guides; that she was directed to journey from her city home, and to take up her abiding-place where she is at present, with those whom she knew so well, for a double purpose—that of assisting and strengthening her friend, and also that of benefiting the spiritual friends, by imparting to them power and assistance from the material. She has been led in that direction and I wish to blace here for in that direction, and I wish to bless her for the work which she has accomplished; for with out her assistance another might perhaps now be shattered. Yes, I can truly say that her life is indeed as sweet and fragrant as that of the white rose, but unlike the rose of earth, whose petals fade and disappear, her influence, her example and power will continue forever; will be felt and recognized; and its perfume will sweeten and enrich the life of more than one other. I will not continue: only will Lagain send my deepest love and blessing to my companion; also do I waft my regards to those who are with her; some other time perhaps I will be able to give more

[To the Chairman:] Please, sir, to announce me as George F. Hunting, of Boston. My companion is Mrs. Carrie S. Hunting, who has been sojourning in Brooklyn, N. Y.

Elizabeth E. Patch.

[To the Chairman:] I lived a long time in the body, sir—nearly eighty years did I see on the earthly side. Just before I reached my eightieth year I was called from this life. It is not one year I was called from this life. It is not one year since I went to the other world, for I died in the summer-time, and now I have come back to tell those who knew me that I have found a home in another world, I have found a company of good friends, who are kind and gentle, and earnest teachers, and I am willing and ready to learn from them the lessons which they have to give me. I feel like a little child in knowledge, for I know that I do not understand anything to speak of of life. Although I had strange exto speak of, of life. Although I had strange experiences, and passed through many varied changes, which were more plain to me than to any other, for they, many of them, appealed to my inner life, yet I know that I have not learned those things which are best for me, in the life which I now live, so I have not come back to speak of spirit-life much of any, only to say that I find it good, and am pleased with it; the friends whom I have metare kind, gentle and loving, and I am happy with them. I send my loving, and I am happy with them. I send my love to any who would like to hear from me, and I hope, by and by, when I get used to coming, that I will be able to come again and speal to my friends, not here, but in their homes, and tell them of the peaceful life which I have found apart from the body. I came from Wen-ham, of this State. Elizabeth E. Patch.

Mrs. Gertrude E. Hill.

I passed away to my bright spirit-home in the summer of 1879. It was not like one passing away to an unknown world. I did not fear that I should be called upon to go through a dark-some, shadowy vale, without light or friendly some, shadowy vale, without light or friendly hand to guide me onward for I realized the spiritual truth that has been brought to mankind, and I understood that a home of peace and of pleasure awaited me beyond the experiences of mortal life. I rather longed to go. I desired to be freed from the body, and to reach my dear friends who had passed on before me, for I knew how loving and kind they were, how they would hasten from their heavenly homes to bring consolation and peace to the weary sufferer of earth. I realized fully their faithfulness and their tenderness as exhibited toward their friends of earth. I knew that I would receive a welcome from them, and be received in their homes of rest and beauty. And Lwas not disappointed; the things that I longed for, that I believed I should gain, have come to me, and I feel to return and speak to my earthly friends, to bring them the assurance that I am satisfied with my spiritual life; and that the world opening before me at the time of my deporture from to bring them the assurance that I am satisfied with my spiritual life; and that the world opening before me at the time of my departure from the body was one of beauty, one glowing radiantly bright, which seemed to breathe only peace and quiet for the weary spirit, weary because confined so long to a wasting, wearisome body, confined by disease which only laid its hand upon me to wear away the physical slowly yet surely, and when I found the bonds lossened, and my spirit allowed to soar out in the beauti. and my spirit allowed to soar out in the beautiful light of the morning, I felt that indeed

heaven had come to me.

I bring love to earthly dear ones. I assure them I come to them frequently, bringing my influence from the spirit-world, bringing messages of cheer from loved ones who are with me, bringing impressions that guide them and benefit their spirits, also receiving from their souls affectionate sympathy in return which souls affectionate sympathy in return, which refreshes my spirit and causes me to sing with rejoicing, because of the love of the dear ones who are yet mine. I would not return and live in a body if I could; still do I know that the ex-

periences of my fifty-two years of mortal life were beneficial to me; still do I know that they brought me dear, dear ones who will ever be were beneficial to me, stim do I know that they brought me dear, dear ones who will ever be bound to my spirit by the tenderest ties of affection; yet I would not return and take up my existence in a physical body again if I could, because now I am so free, so unconfined, and have such opportunities of working as I desire, of expressing myself as I really feel, and am in all ways making my individuality felt so much better than I could do through a material frame. So, while bearing loving messages to friends, while seeking to surround them with tender influences that will uplift and strengthen them, yet I declare that I would not return to live in their midst if I could as a physical being, but prefer to remain in my spiritual home and seek to draw them onward to that land of love and light. Mrs. Gertrude E. Hill, of De Ruyter, Madison Co., New York State, wife of Mr. Julius Hill.

A. G. Thompson.

It will very soon be two years since I was suddenly summoned from the physical body. I was pursuing my usual course when the death-angel came to me, and without warning gave me that touch which severed the connection between two properties and my day and I was gave me that totten which severed the connection between my spirit and my body, and I was allowed to go free and to reach another realm of existence. I cannot say that at the time I was perfectly satisfied with the event which came to me; I cannot say that I was prepared to pass through that change which you call death, for I had not anticipated its coming in such a guiden way. However I have been such a sudden way. However, I have been looking into life and its experiences since that hour, and to-day I am prepared to say that I am gratified and satisfied with my spiritual life. It is true that many times I have been attracted back to my friends on the earth, especially those associated with me in business circles, because I have desired to see the final arrangement of those affairs which were mine, and of interest to me; and I desire to have them satisfactorily settled for the interests of those near to me as well as for my own gratifi-cation. It is true that I have frequently been attracted back to the side of my dear ones, and have assisted to minister to them in spiritual ways, and to bring them something of influence from my life in the spirit that would ease their sorrows, and lighten the shadows around them, caused by the grief which came to them through

my decease.

I am pleased with my spiritual life, and I feel I am pleased with my spiritual life, and I feel that all has been for the best. But a short time will elapse ere my dearest one will join me in my spirit-home, and realizing this, I shall prepare for the coming. I can say to-day I rejoice that I am a spirit, that I have passed through the road in advance of others near to me, for I know that the coming will not be so toilsome to them because of the dear one who has preceded them to another life. I have also met with dear ones who passed on before myself; with them I am pleasantly associated, and we dwell in unity of spirit; together we perform our mission in of spirit; together we perform our mission in harmony, feeling that we may work out some-thing for the advancement of others as well as for ourselves.

I was very well known in Worcester, Mass.

as a business man of that place for many years. I was a dry-goods merchant. I have many friends in that city whom I would like to meet and converse with. I trust some one of those friends will seek an opportunity of hearing from me. I would like very much to come into close personal communion with those of my family who are so pour to me. I request them, if regulable are so near to me. I request them, if possible, to give me an opportunity of coming, in order to inform them not only of affairs connected with myself and with them while I was in the form, but also to instruct them concerning the laws, the duties and the manner of existence in the spiritual world. A. G. Thompson.

Alice Keene.

My name is Alice Keene. I come here because I do not know where else to go, and I wish to reach my friends in Brooklyn, N. Y. I have been told by a lady who has been to this place, and who has reached her family from here, that and who has reached her family from here, that it is very possible I will be able to come to my friends, and have them know I have come, by speaking to you at this place. I am very anxious to have my friends know that I can come back from the spirit-world. I have been trying for a long time to give them the information to that effect, but they seem to be so hard of understanding it is almost impossible to penetrate the prejudices and the beliefs which they have enwrapped themselves in. This holds me aloof enwrapped themselves in. This holds me aloof from them, and I feel that I must work in other ways, and come to them externally, that they may learn that the spirits can come back and speak to their friends who are yet in the body. I have a very dear friend whose name is Ellen Morris. She lives in Brooklyn. She has somewhat it could be; it has frightened her somewhat, for fear that she might be going insane, and yet she knew almost that that could not be, because her own mind was so clear at all times. because her own mind was so clear at all times. I wish to tell her that these thoughts, and impressions, and experiences which have come to her, and which seem to be apart from her own life, which seem to be almost a double action of her mind, have been brought by spirit-power, and are no part of her own mind at all.

I wish her to know that it is myself who comes to her in this way, and if she can think of this and ponder over it, she will begin to see that many little familiar actions and words.

that many little familiar actions and words which have come to her of late, belonged to me which have come to her of late, belonged to me in the past and are distinctly separate from her own life. In this way I think she will begin to realize that there is something in Spiritualism, and that it is possible for her friends to manifest to her. If my friend can learn something of this, and understand it, then I wish her to take the matter to my own family and tell them concerning these things. I do not think they take the matter to my own family and tell them concerning these things. I do not think they will laugh at her, nor do I think they will be offended with her—rather do I believe they will, as soon as they can comprehend the meaning of it, accept the information which she brings, and be pleased with it. I have seen, in spite of their doubts and fears and prejudices, that they are yearning to know something of the life of those who have gone before—who have died, as they call it—and when I find these feelings stirring within their souls I try to come ings stirring within their souls I try to come close to them; to quicken them into life, to bring these thoughts outward, so they will penetrate the darkness which surrounds them and be able the darkness which surrounds them and be able to grow, become strong and enduring; in this way, I think, my friends will, by-and-by, come out into the light and be able to accept and understand the teachings of the spirits. That is my mission in coming back to-day. If I succeed in the smallest measure I shall be more than repaid for all the efforts I have made in the past, to communicate with mortals in the earth-life.

Mrs. S. E. Carpenter.

One year ago last fall I died, and the body was buried, yet I now live, and I feel more keenly alive since the day that my spirit passed out of the mortal life than I ever did before. lived on earth for twenty-nine years only, when I was called away from the sufferings of the physical form. Now I try to return to reach my dear friends, to tell them that Lizzle has never forsaken them, nor forgotten any one, that she has many times tried to manifest to each one, to bring them something of strength and blessing from her home in the spirit-world that would brighten their lives and make their nathways beautiful. I have been inited to pathways beautiful. I have been invited to come here to send my love to my friends, and to tell them how happy I am in my spirit-life. I do not know that I passed away too early from mortal life; some people live a life-time in a few years, and others have to pass through a long period of years before they can live to the same degree, so I think perhaps things are ar-ranged all right; at least I have not found anything wrong in my experience in the spirit-world; and while I can come back day after day, and visit my friends who are in the body, bring them my love and make them at times think of me with kind remembrance, which, I think, brightens their own lives and sanctifies them—because whenever a friend of earth them — because whenever a friend of earth thinks kindly of those who have passed away, it draws their thoughts toward the spiritual, it draws their thoughts toward the spiritual, unconsciously, and assists the spirits to aid them by their influence. Whenever I can do this, I am happy, and feel that life is beautiful. When I am in the spirit-world, attending to my duties and trying to gain knowledge for myself, which will brighten my life, unfold my powers, and make me of use to others, I do not regret

the separation from the body. I will say to my friends that all is beautiful and I am happy; I send them my love, and also the love of many dear spirits who are with me. I wish them to feel that all is well, that things have been planned for the best, and that I am trying to help them in their daily lives, to make things pleasant on the mortal side, as well as the spiritual, for I am happy when they are happy, and I would feel distressed were they sorrowful and sad. Mrs. S. E. Carpenter, wife of Eugene K. Carpenter, of Sharon, Mass.

J. B. Brown.

It the Chairman: For upwards of seventy-six years, my friend, I inhabited a mortal body, but never encountered such an experience as this—the communicating with spirits—during all that time. I am not, therefore, very well acquainted with this method of procedure, and may not succeed in expressing myself as I desire; yet I will endeavor to do the best I can, hoping to be able to do better sometime in the future. Possibly my friends will be very much surprised to learn that some one purporting to be myself has returned from the spiritual life to communicate to mortals. Yet I do not feel deterred from speaking because of that possibility; rather do I feel that it is my duty to send assurances of my continued existence, still endowed with conscious power, activity and intelligence.

I passed out of the body from an accident. I fell while passing through my own grounds, from the effects of which fall I soon passed away to another life. I was not conscious of external existence to any degree during the time which elaused between the fall and the physical de-

istence to any degree during the time which elapsed between the fall and the physical decease—and yet my spirit was actively conscious of the life flowing on around me. I could perceive individuals passing to and fro who I knew were spirits. They were preparing the way for me, and awaiting my coming to the higher life. I could not express these things externally to my friends, yet they were as real and tangible-to me as any occurrence in my experience in physical life. My friends will think this very strange talk, emanating from one like myself. But I have been studying the large of existence strange talk, emanating from one like myself. But I have been studying the laws of existence, and have been trying to comprehend life—the life of man in the spirit apart from the body—since I passed to the spirit-world. I find I did not understand the philosophy of the real life of man. I understood nothing, in fact, of the real future existence of the soul apart from the body. I have now taken up a new line of study body. I have now taken up a new line of study, and shall investigate these matters which pertain to the spiritual. My friends will excuse me if I speak in this manner. I know that it is my duty to announce these things to them, and request that they investigate for themselves concerning the spiritual life, in order that they may attain knowledge, and a comprehension of it and its laws before they pass from the body.

I will try and come again sometime, when I am less hampered than at present by the remembrance of physical conditions, and speak more plainly and clearly to those closely allied to me by affectionate ties—members of my own to me by allectionate ties—members of my own family—who are very dear to my heart: I would have them understand something of my life as it flows on in the new life. I would like to come into communication with them. I have other near and dear friends, and also those who were associated with me in my business career, with whom I would like to communicate. I trust some one if not all will provide me with one some one, if not all, will provide me with op-portunities or instrumentalities through which I can manifest, and I will try to identify myself

I can manifest, and I will try to identify myself satisfactorily.

I was well known throughout Portland, Me. Although not a native of that place, yet I resided there so long, and was connected with so many business enterprises, I shall be remembered. I was largely interested in the building of various railroads, also in corporations of different kinds, and my energy was felt in them all, as my friends, no doubt, understand. I am still the same conscious, active man as formerly; my interests are still, to a certain extent, in still the same conscious, active man as formerly; my interests are still, to a certain extent, in the business concerns of material life, for the simple reason that I find there an outlet for the exercise of my energies, and the expansion of my powers. While I desire to work out an expansion of my spiritual powers in the spiritual world, I still feel that I can employ a portion of my energies for the benefit of those I left on the earth, therefore I call their attention to this Spiritualism—as you term it—and desire them to investigate for themselves, and also for my to investigate for themselves, and also for my

own benefit.

There is much that I might speak of concerning my mortal career, but I feel that it would be best to leave these things unsaid, because what I was my friends well know; what I shall be remains to be seen in the future. I send my best love to my family, and extend them my deepest sympathy. If I am correctly informed it was one were goolet. it was one year ago last January that I passed J. B. Brown

Mrs. Dr. M. E. Owen

I am rejoiced in spirit to be able to return and manifest to my friends from your Circleand manifest to my friends from your Circle-Room, in the beautiful spring-time, when all life seems to rejoice in the new budding forth of its powers, in the unfoldment of that which is to bring beauty, light and enjoyment to man as well as to nature. It seems fitting for a spirit to return from the higher life and manifest to its friends; to put forth from that life those powers which perhaps will call out something beautiful and bright in the lives of those who struggle on from day to day, enessed in the who struggle on from day to day, encased in the bonds of flesh. And I have dear friends in the mortal to whom I am closely attached, who I feel would be pleased to receive a word from myself. I wish to assure them that I am happy in my saintend life and laboure that I am happy myself. I wish to assure them that I am happy in my spiritual life and labors; that I am as actively engaged in pursuing my work as I was while in the hody. [To the Chairman:] I was, my friend, what you call a magnetic healer. I felt, and now see, that the angels brought me power which it was my duty to dispense unto suffering humanity. I realized fully and deeply that it was the province of such as myself to overcome disease with that high magnetism not only flowing from the physical healthy form, but which is brought by spiritual attendants, and which, when imparted to suffering mortals, brings them health, strength and power. So I sought to pursue my work in my own way, and became known by many friends who sometimes think of me and wonder what I am doing in the spirit-world. I wish to tell them I am engaged in that work now as formerly, and find I can bring my magnetic powers to bear upon individuals in the form, for the alleviation of human suffering; that I can apply the principles of magneticm to cartain individuals in the form, in the sing in the principles of magneticm to cartain individuals. tion of human suffering: that I can apply the principles of magnetism to certain individuals, which will cast out disease and pain and bring, strength and health in their place.

principles of magnetism to certain individuals, which will cast out disease and pain and bring, strength and health in their place.

I am happy in my work, for it is adapted to me, and when I find one who is suffering from pain grow stronger and satisfied with the new-given life and energy brought to him or her, I feel to rejoice in spirit that those powers are given to humanity for the upbullding and benefiting of the human race. I am working steadily and earnestly with many a dear soul, and waiting for the time to come when these principles of magnetism will be understood by mankind, and be appreciated and applied in usefulness and power; when the different systems of cure, so called, now in existence, will be displaced, and the pure, glorious, magnetic life of the spirit be allowed to flow through healthy, strong and sympathetic natures of earth for the benefit of those who are in pain. When that time comes, disease will be little known, and humanity will rejoice in the attainment of strength and vigor of body and of mind. Then you will rear a race of healthy men and women. I believe that time is coming, and I look for it while working in my own way.

To my dear friends in Chicago I send my most enduring love. I wish them to realize that I am sometimes with them, that I make my presence known. As I have done in the past so will I do in the future. When conditions are favorable, I will give something that will be a sign or token to my dear friends that I am present with them. I bring my sympathy and love to friends in other places. I also waft my greeting and affectionate regards. I wish them to realize that I am sometimes with them, trying to make my presence known, and also seeking to bless them as best I can.

There are individuals in New Orleans whom I would like to reach, and assure them that I sometimes visit them in order to bring influences from the spirit-world that will benefit those with whom they dwell. Itseems as though, my deepest interests would sometimes flow out toward New Orleans. There I pa

my deepest interests would sometimes flow out toward New Orleans. There I passed through

some of the most trying experiences of my life. I went there at the dictation of my spiritual guides, and remained during the yellow fever scourge, ministering as I was impressed and made to do by those of the higher life to those suffering with that terrible disease. And after the scourge had passed away I was myself attacked by the fever and taken to the higher life. I will not to day that any more of your life. I will not to-day take up any more of your time, only once again to express my pleasure at the opportunity given me to return. Please to announce me as Mrs. Dr. M. E. Owen.

Charles A. Wilson.

[To the Chairman:] I have only a brief message to give, sir, yet I hope to reach my friends in Topeka, Kansas. My hopes are strong of doing so, for I have been told by a friend in Topeka that I could come to your Boston Circle-Room and reach my friends from here. I have tried to manifest to one in Kansas who is seeking to investigate Spiritualism who sits have Room and reach my friends from here. I have tried to manifest to one in Kansas who is seeking to investigate Spiritualism, who sits by a table and sometimes receives a little rap or some slight movement, which tells him that there is some intelligence at work, foreign to his organism. I wish my friend to persevere in his experiments, to wait patiently for what is to come, to sit quietly and at each sitting be in harmony of mind with himself and with others, and I do really believe that after a few months he will receive not only one but many intelligent communications from spirit-friends. I come here to give him a word of encouragement, because I heard him say: "Now, Charlie, if it is possible for spirits to return and manifest I wish you would go to the Boston Circle Room and send me a word so that I shall know whether to continue the sittings, or whether to give them up"; and I have come in obedience to my friend's request. I have tried to come several times during the last few months. He still watches and waits for the message, feeling impressed that it will be given to him, and his feeling in that way, I think, has given me power to continue my persistency in trying to manifest. I wish my friend to feel that not only am I with him at his private sittings, but also his mother and many other dear friends who have I with him at his private sittings, but also his mother and many other dear friends who have passed to the spiritual life—for they are as interested in these things as he can be, and they passed to the spiritual life—for they are as in-terested in these things as he can be, and they will do their part on their side, if he will only continue to do his on this side, as we feel that by working together we will be enabled, by-and-by, to accomplish something that will be good and powerful. Charles A. Wilson.

MESSAGES TO BE PUBLISHED.

5.—Jacob D. Sears; Mrs. Bessle A. Hooper; Caro-prey; N. B. Starr; Mrs. Mary F. Platt; Ellen A. Samuel Fennimore.

muel Fennimoré. -Laura E. Moody; Mary Rogers; Horace John-cy Wheeler; Caroline Smith; Walter B. Allen; on; Mercy Wheeler; Caroline Smith; Walter B. Auen; Vlola, to W. B. L. May 12.—Rev. Charles Noble; Susan H. Sylvester; Mrs. Roxana W. French; Mrs. Hannah Lane; Lotela, for Mary Emils. Jennie E. Markham, Philip Moore, Addison S. Dole, Fernando Swaln. May 16.—Red. Wing: Maggio Devlin; Abble Dolbear; Gliman Jessamine; Mrs. Margaret Allen; Peter Curtis. May 19.—Sarah M. Thompson; Alice Johnson; Mrs. Jane Lingham; Avery Farnham; Mary Wyman; A. C. Mayhew.

avhew.
May 23.—Rev. Charles Ferguson; William L. Meeker;
Hilam Jordan; Susan Robbins; Mrs. Rebecca F. Whiting;
V. Wilson; Lotela. to J. H. Foss,
May 26.—Thomas Starr King; Johnnie Watson; James
onlill; Veille U. Winchester; Susan Bacon; Mrs. Sarah
Hilbylay

May 20.— 1 Done.
Tonbill; Veille U. Winchester; Susan Dacon, acc.
A. Hinkley.
A. Hinkley.
June 2.—Sargent Moody; B. Chamberlain; Mary J. Wilslard; H. H. Earle; Father Cleveland; Jennie.
June 6.—Dr. E. A. Tweedy; Sarah C. Whitney; Capt. G.
E. R. Patten; L. Sweet; Sarah A. Brown; Julia Morgan,
June 6.—Livy Edwards; E. C. Fellows; Mrs. Maria Rengett; R. L. Morton; Rebecca Jordan; Sanuel Jacobs; Mrs.
Vices Webster.

Webster, ne 13.—Mary J. Phillips; Peter Rogers; Cyros Miller; lam S. Clemence; Mary Dearborn; Wallace H. Black-William S. Clemence; Mary Dearborn; Whitace II, Diaca-well; James Bennis.

June B.,—Mrs. Abulra L. Baker; George H. Plerson;
Dora Snow; Della A. Watker; Daniel Brady; B. W. Titus.

June 20 — William Whiting Pond; Theodore L. Scut;
Sarah Erskine; Mary Fowler; S. H. Tilton; Gilman Tut-

Spiritual Phenoniena.

SPIRITUALISTIC EXPERIENCES. NUMBER ONE.

BY PROF. J. W. CADWELL, MESMERIST.

To the Editor of the Banner of Light:

My parents were members of the Congregational Church, which I attended regularly, from my earliest recollections. When about eighteen years of age, I attended a Methodist revival, and finally joined the Methodist Church. I believed that I was fully converted, and had the evidence, as all converts have, that I was accepted of God, and had the witness of the spirit, as others have, or believe they have, that their sins are forgiven.

I had been taught that I was at my birth a nnor doomed to everlasting over me that sweet consolation that comes over all earnest souls, when they firmly believe that they have done their duty to themselves and their fellow-men. I am now of the opinion that the same "holy sensation" sweeps the heartjourneys over land and sea, across burning deserts and dreary wastes, he finally bends over the grave of the great Prophet, and moistens the sacred dust with his tears.

My sister had become a Second Adventist, and she earnestly besought me to examine the "Holy Bible" from that standpoint. I was very much surprised, when I did so, at the amount of "Bible" evidence there seemed to be to prove that man was devoid of any spirituality, and not immortal; that we must "seek after immortality and eternal life"; that "eternal life is the gift of God through Jesus Christ"; and I was surprised at the frequency of such texts of Scripture.

I was "almost persuaded" to become an Adventist. They teach that because Adam ate the forbidden fruit, he died a spiritual death that day. But unfortunately for my future salvation, I studied the holy book too much. I made the awful discovery that "God" made the first man, and commanded him to eat of every tree that bore fruit. And the "Lord God" in the next chapter forbade our venerable grandpa eating that which "God" said he should eat. And I discovered also that "woman" was not the transgressor that I had been taught she was; for after the "Lord God" had forbidden the man to eat of that which "God" said he should eat, then the "Lord God" made the first woman, and never gave her even so much as a hint of what he had said to scare her husband. And from the time I made these "new discoveries" the more I studied the "holy book" the deeper in the mire I seemed a rudder or compass to guide me in the uncertain voyage of life. I now believe that the Bible, when properly understood, is so plain that 'a wayfaring man, though a fool, need not err therein." I remember of hearing Mr. Moody, the great evangelist, while preaching in the Town Hall of Brattleboro', Vt., say, that the moment he sat down, after making his first speech for Jesus-after his conversion-the devil came to him, and whispered in his ear, "Moody, you have made a fool of yourself." But how did Mr. Moody know whether the being who whispered in his ear was God, the Lord God, the Holy Ghost, the disembodied spirit of his father, or the Devil? And how did Balaam know whether the mysterious "intelligence" that stood beside his bed at midnight and asked, Who are these strangers, and

finally told him to go with those men? And how did Balaam know that it was the angel of the Lord who was going to kill him for doing what the Lord had commanded him to do? I did not intend to give a theological disquisition when I commenced, but I could not think of any questions more appropriate, as a preface to what I wish to say. My candid opinion is, that the "Gods," "Lord Gods," "Satans," "devils," "angels" and "spirits" of the olden time were the disembodied spirits of mortals, imperfectly communing with and through those who were more or less susceptible to spirit-influence. My firm belief is, that some wicked, undeveloped spirit, who while in the mortal form had been a human monster, got partial control of a spiritual medium, and in the sacred name of God commanded the Israelites to kill hundreds and thousands of innocent men, women and children, because their ancestors, four hundred years before, had interfered with the diabolical butchery of their friends by the rapacious Jews, while en route to the "Promised Land." Because I do not believe that God would do so wicked a deed I am called "infidel" to-day. I say boldly there was no way by which the ancients could tell whether what is called "God" was God or Satan; indeed, the same intelligence which is called Lord in one place is called by the name of Satan in another chapter: (See II. Sam. xxiv: i; I. Cor. xxi: 1. .

All the evidence which they could have, in Bible times, as to who was the controlling power, must have come from the assertions of that intelligence, or the apparent goodness or wickedness, truthfulness or untruthfulness of the controlling spirit. Paul said, "Try the spirits." And I take the word of no spirit, in or out of the Bible, unless their statements have the appearance of being true, outside of the mere claim of the spirit, or pretended spirit. . "If you are my grandfather," said a lady at one of Mrs. Maud E. Lord's séances, "tell me-how you came to die?" I heard the spirit reply: "I was crazy, and drowned myself." "Did he?" asked her husband, who sat by my side, and she answered, "Yes, he drowned himself in the pond back of Uncle George's barn," I honored her for demanding proof of his identity. I was taught that I must believe in the statements of every Bible "spirit," on pain of eternal tor-, ments. Now, I put no credence in a "thus saith the Lord," or any spirit of questionable identity.

With these introductory remarks, I will relate some of my personal experiences in the psychic realms of "Ghost-land," from which, it is often said, no traveler can return to tell of the joys or the sorrows prepared for him beyond the gates of death. I have kept a diary of my experiences, and have enough matter ready for the printer to make a book of six hundred pages.

I commenced giving public exhibitions of mesmerism and psychology in 1848, and for five years I believed that with my experiments I could account for all that was called spirit-phenomena, and I denounced Spiritualism as a fraud, hones by believing it to be so. In 1853 I agreed with my brother-in-law to "go West" with our families. He had his household goods packed two days sooner than I was ready, and he forwarded them to Albany. The day I intended to forward my things, he had an offer which he accepted, and ordered his goods returned to Springfield, Mass.

While hesitating what to do, I saw a posted bill near where I was standing, of a "Spiritual Medium-Past, Present and Future-Terms. One Dollar." I thought that I would willingly give a dollar for even a suggestion, and I at once called on "the medium." She told me of the past, of my present trouble, and of what would happen in the future. I was so astonished at the truthfulness of her statements regarding my past life, that I put confidence in her advice respecting the future; and with my with the damned in hell, unless I accepted N. Y., on the following day. My family resid-Jesus and him crucified as my only Saviour. I ed in that city for nearly two years, while I was did what I was taught I must do; and there came | giving entertainments, etc., in that and neighboring cities.

While at home one day, I thought I would go and find a family who were living at the West End, and give them a message which had been entrusted to my care by a gentleman the day strings of the devout Mahometan as, after long | before, in the city where I had given my last mesmeric entertainments. I had considerable trouble in finding the house; and when I rapped at the door it was opened by a lady about forty years of age, who seemed to be in trouble.

The husband was not in, but was expected soon. While waiting for him I asked her the cause of her grief. She very reluctantly informed me that she was a rapping medium. She said that about half an hour before I came she had been startled by extra loud raps on the table, near which she and her daughter had been sewing. By calling the alphabet over slowly, raps had come as she was speaking some of the letters, and by writing them down she had obtained a statement that her father was dead, that his spirit was there, and that a letter from her sister had just come to the post-office containing the full particulars of his death. I did not believe then in any physical manifestations, and I tried to persuade her that it was utterly impossible for the spirit of her father to rap out an intelligent communication.

While talking with her I heard a loud rap on the table, which was in one corner of the room; and there was no person within ten feet of it. Has Mary got the letter?" asked the lady; and three loud raps responded. I cannot describe the peculiar sensation that went over me. I was not frightened exactly, but it seemed as if my hair was getting thin on the top of my head, and an electrical tingle ran off the ends of my fingers and toes. "Are you a rapping medium?" asked the lady, addressing me, and I answered, "No, I hope not." "Is he a rapping medium?" she asked, and three loud raps came to be. I regretted that I was drifting off into on the table. She said she thought I was, as the fathomless abyss of the unknown, without she had never heard the raps so loud before, nor while she was away from the table. I took hold of the table, and lifted it clear from the floor, and while I held it I could hear the raps, and feel the vibration of each rap plainly.

The lady said that probably the spirit would talk with me if I wished him to. One rap, she said, was for "No"; two raps, for "I don't know"; three raps, for "Yes." By asking a number of questions, I ascertained, by the raps, that the spirit passed out of the body the day before, at 71 P. M.; that he was seventyfour years eleven months and twenty-eight days old. The lady did not know whether the

age given was correct or not. I then wrote down a list of diseases-all I could think of at the time, and which I have preserved carefully ever since. I asked the spirit if I had written down the disease of which what do they want? was God or the Devil, or he died, and three raps indicated that I had. I the disembodied spirit of Abraham? How did then requested him to rap when I pointed to ly correct.

raps, that he would do so. I moved the point of the pencil, from the top of that list to the bottom, three times, while the lady was not looking on; and a loud rap came as I pointed to the third name, and also every time I pointed to the last name but one. I then said that her father could not have died of both those diseases, and, therefore, the power, or intelligence. that produced the raps must be a wicked, deceiving spirit, and that spirit the devil. Yes, the Advent theory was true! devils, like roaring lions, were going about, seeking whom they might devour! I thought that I had "got the bull by the horns," and would be able to show him up conclusively to all Bible-believers, especially the Second Adventists. I had hardly made this grand discovery when the door opened, and the daughter, a young lady, came in ; and before she saw me-us I was sitting behind the door - she exclaimed: "It is too true! grandfather died last night at half-past seven." I saw the letter which she had taken from the post-office. It was from her sister, and stamped at an office seventy miles away. I heard that letter read, and in it was the statement that the man had died of those two diseases indicated by the raps on the table. The sister stated that he would be buried day after tomorrow, and on that day would have been seventy-five years old if he had lived till that time. The age was rapped out correctly. The Devil theory was thus wiped out.

I had heard ministers say that the spiritual phenomena were the works of the Devil; I had heard them say that Spiritualism was all a humbug; I had heard them attribute what occurred to odyllic force, the involuntary action of the back brain, animal magnetism, etc., etc. I was now thoroughly convinced that an invisible intelligence produced the raps. I knew that ! through my organism a simple device, which, in that intelligence could not be the Devil, be- a proper holder, would enable the steersman, cause the Holy Bible says that the Devil is a no matter how great the strain, to loosen the liar; that he was a liar from the beginning; and rope the very instant he desired to do so, by that the truth is not in him. The truth was in pulling on a wire running from where he could this spirit, and therefore it was not the Devil. It could not be animal magnetism, for that is 1851, and nearly one hundred of them were put an agent of the mind, and of itself cannot move on the canal boats that summer, giving me a or think. It could not have been an intelligent clear profit of four dollars each. They were conforce going out from my back brain, as some contend, for if it had been, the back brain knew without the extra man, whose principal busimore than the front brain. And if it was so, it would make me out to be a wicked though in- boat was entering a lock, or cut it whenever it voluntary liar, by elaiming to be that woman's father, when I knew all the time that I was gering the lives of the horses. not. I tried to believe that it was anything, or everything, but the spirit of her father; but

night, at half-past seven o'clock." investigate as thoroughly as possible every phase of mediumship.

I have seen many genuine mediums since the almighty dollar.

I know that when I sat down in my own, place in the bank and washed out a "crevasse' table, on my chair, on the floor, or walls of my room. I sat as a rapping medium for those with whom I had become acquainted, and occasionally for strangers; but I would never take anything for doing so. My only object was my own development. The mysterious gift, or power, came over me unexpectedly; and after a few months it left me entirely.

I had some very interesting experiences as a wife asked me if I knew anything about Mr. -Johnson wanted to know, because Mr. —— was at her house on Sunday with a very pretty girl. and she believed that Mr. -- was a widower. and trying to make the girl believe that he had never married and a younger man than he really was. I went with my wife that night to the house of Mr. Johnson, and was surprised to find a company of at least thirty ladies and gentlemen assembled, on invitation, to witness the rapping on the table. Among those present was Mr. --, whom I had never seen before, and the young lady. I was urged so persistently to sit at the table that I could not refuse without offending the guests. Mr. had a seat next to me, and the young lady sat on the opposite side of the table. We had hardly taken our seats, with our hands upon the table, before Mr. --- placed the end of his fore-finger on the top of the next one, and let it slip off, so as to make a noise on the table. This he repeated several times, remarking that I was a splendid rapping medium. He put his hand beneath the table and rapped, and tipped the table also by putting his fist on his knee and lifting his heel. All his movements were accompanied by slurring remarks; and the young lady laughed till her face was red, at the smart doings of her gentleman. I said to Mr. — that I was simply an investigator, and would thank him if he would keep quiet or sit back from the table. As he would not, I called for my hat and my wife's hat and shawl.

"Oh! if you are going to get mad," said he,

'I will sit back." As soon as he had done so I asked the spirits if they would rap as many times as he, Mr. 4 was years old; and then the months, and also the days. I was sure Mr. - would be sufficiently interested to keep quiet long enough to get the answer, and I was not mistaken. The young lady stopped laughing about that time, and she did not laugh any more that night. There was only one distinguishable noise in that room for the next sixty seconds or more, and that was the steady raps as they tolled out that man's age-forty-three years ten months and fifteen days. Mr. - got up and walked the floor; he declared that they had not come within fifteen years. I offered to deposit fifty dollars in Mr. Johnson's hands, against five of his, that the raps had told his age to a day. He would not accept the offer. I insisted that he should sit down at the table and remain quiet. I then asked a few more "vital questions," and learned that he was married more than twenty years before, and had lived with his wife for about two years; and also that she and their child had long ago passed to the spirit-world. Before I left the house Mr. with tears in his eyes, told me that they had rapped out his age correctly, and that every answer regarding his wife and child was equal-

the prophet know that it was the Lord who the right one; he promised, by giving the three I had many very interesting and some rather

sad experiences while I was a rapping medium, and I was not sorry when the power left me. It is not very pleasant to have a young lady, full of hope and happy anticipation, sit down at the table to get a communication from the dear ones gone before, and find an open grave in that woman's path for her not ten weeks in the future; or to sit for a man in the prime of life, and find death for him and the loved ones of his household right at his door.

I had one very strange experience about the time I became a rapping medium: Standing on the bridge over the Erie Canal one day, I saw the tow line of a canal boat catch around the bow of a passing boat, and two fine horses were pulled into the canal, and drowned. I asked the captain why they did not have some contrivance by which the steersman could throw off the line whenever it was necessary, and he said it could not be done. A day or two afterwards I felt an irresistible influence to go somewhere, and I followed the influence to the woodshed, placed a stick of wood on the saw-horse, and after sawing off one end long enough for the stove, I sawed off a piece about an inch long and taking up the axe I was influenced to chop away a part of it, until it resembled a man's hand, with all but the index finger closed. With my knife I made a hole through the block about where the first joint of the third finger would be while closed. Until 1 had done so much, I did not have the faintest idea what I was making that thing for. I held it up, and I seemed to see the loop of a rope over the index finger, pulling toward the elbow, and a lever so arranged that the least effort would remove the end of the lever from under the wrist, and let it tip over, and allow the loop to slip off. I then comprehended that some power had worked out reach it to that lever. I got it patented in sidered very valuable, as the boats could be run ness it was to throw off the tow-line when the caught around the bow of another boat, endan-

Only a few days after I sold the patent, a new boat, with about one hundred tons of valuable every theory that I could think of was more im- freight, left Rochester for the East, with a pair probable than the plain statement of the intel- of those machines on the deck. As soon as the ligence itself, who rapped out, "I am the spirit captain was satisfied of their utility, he disof your father"; or more properly interpreted: charged his extra man. Before leaving the boat, 'I am your father, and I left the old casket last it is supposed that he cut the wires which connected them with a ring near the helm. The I believed that I had found the key that boat was approaching an open lock, when the might unlock the mysteries of the long a to, the steersman pulled on the ring to disengage the living present and the future life of every man rope, and to his great surprise he pulled the and woman and child of earth. I resolved to wire out the length of his arm. He called to the driver to stop the team, but he, supposing he would not be needed, was some distance ahead with another driver, and that heavily-loaded day I heard those wonderful raps, and I know boat entered the lock under full headway. The that I have since then seen many persons who lower gate was broken, the boat sunk, and the No. 24—Easier for a Camel to go Through were not mediums or Spiritualists trying to freight was ruined. A three-mile level of the the Eye of a Noedle than for a Rich Man were not mediums or Spiritualists, trying to freight was ruined. A three mile level of the palm off some stale tricks for the sake of the canal was speedily emptied into a half-mile level. The water soon poured over the weakest com those mysterious raps came on my own large enough to take three canal boats through, and they were carried many rods from the canal. No lives lost. The damage was said to be half a million dollars; and every one of those machines which my workmen had put on other boats had to be taken off immediately.

I have taken out a number of patents since that time, but, so far as I know, unaided by any special influence. I have often thought, since that accident, how much better it would be if rapping medium. One day on returning from theologians would teach that every man will be an errand my wife informed me that Mrs. John-held responsible for all his actions; and that he son had been in, and she wanted to have us cannot escape his just punishment by believing wife and two children I started for Rochester, come to her house and spend the evening. My on the "blessed Saviour," And I have never N. V. on the following day. My family resid. wife asked me if I knew anything about Mr. —. felt like blaming some people as much for their the man my brother was having some business bad deeds as I do the men who teach them a with; and I said, "No; why?" She said Mrs. false theology.

While in Rochester, our next door neighbor had formerly lived close to the Fox Family, and during the time the Fox girls became mediums, and had seen their house partially torn down over their heads by a mob of lawless ruflians. There were some unpleasant stories circulated regarding the Fox Family; but our neighbor and his wife declared that they had never known better or more Christian people. They said to me and to my wife, that they had heard both Mr. and Mrs. Fox earnestly praying to God that if the mysterious rapping was the work of the devil, to remove it far from them; but if it was from heaven, to lielp them bear the burden like faithful servants of the Lord. They said that Mr. and Mrs. Fox were members of the Methodist Church, and dearly beloved by all who knew them.

But few of the present generation realize that the world's greatest martyrs are among the advocates of our beautiful Spiritual Philosophy. Pure and spotless characters have been tramoled under foot by those who call themselves the followers of the humble Nazarene-forgetful of the fact that he was called everything but an honest man by the self-righteous hypocrites of his generation.

"I do n't believe the spirit of a dead man ever rapped out an intelligent communication," said a skeptic. Do you believe that the spirit of a live man, or woman, can take a pen dipped in ink, and make a few scratches on a piece of paper, and for three cents have it conveyed seventy miles or more, with an intelligent message to that woman concerning the death or transition of her father? Think for a moment, and you will acknowledge that the one mode of communication is no more wonderful than the other. The human hand that scratches on the paper is the instrument of the spirit that moves it, and of itself no more intelligent than the senseless table. The hand is but a conglomeration of constantly changing matter; and it is only a few months since it was wheat, and corn and hay, and by insensible perspiration will soon become, as it was not long ago, invisible, and beyond the reach of all our senses, to be again absorbed into the growing grass, and changed into beef-steak, or perhaps into corn, or wheat, and become with the beef-steak a part of the clothing of other spirit-hands, to be moved by another living spirit, to write out more messages of joy or sorrow. Electricity is the agent, or medium of communication between the living spirit of the man out of the body, and the living spirit of the man yet dwelling in a casket made up of corn, and wheat, and beef-steak. I believe that the living spirit is as indestructible as the changing elements it takes on, and not only lives while encased therein, but is able to live on, without the body, in a conscious existence, where the loftiest aspirations of the soul will be fully realized.

[Part II. will appear July 15th.]

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The WORK OF SPIRITE ALISM is as broad as the universe. peytends from the highest spheres of angelie life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankbal. July Parjoint.

2-h 'As next Tuesday is the ever memorable "Fourth of July," the Homor of Light establishment will be closed for that date. Correspondents who have local or other notices which are intended for the paper bearing date of July 5th, must have their matter at this of- years hence; and this that was orthodox to day fibe early on Monday, 3d, otherwise it, will fail of insertion-as the forms go to press, for that number, one day in advance.

The Churches and Creeds.

We should not regard it as so good a symptom of progress if we were confronted with sudden and violent wrecks around us, instead of being invited to observe the multiplying evidences of decay. The latter show that a work is silently going on that is ascribable to active and living influences, perpetual in their operation, rather than to hasty impulses, whose life is apt to depart with their action. Physicians tell us that the laws of disease are as beautiful as those of health: and, by parity of reasoning, the laws of

Just now, what is taking place in Orthodoxy, so called, forms the topic of remark for those walls, that look so narrow and confining, who dwell within its pale as well as those without it. The signs of disintegration in the hard hend the universe. Then, if we prosper, we old creed are too numerous and significant to be mistaken or misinterpreted. The movement, too, is one that has its origin within, and the criticism that offers its effective assaults. are hurled from the Orthodox pulpits themselves. The symptoms of trouble make their appearance at Andover, at Somerville, in the Centre Church of New Haven, in the Old South of Boston, at Quincy in Illinois, and in the First Parish Church of San Francisco. They all point in one direction, and that is the relaxation of the old creed of Puritan Calvinism and the adoption of a form of faith more in harmony with the existing condition of humanity. In brief, it is an open confession on the part of the misisters of Orthodoxy, that creeds are but human expressions and con-

trivances, and far from being divinely inspired: Hence they must partake very decidedly of the personal character of those who frame them, their profoundest prejudices included. They must for a like reason give way before the changing life and necessities of society, as we now see that they are doing, and become pliantly adaptive to the enlarged and softened views of a more humane humanity. And in the very act of undergoing these modifications, they lose much of that absolute authority with the assumption of which they set out, and to which they owed the greater part of their force. The creed has now come to signify not much more than the expression of the serious views of certain men on matters of religion, to be changed and modified according to the changing views of new times. It is likewise discovered that what was once regarded as the sanctity of the creed is more superstition than religion, and that the human soul is in a healthier and more hopeful state for being freed from its incumbent burden.

Taking the Congregational churches of this country as the fairest expression of recognized Orthodoxy, it appears from the collected statistics that during the last year they fell off in membership very perceptibly. Although it can be claimed that there was a gain of fifty-nine in the number of churches, there was a decrease of 2.635 in the membership. But even if it be claimed that this loss is shown by the omission of the Welsh churches, it is still impossible to prove that there was any gain. Congregationalism is the Puritanism of New England; if that element is crumbling, it is safe to infer that so-called Orthodoxy is making room for a more human successor. When New England Puritanism is doing no more than standing still, it is safe to say of it that it is going behind; for it is the nature of religious creeds either to advance or decline, there being no stationary condition for them. When we note that the membership of churches is in a declining state, we may safely conclude that humanity is making ready to adopt a different, or at least a modified, kind of religious arrangement. | provided it with unfailing sustenance.

We quote a secular paper like the New York Sun as saying that "the Congregational Church is manifestly dying out. Nor is it surprising -it adds-"to see the life departing from it. It has no definite faith in these days. It is without enthusiasm, has largely lost conviction, and the most talented men among its younger ministry are unmistakably tinged with infidelity. preachers reject in their hearts are coldly taught. And these doctrines do not merely concern the non-essentials of religion. They are the ones which form the very foundation of punishments, the atonement, the fall of man, the preachers make believers?" Every word not done anything to keep alive the old faith.

The same paper, remarking again on the examination of a Congregational minister from Massachusetts before a Church Council at: that a Bishop is satisfied with taking Bishop he failed to receive a vote in his favor as a candidate for the pulpit in Quincy. The Moder- world must be confined within them. He shudcessity of Christ's atonement; and the endless- all this trouble. Emerson was not to be confined the question of his installation, but his church set up counter creeds in the shape of theoretains him as a preacher in its pulpit all the ries, as he and all other men have an equal right same. Whether he is soundly orthodox or not it to do with Calvin and the Westminster "dides not seem greatly to care. Well may the 'vines." He simply let the creeds alone. He journal referred to, in commenting on the case, wasted none of his substance in trying to solve say that the old faith of the Puritans is going to pieces in the church built to sustain it, and fate. He lived his own life, and suffered the that it is crumbling because there is no longer. in its ranks carnestness enough to save it, and this be "desolation," let the world have as much carnest conviction in behalf of the old faith is of it as possible. not strong enough to resist the disintegrating process which is going on.

in discoursing recently on the alleged decline in the power of the Christian ministry, said Bishop Huntington and not Emerson who is that the preacher was aware that outside of the walls of his church there were voices that spoke since his great hope is proved to be of merely to men with far more potency than his own. He human origin (and of course to the church man admitted that the ministry is now a power nothing human is divine). In a recent dismerely to advocate morality. He said the min-course replying to the Bishop's animadveristry of to-day was weak, because it did not be- sions, Mr. Sayage boldly asserts that the very lieve the creed it taught. Creeds, he said, naturally dropped one by one away, as the under- atonement, the trinity, total depravity, etc.), on was heterodox to day might be orthodox fifty common with the Church generally, bases the might then be laid aside as rubbish. The ministry could resume its full power only when its creed corresponded to the highest intelligence of men. The priestly function of the ministry is fast disappearing. The cut of the ministerial garb is becoming less and less a matter of importance. Men are losing their former respect for "the cloth." We can already see the departure of the old and worn out well begun. humanity, and the measure of its consent to recive inspiation and guidance from above.

A Simple Life the Exalted One.

Men defraud themselves lamentably when they think to get along without the largest and freest use of their higher faculties. The late decay are fully as interesting to observe in Dr. Putnam said from his pulpit; "Keep alive their operation upon nations, societies and or, and active the great faculties of memory, and ganized institutions as are those of their growth sympathy, and imagination, and hope, and and increase. It is not at every period that the faith. Let them do their great work for us, operation of these laws of decay is more visible, and it matters little what our earthly lot is. especially in matters of morals and religion, We have, then, all nature, and truth, and beauthan at the present time; and they afford a ty the past, the future, God and heaven, presor where the chamber is that we live in, its open windows give us everything; and the four spread apart to our inner eye till they compreshall not become worldly and sordid; if we suffer, we shall not be disheartened; if we rejoice, we shall not be frivolous nor selfish; if we are loving, we shall love the beautiful and the good; if we are stinted in our fare, we have meat to eat which others know not of; if we are sick, we still breathe the airs of spiritual health; if we are lonely, we still have myriads of fair faces smiling upon us; if we die, there is a convoy of angels awaiting us, to bear us to the realms of truer life."

This is beautiful in the highest and deepest sense. But it is beautiful only because it is spiritual. It is far above the morality, rigid and unbending as it is, of the school of the stoics, into whose system no element of love and sympathy is admitted to soften the hardness of their precepts. Pure and simple as are the doctrines of the Socratic philosophy, as afterwards expanded and colored in the splendid dome of the mind of Plato, they still lack that vital current of sympathy, leading evermore to self-sacrifice and humility, that distinguishes the spiritual from the merely moral, and both from the material and the perishable. We live in the spirit alone. If we only considered it to be so oftener than we do, our lives would be more harmonious and perfect. But instead of that, we make the external our chief or entire aim, and the internal is suffered to starve. We stop with the means, which are intended but to help us on to the end. The channels through which the spirit manifests and formulates itself we are content to take up our abodes in, looking not either backward to the beginning or forward to the future. Nevertheless the spiritual part only slumbers, patiently awaiting its time. How easy it would be for us all to live, even when flung into personal contact with the rudeness of nature, if we only resolved and tried to live spiritually first; that is, from the spirit outward through the senses, and not externally altogether. Then there would be no such cruel distinctions as are now socially made between rich and poor, to the wounding and crushing and suffering of so many human spirits. People would not waste their lives in efforts to make so many needless and vain provisions for their bodily comfort and enjoyments. Life would not be so frightfully weighted down with the growth of excrescences, of which the most of us rid ourselves only when we come to the grave. It would be simple and sweet, tranquil and pure, filled with divine leisure for the indulgence of contemplations, and an undisturbed growth heavenward, without being scarred even with what are called disappointments and griefs. It would not be so wasted. either, in lamenting and vain desires, for the spirit would dwell continually in an atmosphere of high cheerfulness and hope, and would

trust in the continuance of the same benevo-

lence which called it into conscious being and

Bishop and Saint.

Nobody but Bishop Huntington, of the Episcopal Church, himself formerly an Unitarian preacher, has ventured to fling a stone at the name and fame of Emerson. Few would have how can I ever think of this man's religious Orthodoxy, viz., inspiration, future rewards and frame without a painful sense of its desolation?" You poor, miserable Bishop! who asks redemption. Not believing themselves, how can you to inflict this torture on yourself, or who cares how much pain you suffer if you persist and syllable of the foregoing bears the impress in so doing? Emerson somehow got along in of truth. The Sun says that Beecherism gave Hife and death without your assistance, and it is the Congregational Church a blow from which fair to presume that he is as happy in his presit has never recovered. Yale College, also, has ent state of "desolation" as you ever will be within the uncomfortable framework of the creeds of the Church."

It is such a very little conception of things Quincy, in Illinois, with a view to his installa- Huntington for an illustration. Because he tion as pastor, cites the well-known fact that cannot climb up to look over the barriers that enclose him, he fancies the whole spiritual ator of the Council stated that the candidate ders at the "religious frame" of a saint like disagreed with recognized Congregationalism Emerson, and is afflicted with "a painful sense on the following points: The inspiration and of its desolation" in contemplating it. It is validity of the whole Bible; the nature and ne- easy enough, however, to discover the cause of ness of future punishment; and the limit of pro- within the limitations of creeds. He did not bation to this life. The Council was a tie on burst away from them, nor assail them, nor the problems of foreknowledge, free will, and divine current to flow freely through it. If

But Rev. M. J. Savage, of Boston, throws further light on this question. If he is correct-An Universalist preacher in New York City, and what person who dares to think for himself can successfully deny his position—it is now in a lamentable state of "desolation"-"creeds of the Church" (the doctrines of the standing of men advanced. The creed that the acceptance of which Mr. Huntington, in scheme of human salvation, were unknown to Christ-whom that Church claims to be its Supreme Head-or if he (Jesus) knew them he was sadly remiss in his duty in forgetting utterly to mention them in the course of his teachings. Thus Bishop Huntington, according to the record, is at serious issue with the Jesus on whose inculcations his Church claims to be founded. What a scathing rebuke to the Pharisaic cant of the Bishop is embodied in the sub-What is to be the new depends on a progressive | joined-the closing words of the press report of Mr. Savage's discourse: After speaking of the different changes through which Christianity difference in what has constituted a Christian. eloquent speaker reverts to the life-records of gument with the following clear-cut sentences: | Hart, Marion II. Sterns.

"These men were complete and noble men. What did they lack? If the Church chooses to put itself in been proved over and over again in the court of human investigation to be false, so much the worse for subject of a remarkably interesting and in- en with us for our own. No matter, then, what the Church. If we can make a Darwin, an Emerson, a Longfellow, without the help of the institution represented by Bishop Huntington, then we can get along very comfortably without that institution!"

Rev. Joseph Cook.

The Harbinger of Light, Melbourne, Australia, of May 1st, says, "The above well-known itinerant preacher has been busily engaged in India vilifying Spiritualists, Free-thinkers, and especially the Theosophical Society and its founders. The latter called him to account, and challenged him to meet them before a public audience, and substantiate his statements. This he had not the courage to do. A public meeting was called at the Framji Cowasji Institute, Bombay, on Jan. 30th, where before a crowded audience the statements of Mr. Cook were by documentary and oral evidence thoroughly refuted, the Indian papers publishing accounts of the exposure.

The proceedings of the meeting and all of the documentary evidence were published in pamphlet form, and widely circulated throughout India. From the perusal of a copy received at this office we judge that its reproduction in this country would be likely to place our famous Monday lecturer in no very enviable light before the American public. The Harbinger further remarks:

"We understand it is Mr. Cook's intention to make a descent upon Melbourne, and it is as well that his reputation should be made known, in order that the public may be on their guard against him. Since his demolition in America by Fiske of Harvard University, who so completely exposed the shallowness of his philosophical knowledge, he appears to have been lecturing the Hindus upon the Christian Evidences, but has only succeeded in getting himself into hot water. This is the 'reverend' gentleman whom the late Epes Sargent induced to visit Charles Watkins, the slate-writing medium, and who, either in a fit of candor, or from a temporary policy, spoke of the manifestations very favorably, but who, when assailed by the evangelical party, was so daunted as to cat very humble pie over the matter."

The Daily Traveller of June 23d copies from the Syracuse Journal a conversation with the poet Whittier: "Our conversation drifted into a topic common at the time—the deaths of Mr. Longfellow and Mr. Emerson. . . . Naturally our talk passed on to the mention of the other world, and the nearness many persons experience of their dear ones who have entered its rest." Mr. Whittier replied: "Life is such a mystery, that I do not ask to penetrate the secrets of eternity; but I can imagine that you and others are conscious of the unseen presence of those whom you have loved and lost." Spiritualism teaches that our loved ones are not lost, only gone before, where they wait our coming. Hundreds of our noblest men and women 'are conscious of the unseen presence" of their departed loved ones.

The Public Free Circles held at this office will close for the summer season on Friday afternoon, June 30th-to be resumed early in September.

The Spiritual Body.

A New York preacher on a recent Sunday discoursing on the spiritual body, observed that men have always reasoned inductively from that which they see and know of life in this dared or cared to win so easy and so undesir- world to its laws and conditions beyond. He able a distinction. He had the hardihood to admitted that there was no theology, no creed. say in a recent sermon, seeing that no other liv- no religious belief, that had ever succeeded From very many pulpits doctrines which the ing person, whether bishop, priest, or layman, against the inductive reasoning of men. Nawas likely to say it, "If Thelieve that the wel- ture thus not only teaches immortality, but an fare of mankind is bound up in an honest ac- embodied immortality. Our bodies, like the ceptance of the creeds of the Church, as I do, flowers, are not the same this year that they were last year, but their identity is preserved. The preacher remarked that he found people who are willing to believe there is a spiritual body, who still do not believe it will have any of the uses of a body; the thought that it will have any function corresponding to eating, tasting and drinking, is shocking to their sense of reverence. He said there appeared to be something sentimental about such a conception, something fanciful and remote from healthy common-sense. For himself he thought it quite probable that life as it continues in the spiritual world is embodied; that it dwells in an organism having hands, feet, eyes, face, like the body of Jesus transfigured; that this organism is slowly perfected in the earthly body, and is disengaged at death; that it has uses and functions corresponding with those we become familiar with here, so that all the skill in the use of an organism that we acquire here is turned to higher and finer use.

When it is considered that the above cited views of the reverend gentleman are a close epitome of the teachings of the rerenant intelligences themselves through earthly media, as regards the spiritual body, its nature and uses, the sermon of which they formed a part, and the fact of that sermon's delivery, must certainly be reckoned among the many cheering 'signs of the times."

Our Free List of Lecturers.

The attention of public speakers on Spiritualism is called to the extended list of names and addresses which appears regularly in the Banner of Light, and which we print without cost to any one save the publishers, Colby & Rich, in order that the Spiritualists in all parts of the country may be put in the way of obtaining lecturers when they so desire.

To be of any practical value that list must be reliable as to the details it purports to give. We therefore ask that speakers will examine it and see if their own names and addresses are correctly entered therein. Any information from other parties cognizant of the fact of changes of residence, etc., in cases of persons named on this list, will also be thankfully received by us

The Commencement Exercises of the NEW ENGLAND CONSERVATORY OF MUSIC took place in Music Hall, Boston, on Friday afternoon, June 23d. Every seat in the vast auditorium was filled, and a choice programme, includ ing music-vocal and instrumental, and of a high order of merit-recitations, etc., was presented pupils and instructors joining harmoniously, and to the enjoyment of their hearers. The graduating diplomas were bestowed as follows: Regular course-Emilie F. Bliss, Alice C. Brown, C. Eloise Buford, Ella Kent, Anna M. Lothrop, Nellie C. Nutting, Clarence E. Reed, Pauline has passed in its history, and the consequent Sterling, Sarah J. Strong, Ralph II. Talcott, Minnie Em Thomas, Owen I. Turtle, Grace at various points in the Church's career, the B. Weed, Rudolph Widmer. Department of Elocution-Rosa S. Allen, Belle Bacon, Nettie B. Emerson and Longfellow and Darwin, just de- | Clarke, Sadie S. Dockendorff, Fannie J. Hayes, ceased, and double-clinches the point of his ar- Jessie Eldridge, Susie W. Folger, H. Gertrude

It is but just to the lady and our readers, that we call attention to the name of Miss the position of confessing that it has nothing to add to Belle Bacon (daughter of George A. Bacon, lives like those except a creed, and a creed that has Esq., late of Boston, now of Washington, D. C.), among the graduates of the department of elocution. This young student produced a narked effect upon the audience at Music Hall on this occasion, and gave every promise of a brilliant future in the field to which she has devoted her rare talents. We wish her (and are confident that she will attain) multiplied successes wherever she may go.

> We are credibly informed by a Western correspondent that near the close of Dr. Peebles's late lectures in Cincinnati, he was offered and accepted the lecturer's chair upon Ontology, Bio-dynamics and Nervous Diseases, in the American Eclectic College, Cincinnati, Ohio. Dr. E. D. Babbitt, so well known to Spiritualists by his scientific books, is a professor in this college, and gave a deeply scientific course of lectures to the late graduating class. The Dean, Dr. Nicely, we also understand is a Spiritualist.

> The Board of Trustees after stating this to have been from the first "a legally chartered college," assure the public that:

"Its growth has surpassed our most sanguine expectations. The foundation of the Theory and Practice of Medicine, as taught in this College, is laid deep in the laws of nature, based upon the physical selences, upon physiological principles, and those psychic forces that relate to vital life. Being radical and progressive, it was to be expected that old stereotyped schools would oppose us, just as they have heretofore opposed all progress made in medical science.

The American Eclectic Medical System embraces the very essence of all that has been found to be good and in accordance with the laws of nature, in every system of medicine in the world. And graduates from this college have received as high honors as graduates from any other medical college in the country, becom ing members of State Medical Associations, and being appointed upon Medical State Boards of examination.

A letter from Benj. F. Hayden, dated Colfax, Ind., June 22d, informs us that "Another trio of frauds is traveling through the State of Indiana, under the name of Cummings and Williams, accompanied by 'Miss Evaline Gray, London's great medium, through whom Prof. Crookes investigated." These parties called upon Mr. Hayden personally, but were met by him with a series of cross-questions which utterly demoralized their flimsy pretence, and they were only too happy-by escaping on the first train leaving the town-to take his advice, "to seek greener pastures in other quarters." As one guide toward indentification he states that "the man Cummings is so badly pitted from smallpox as to be readily recognized." Our correspondent, who signs himself "Yours for the defense of all true mediums." hopes the friends in Indiana and neighboring States may keep a sharp lookout for these "transatlantic wonders," and show them up wherever they put in an appearance.

We are informed by Mr. Jas. W. Royle that Spiritual Conference meetings are held regularly in the Polk Building, corner Greene and Front streets (entrance on Greene), Trenton, N. J., every Sunday afternoon and evening, at 2 and 7 o'clock.

Read the appeal of the widow of the late E. V. Wilson, tenth page.

A New Medical College.

The onward movement of society is more rapid to-day than it has ever been, because 80ciety has, to considerable extent, outgrown the institutions which held it back. But the institutions still exist, and are not themselves reformed. They continually stamp the impression of mediaval ignorance and bigotry on the minds of the young, leaving to reformers the tedious task of enlightening minds confirmed

Prof. Buchanan, recognizing these difficulties, wisely presents a radical remedy which he has already applied. In the Eclectic movement which received its official expression from his pen, a large portion of the medical profession has been reformed in its colleges and endowed with a spirit of progress. He now proposes that all educational institutions shall be reformed by the establishment of universities. colleges and schools, which shall express the highest wisdom of the most enlightened minds. and rear an enlightened generation.

The first university is to be established in Boston, and its first course of lectures will be devoted to the healing art, for the training of a higher order of liberal-minded physicians. This movement is "the beginning of the end" of bigotry, and if well sustained by the liberalminded with material aid it will rapidly supersede the institutions of medical and theological bigotry throughout our country, and extend its beneficent influences to foreign lands. The friends of progress should deliberate on the subject in our summer camp-meetings and organize to make the new movement a speedy

Brooklyn (N. Y.) Spiritual Fraternity.

At the regular Conference Meeting, Friday evening, June 23d, Hon. Wm. Colt delivered an address on "Spirit Obsession" to a large and attentive audience.

Mr. Coit was followed by Prof. J. R. Buchanan, who spoke ably and eloquently upon the subject of the lecture, and also mentioned his plan for a new Medical Institute. Mrs. Abby N. Burnham gave the closing address in harmony with the views expressed by the previous speakers.

Remember the Camp-Meetings,

Notices concerning which forthcoming convocations of Spiritualists will be found on various pages of the present issue.

The special correspondent of the Boston Herald informs the readers of that paper in regard to the methods by which the Government of Washington helps out private enterprise. He says that a church which values a good organist recently secured one from another city, by making up a good salary, \$1,200 being paid by the church and \$1,000 by the Government. The organist fills a desk in a department, from 9 o'clock to 1: but it was the church influence which put him there and retains him. When he quits his organ he will quit his desk! If this is n't "whipping the devil round the stump" what is? There is too much of this sort of church influence in Washington.

E Dr. Ira Davenport, Sen., called on us recently, and introduced Mr. A. M. Stoddard, of San José, Cal., who is at present in the East with a view toward making arrangements for the return with him to the Golden State of physical and materializing mediums—trusting that some such may be induced to locate there permanently. He will visit Lake Pleasant, and proposes going to the Pacific slope at the close of the camp-meeting season. His address, for the present, will be care Dr. Ira Davenport, 4 Bond street, Boston.

"THE PEACEMAKER" is the name of a new monthly magazine of sixteen pages, having for its purpose the advocacy of peace and the setdement of national disputes by a Court of tration instead of an appeal to arms. It is seldom that a periodical of its size contains articles upon so large a variety of topics having a bearing upon a single subject. Its department for Young Folks is excellent for the rising generation, whose votes will at no distant time rule the world. Published by the Peace Union, 313 Arch street, Philadelphia, Penn.

Charles Bright, of Australia, spoke to excellent acceptance in Parker Memorial Hall, Boston, on Sunday evening last, his theme being "The World-Wide Conflict—Superstition vs. Freedom." B. F. Underwood presided. Mr. Bright will speak in Paine Hall, Boston, on Sunday afternoon, July 2d, his subject being: "What Civilization has Done for Christianity." This will be his last lecture in Boston, for the present, and he deserves a large audience on that occasion.

Mr. Jay Chaapel writes from Rochester, N. Y., informing us that Mrs. Elizabeth J. Markee, the materializing medium who created so much interest in Havana, N. Y., a few years ago, has nearly recovered her health, and is now in that city giving scances with quite good success, and that she hopes in the near future to be able to give as good materializations as ever. Her husband, E. M. Markee, passed to spirit-life, after a brief illness, April 19th, 1882.

The Denver (Col.) Daily News, also the Tribune, of the same city, have recently contained extended and highly complimentary reports of the concerts given there by Jesse Shepard, by which it seems that the extraordinary interest which his presence awakens has not been wanting in the city of the mines. The News announces that "Mr. Shepard comes to Colorado to recuperate during the summer months, and will go to Europe this fall."

By reference to our tenth page the reader will find a trenchant reply from the pen of PROF. HENRY KIDDLE, of New York, to the expressed views of a Congregationalist clergyman in Oswego, N. Y. The voice of the SECU-LAR PRESS BUREAU in defense of the truthas uttered through its representative mindscertainly has no uncertain sound.

J. M. Potter, Lansing, Mich., states that At the request of some interested parties we have concluded to postpone the transfer of lots in the prospective village of Nemoka, until August 1st, 1882, at which time the whole business will be closed up.... Our Semi-Annual Meeting will be held upon these grounds, commencing August 26th. We now invite correspondence with speakers and mediums to that end."

The Haverhill (Mass.) Bulletin (daily) devotes, June 23d, half a column of its space to an epitome of the attractions to be presented during the next (9th) session of the Camp-Meeting at Lake Pleasant.

Mr. George C. Van Benthuysen, a member of the senior class at Harvard University, died in Boston, Saturday noon, June 24th, aged 24 years. He had been ill for some months, but his death was unexpected. He was the first scholar of the class of 1878 at the Boston Latin School, and throughout his college career had distinguished himself as a brilliant and industrious student. His funeral took place on Monday afternoon, June 26th, at 3 o'clock, from his late residence, 18 Edinboro' street, W. J. Colville conducting the exercises, which were attended by a large number of relatives and friends. A quartette furnished appropriate music. The floral tributes were profuse, and included contributions from Harvard classmates, and from various organizations with which the deceased had been connected. The interment occurred at Forest Hills Cemetery.

A Banner of Light patron on renewing his subscription, writes from Bushnell, Ill.: "I cannot afford to miss one number. Your paper is so temperate, so moderate, and yet so firm, and above all, charitable-condemning more in sorrow than in anger-that it has to my mind become a model."

A meeting is called for Sunday, July 2d, in Weisgerber's Hall, Cleveland, O., to discuss the new movement in that city proposed by Thomas Lees, in a recent issue of the Bunner of

Mrs. Addie P. M. Davis, a well-known inspirational medium, formerly of Boston, passed to higher life in Birmingham, Ala., June 16th.

MAGNETISM AND ELECTRICITY .- Randall Bisbee, in the year 1879, discovered and introduced an Electro-Magnetic Flesh Brush, which is claimed to have given universal satisfaction in cases of slow circulation, a condition that generally is liable to produce paralysis and kindred diseases. The brush is not made of con conductor bristles or rattan, but is composed of fine steel wires which are set perpendicularly against a copper and zine plate, thus generating a fine. delicate current of magnetism, producing a highly beneffcial effect upon persons lacking vital force. He was awarded a medal from the New York Mechanic Association in the same year for its efficiency. He has of late greatly improved upon his discovery in adding double the therapeutic power. Colby & Rich, 9 Montgomery Place, Boston, will, on receipt of three dollars. send one of these brushes by mail to any part of the United States.

Charles H. Foster, the celebrated spiritual medium, of Salem, has been discharged from the Danvers asylum, restored to his right mind.—Newburyport Valley Visitor.

The above is only partially correct. Mr. Foster has been temporarily removed from the hospital to the home of his parents as an experiment-but is no better as regards his mental condition, we are sorry to say.

ETC Dr. W. II, Coffin, magnetic healer, has moved from his former residence to 852 Fulton street, near Clinton Avenue, Brooklyn, where he can be consulted from 9 A. M. to 5 P. M.

Spiritualist Meetings in Boston.

Parker Finternity Hall, (Parker Memorial Building) entrance on Appleton street. Free Spiritual Meetings. Sunday morning, 10:30; afternoon, 3 o'clock. President and lecturer, W. J. Colville; organist, Miss Alice Booth. The public cordially invited.

Engle Hall.—Spiritual Meetings are held at this hall, 416 Washington street, corner of Essex, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Elen Cobb, Speaker and Conductor, Meetings also held Wednesday afternoons at 3 o'clock.

30 clock.

Harmony Hall, 34 Essex Sircet (1st flight).—Spir-fund inectings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent-vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

vited to take part in the exercises. Prescott Robinson, Chairman.

Spiritual Bethesda, 36 Hanson Street. - Meetings: Thesday, 3 P. M.—Lectures on "Health and Healing"; Tuesday, 8 P. M.—Sociable for Conversation, with no formal exercises. Wednesday, 8 P. M.—Conference for the discussion of all subjects rolating to the welfare of man. Friday, 8 P. M.—A meeting of mediums for mutual aid and consultation. Saturday, 8 P. M.—Developing and Test Circle. Five cents admission to each of these meetings will be charged, to aid in defraying the exponses of the Bethesda. On Sanday evenings the hall can be obtained on easy terms for any worthy and philanthropic object. Object of Spiritual Bethesda, to cure disease by Spiritual Power, "without money and without price "to those unable to pay. Contributions respectfully requested. Pattents must apply between the hours of 10 and 12 A. M. and 2 and 4 P. M.

Ladies' Aid Parlors, 718 Washington Street. The Spiritualist Ladies' Aid Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4 P. M. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Tyler, Secretary.

MEETINGSheld every Sanday, A1240 o'clock, Test Circles by prominent mediums. Evening, at 734 o'clock, Conference meetings. All mediums and speakers are most cordially invited. Miss Amanda Bailey, organist.

Chelsea.—The Spiritual Association holds meetings at 3

Chelsen.—The Spiritual Association holds meetings at 3 and 7/8 P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Hellingham Car Station. Next Sunday afternoon, conference. In the evening W. J. Colville will occupy the platform. Subject: "The Lawfor Evolution as Applied to Spiritual Life and its Unfoldment."

THE LADIES' HARBONIAL AID SOCIETY meets every Friday afternoon and evening in the same hall. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

PAINE HALL.—Sunday, June 25th, a very fine audience assembled on this our last session until September; also a goodly number of children, seventy-five being in the march. The word "Farewell." was woven into sentences by many of the children, also by our Conductor, Mr. Russell. Our Assistant Conductor gave many items about the coming pionic at Echo Grove, West Lynn, Thursday, June 29th. Many of the words given out at our past sessions were woven into verses and recited by the Assistant Guardian, Miss Helen M. Dill.

Recitations by Ethel Nickerson, Bessie Brown, Allic Wade, Flora Frazier, Mamie Havener, Alice Bond, Amy Peters, Fred. Cooley, Gertie Murch and Sadie Bell Gordon. Songs

ley, Gertie Murch and Sadie Bell Gordon. Songs by Freddie Stevens, May Waters and Jennie Smith. Piano solos by Moses Myers, Lena Barnett, pupils of Prof. Pstroskonsky, with credit to themselves and to their teacher. A very fine declamation by Miss Emma Greenleaf (from the audience) concluded this session of the Lyceum. Prizes were awarded to Flora Frazier, Mamie Havener, Allie Waite and Freddie Ste-vens for the interest they have taken in making dur sessions pleasant by recitations upon the

platform.
Death, the servant who unlocks with noiseless key the gate of the life continued, has
opened it for the young, and we believe the
progressive spirit of Edith May Daisley, a member of Sea Group, a young miss of eight years.
May all interested in her life on earth think
that she has been transplanted into the more
genial atmosphere of the spirit-world to become one more attraction drawing in closer. come one more attraction, drawing in closer union those that are to remain longer in earth-

It is well at this time to review the Past:
Most nobly have the officers and leaders labored
for the maintenance of this Lyceum. They deserve the thanks of all interested in the education of children in the belief of Spiritualism; tion of children in the belief of Spiritualism; and we in return thank all who have given us encouragement by word, action or deed. We have been made happy on many occasions by our quiet social gatherings Christmas and New Year's, our celebration of the advent of Modern Spiritualism, our Fair, when our friends gave us the helping hand, supplying funds that procured for us our much-admired flags. We will say "Farewell" to the work that has been done; and may these children go forth into Nawill say "Farewell" to the work that has been done; and may these children go forth into Nature's grand temple—the woods—enjoy themselves and return at the appointed time refreshed and renewed in body and spirit for the work and duty awaiting them.

May each and every one remain true to the purpose of working in our cause. Our feelings that the way and the purpose of working in our cause.

purpose of working in our cause. Our reenings remain warm, no matter how we part or meet, if no harsh discords sever friendship's chain. May our deeds and words be kindly meant, so that in the life continued we shall still be workers in the cause of elevating humanity.

ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1.

on Sunday, June 25th, it being the closing session of the season. Dr. J. N. Eames delivered a short discourse which was listened to with marked attention. Interesting remarks and several fine tests were given by Mr. David Brown and Mr. W. I. Perkins. Mr. Fred Heath, the blind medium and speaker, improvised and sung several beautiful songs and gave a number of psychometric readings in verse that were listened to with much attention. On motion of Charles H. Wing, a unanimous vote motion of Charles H. Wing, a unanimous vote of thanks was tendered to Mr. C. B. Marsh for the able and satisfactory manner in which he has conducted these meetings the past season.

Meetings at Parker Fraternity Hall. On Sunday last, June 25th, W. J. Colville conducted two services and delivered two able and effective discourses in Parker Fraternity, under influence of his unseen inspirers. In the der influence of his unseen inspirers. In the morning the attendance was very large, for, despite the intense heat, nearly every seat was occupied. The subject of the address was "The Creed of the Coming Church; its Definite Affirmations." The speaker took the ground that the word church, correctly applied, simply means a congregation or assembly of affinitizing minds who are individually and collectively beat who are individually and collectively bent upon the discovery of truth and its application pendent, and often in private houses. The word church is a good one, though not one at all necessary for us to use; but like atonement, salvation, redemption, and many other words which have been misapplied, it is well to use it which have been misapplied, it is well to use it in its correct sense, and redeem it from supersitious misapplication. The lecturer then proceeded to speak quite at length upon the true meaning of the seyeral words just mentioned, and gave a most rational and highly spiritual interpretation of them and others. He then stated what he considered as the fittest doctrines to survive the present storm of almost universal doubt and agritation, and declared that every sal doubt and agitation, and declared that every person assenting to this "creed" must inwardly feel every article of it to be an everlasting verity, as creeds are merely to register our spiritual attainments, never to limit us in our search for truth. The band of intelligences controlling Mr. Colville seem to be agreed upon the following as a brief outline of their faith and knowl-

1st. They recognize a Supreme Intelligence,

perfectly wise and loving, who is essential justice, pure spirit and the cause of all things.

2d. They believe that God is never angry and never punishes any spirit, but that the sufferings, as well as the joys of life, are the results of infinite goodness and conduce to our highest welfare.

wellare.

3d. They declare that spirit exists prior to material form, and consequently outlives it; that individuality is of the soul, and that every life is the natural successor of its predecessor. life is the natural successor of its predecessor.

4th. They know that, under certain conditions, the visible and invisible worlds can openly and consciously communicate, and that in order to enjoy spiritual communion in its most blessed and useful forms man must study nature and strive to obey all her laws.

5th. They recognize the utility and necessity both of organized and individual effort, and believe the true basis of a suitifual society to be

lieve the true basis of a spiritual society to be the determination of kindred minds to cooperate

in securing the highest welfare of the race.
Following the morning service, which concluded precisely at 12:15, a meeting was held, lasting about thirty minutes, during which the constitution and by-laws of the Boston Spiritual constitution and by-laws of the Boston Spiritual Temple were read by Capt. Richard Holmes, and a large number of persons became members of the new society. All can join it who wish, without reference to any monetary donation. At 3P. M., Mr. Colville's guides spoke on "Free Will and Predestination." The lecture was profound and brilliant; want of space forbids

prolound and brilliant; want of space forbids an abstract.

On Sunday next, July 2d, the services in Parker Fraternity will be as follows: 10:30 A. M., morning service with inspirational discourse by W. J. Colville, subject, "What is Truth?" 12:15, business meeting, during which Mr. Bigelow will give a full account of the receipts and expenditures at Berkeley Hall during the past expenditures at Berkeley Hall during the past year. 3 P. M., inspirational lecture by Mr. Col-ville, subject. "Does God Hear and Answer Prayer?" Miss Booth will again officiate as organist, and lend beauty to the exercises by

ber pleasing singing.

These meetings being entirely free, no seats being rented, and there being no guarantee fund, all bills have to be paid out of the voluntary collection. Those whose means will allow of their so doing, are therefore requested to be liberal.

liberal.
On Sunday, July 9th, Mr. Colville will deliver his Farewell Discourses in Boston, in the large Parker Memorial Hall. Arrangements are being made for very attractive exercises. are being made for very attractive exercises. This will positively be Mr. Colville's farewell to his Boston friends

W. J. Colville lectured very acceptably on "Truly Great Men," at Temple of Honor, Hawthorne street, Chelsea, last Sunday evening. Ho will speak there again July 2d, 7:45 P. M., subject, "Evolution Considered Spiritually."

Meetings in Vermont.

Mr. Geo. A. Fuller, of Dover, Mass., lectured in Burke's Hall; Morrisville, Vt., Sunday, June 25th, at 11 A. M. and 1:30 P. M. In the morning the speaker discoursed upon "The Philosophy of Spiritualism," and in the afternoon upon "The Ministry of the Beautiful." The speaker said that Spiritualism is a religion of the broadest and denset charity. said that Spiritualism is a religion of the broadest and deepest charity. Its very atmosphere is permeated with a spirit of love. In all things, both material and spiritual, it recognizes the wisdom and the goodness of God. It recognizes the necessity of what we term evil, and prophesies that all deformed specimens of humanity will yet develop into perfect beings. "A thing of beauty is a joy forever," and that which is truly beautiful will alone survive. The beautiful in nature is constantly ministering unto us. Not a well developed and symmetrical tree along the wayside, or a solitary gerunium blooming in a poor widow's garden, but subserves some divine purpose, thus ministering unto our highest a poor widow's garden, but subserves some divine purpose, thus ministering unto our highest and noblest natures. Make our homes more beautiful, and we shall diminish the percentage of orime. Spiritualism is preëminently a religion that recognizes the uplifting power of the beautiful in nature. We should introduce into our meetings, the finest music, adorn the walls of our places of worship with works of art, and thus aid the beautiful in its ministry to our poblest and highest aspirations.

noblest and highest aspirations.

Mr. Fuller spoke on the lawn, under the beau-Mr. Fuller spoke on the lawn, under the beautiful shade-trees, at the residence of Judge A. B. Smith, Morriston Corners, Sunday afternoon, at 5 o'clock. A very appreciative audience gathered to hear the inspired speaker discourse on "Angels the Saviours of Men."

Mr. Fuller will attend the Convention at Hyde Park, Vt., Friday, June 30th, Saturday and Sunday, July 1st and 2d. He will then return to his labors in Massachusetts. He may now be addressed at his home.

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

J. H. Harter, of Auburn, N. Y., will speak in Ashtabula, O., on Sunday, July 2d. He has of late been lecturing to good acceptance in Cincinnati, O., Indianopolis, Ind., Sturgis, Mich., and other places.

Mrs. Milton Rathbun will lecture for Brooklyn Fraternity Friday evening, June 30th, at Brooklyn Institute. Subject. "The Needs of the Hour."

J. Wm. Fletcher will be absent from Boston until Sept. 1st, but meantime may be addressed at his of-

Mr. J. C. R. Pooler will lecture in Brooklyn Institute, Friday evening, July 7th. Subject, "Facts, not Fancies."

Mrs. H. T. Stearns may be addressed, Oswego, Kansas, for business engagements until further notice. She has recently been lecturing in that place and others near by with success, the press having given her very favorable notices.

Capt. H. H. Brown was greeted by excellent audiences last Sunday at New Haven, Conn. He speaks CHARLESTOWN—MYSTIC HALL.—A very in-teresting meeting was held at the usual hour N.Y.; probably the 3d, 4th and 5th at New Boston

and Montville, Mass.: at a Grove Meeting in Port Huron, N. Y., the 8th and 9th. He will be at the Neshaminy Camp from July 16th till Aug. 27th Inclusive-Correspondents will please address him at his appointments until the 8th, and after that at "The Spiritualist Camp," Oakford, Bucks Co., Penn.

Frank T. Ripley will accept engagements for grove meetings, lectures, or tests from platform anywhere in Wisconsin, Illinois or Ohio. He will not come East for the present. Address him at Horicon, Wis.

Mrs. Susle Willis-Fletcher, we are informed, lectured recently in Everett Hall, Brooklyn, Charles R. Miller presiding. The lecturer was frequently applauded during the evening. On Sunday evening (25th ult.), Mrs. Fletcher spoke at Frobisher's Hall. New York City, with great success, and has been invited

Joseph D. Stiles lectured and exercised his test gifts in Haverhill, Mass., June 11th and 25th, to very large audiences. He speaks in Hanson Sunday, July 2d. Expects to attend the Onset Bay meetings the first two Sundays in August. Will confine his labors for the present exclusively to New England. Permanent address, Weymouth, Mass.

To the Editor of the Banner of Light:

The understaned respectfully gives notice that he o the needs of society. The churches of the will present his report as Treasurer of Berkeley Hall irst Christian century were thoroughly inde; Society for the year 1881-2 next Sunday, July 2d, at Society for the year 1881-2 next Sunday, July 2d, at Parker Fraternity Hail, at the close of Mr. Colville's TIMOTHY BIGELOW. morning service. 3 Hancock street, Boston, June 27th, 1882.

> Mrs. Susan W. Fletcher arrived in New York the other day on the steamer Cellic, having been released from prison, in England, after serving a term of twelve months. Her offence was — being a "medium." We confess that twelve months in prison is better than hanging, or burning, or dragging through the street with a cart, as our Puritan ancestors used to do with mediums .- Worthington (Minn.) Advance.

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

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

Funds Received in Aid of Charles H. Foster.

Amounts previously acknowledged \$22,75
J. Tibson, Sandy Hook, Ct. 1,00
Thos. R. Hazard, South Portsmouth, E. 25,10
Friend 10,00 Joseph F. Tounoir Fund.

Amounts previously acknowledged: \$50,48
G. S., Akron, Ohlo. 1.40
G. P., 1,00 Longfellow Memorial Fund. Chas, Blodgett, M. D., Holyoke, Mass, 51,00

RATES OF ADVERTISING.

Each line in Agute type, iwenty cents for the first and subsequent insertions on the seventh page, and diffeen cents for every is sertion on the eleventh page. Npecial Notices forty cents per line, Minion,

Specifi rollers and specific per line, Agate, each insertion.

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

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

Payments in all cases in advance,

All electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

DR. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. Jy.1.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertisement in another column. Jy.1.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.1.

ADVERTISEMENTS.

DR. COLLINS'S

PAINLESS OPIUM ANTIDOTE.

TESTIMONIAL.

CONVOY, OHIO, Sept. 18, 1880. Dr. S. B. Collins, La Porte, Ind.:

DEAR Str:-I received your letter some time ago, but am sorry to inform you that my health is so poor that I am not able to write you a full statement of my cure of the opium habit, but will do so as soon as I get able to write out a state ment, or you may write one out and send it to me and I will sign it. You can't make it too strong.
July 1. Your friend, SAMUEL FISHER.

KIDNEY-WORT HE CREAT CURE

RHEUMATISM As it is for all the painful dis

KIDNEYS, LIVER AND BOWELS. It cleanses the system of the acrid polson that causes the dreadful suffering which only the victims of Rheumatism can realize.

of Rheumatism can realize.

THOUSANDS OF CASES
of the worst forms of this terrible disease have been quickly relieved, and in a short time
PERFECTLY CURED.
PRICE, \$1, LIQUID OR BRY, SOLD BY DRUGGISTS,
Dry can be sent by mail.
WELLS, RICHARDSON & CO., Burlington Vt.

KIDNEY-WORT

BAKER'S

Feb. 18,-24wis

The transfer of the state of th

COLD MEDAL, PARIS, 1878. Warranted absolutely pure Cocon, from which the excess of oil has been reoved. It has three times

BREAKFAST With Starch, Arrowroot or Sugar, and is therefore far more economical. It is dell-BREAKFAST BREAKFAST BREAKFAST clous, nourishing, strengthening, easily digested, and admirably adapted for inva-

lids as well as for persons in COCOA. health. COCOA.

Sold by Grocers every-where.

W. BAKER & CO., Dorchester, Mass.

MIDDLE-AGEI) man, who thoroughly understands raising and handling stock in Texas, wants a money-rartner (or form a stock company) for Raising, Purchasing, Shipping Beeves, &c., to Eastern markets. There is large money in a few years. Correspondence solicited. Reference given and required. Address D. A. WARD, P.O. Box 263, San Antonio, Texas.

SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 210 Stockton street. Nov. 18.—lett

ROF. BEARSE, Astrologer, 259 Meridian of treet, Descent, Mass. Your whole life written; horoscope thereof free of charge, Reliable on Business, Bendage, stamp, and Aour of birth if possible. July 1.

New England Spiritualists' Camp-Meeting Association.

Ninth Annual Convocation

JULY 20TH TO AUGUST 27TH, 1882, INCLUSIVE,

**SPEAKERS.*

The following speakers have been engaged for the meeting: Mrs. R., Shepard Lillie, Mrs. Riefen L. Palmer, Mrs. Nellie J. T. Brigham, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. abdy N., Burnham, Mrs. Fannte Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchanan, Prof. Henry Kiddle, Ed. S. Wheeler, W. J. Colville, Cephas B. Lynn, A. B. French, J. William Fletcher, J. Frank Baxter, Dr. H. B. Storer, Glies B. Stebblish, Dr. George H. Geer.

**Edgar W. Emerson of Manchester, N. H., J. William Fletcher of Buston, Mass., and J. Frank Baxter of Chelsea, Mass.—three of the best public test-medians in the country—will give tests from the speaker's platform after the lectures; Mr. Emerson from July 30th to August 12th, Inclusive; Mr. Emerson from July 30th to August 12th, Inclusive; Mr. Fletcher from the 13th to the 25t of August, Inclusive, and Mr. Baxter of Mr. Fletcher from the 23t of the color of the meeting.

A large number of noted mediants will attend the meeting, among them Dr. Henry Stade, of New York, who will generously devote one entite week for free counces to honest investigators.

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restligators.

THE FITCHINUNG MILITARY BAND, of twenty-four pleces, will arrive Saturday, July 29th, at II A. M., and remain until Moday, August 28th, giving daily two concerts—at 9:39 and 1 F. M. This Band is procounced by musical critics as having no superior in New England, especially in concert music.

Rusself's Orchestra, of Fitchburg—sixteen plece—will farmish music for dancing at the pavilion every week day attermood and evening.

CAMP-MEETING. THE FOURTH ANNUAL CAMP MEETING of the First Association of Spiritualists of Philadelphia will open July 13th, and continue till August 27th. There will be one lecture each we k day at 3.P. M., except Monday-two cach Sunday. Speakers engaged for the following dates:

A. B. French, Clyde, Ohio, August 3d, 5th, 6th, 8th and

9th. H. H. Brown, New York, August 6th and 9th, Mrs. Anna M. Twiss, M. D., Manchaster, N. H., August 1th, 12th, 17th, 15th and 17th, Ed. S. Wheeler, Philadelphia, Penn., August 13th and

Hith, 12th, 13th, 13th and 17th.

Ed. S. Wheeler, Philadelphia, Penn., August 13th and 18th.

C. Fanny Allyn, Bosion, Mass., August 20th, 12d and 21th.

J. M. Peebles, Hammondon, N. J., August 25th and 27th.

In the Hall, mornings. Evenling 75cances, Conferences or other enter famournes, as may be desirable.

Mollums for all phases of splitfual Manifestation, including Independent State-Writing, will be within sduring the whole time. Dancing In the Payllon every week-day evening, with the same musicians and under the same management as last year.

Any further belormation can be had by writing F. J. KEPFER, 603 Spring Garden street, Philadelphia, Penn. for circulars, giving foil puttlentals as to Trains, 16 and and Lodging, etc., or to JAMES SHUMWAY, Secretary of the Association, 57 Minor street, June 17, 338.

WICKET'S ISLAND HOME.

Onset Bay, East Warcham, Mass., Will be ready for Guests July 1st.

Will be ready for Quests July 1st.

[Fills Island was selected by the spirit-band. Dr. John 1.C. Warten acader, for the purpose of establishing a home and institution where those afflicted in body, or mind, could find rest, health and harmondous development of the spiritual and physical newers. Scances will be held dally, and every opportunity allorded for spirits, as well as those remaining on the cat the plane, to get tight by which higher and happer conditions can be attained, and the spiritual giftson all be developed and made useful. Lectures with be given on physiology, by gleage, meral and spiritual taws, illustrated by file-size disserting mankin medics and diagrams, so that all who come to the island home may learn more of the human body, and how to preserve it as a filtemple for the spiril to develop during its cartily pligringage. Materialized spirits and meditions under control will dedicate the home sometime about the middle of July.

All particulars obtained by enclosing standp and addressing DR, ABBHE E, CUTTER, Onset Bay.

THREE BOOKS IN ONE.

THREE BOOKS IN ONE.

Liver Complaint, Mental Byspepsia, and Meadache.

BY M. L. HOLBROOK, M. D. This book aims to condense and put into practical form the very best knowledge current on the subjects of which it treats. It is so plain that it can be easily understood by any reader, and buts into his hands such knowledge as will any reader, and pats into his hands such knowledge as will enable him to keep his liver, stomach and brain in the best working order, and ought to be in the hands of every per-son who would maintain these organs in health, and te-store them when diseased. It will save many times its cost in doctors bills.

rice \$1,00, postage free, or sale by COLBY & RICH.

THE AGE OF REASON:

AN INVESTIGATION OF TRUE AND FABULOUS THEOLOGY. Parts 1, and 11. By Thomas Paine, author of "Common Sense," "American Crisls," "Rights of Man," &c. Also, a brief sketch of the Life and Public Services of the Author. This work 1: published by the American Liberal Tract Society, and contains 213 pages, set in large, clear type, substantially bound in cloth, and is the best edition of the Age of Reason extant. The proceeds from the safe of this work are used by the Tract Society in issuing liberal tracts.

Price 75 cents, postage 5 cents. For sale by COLBY & RICH.

HISTORY AND ORIGIN OF ALL THINGS. Ry L. M. ARNOLD, Poughkeepsle, N. Y. Complete in one volume. Cloth, \$2,00; postage free. For sale by COLBY & RICH.

Life of William Denton, The Geologist and Radical.

BY J. H. POWELL. Paper, 25 cents. For sale by COLBY & RICH. THE

Political Economy of Democracy. BY JOHN LORD PECK. With a statement of the La of Justice between Capita and Labor.

Price 25 cents. For sale by COLBY & RICH.

TIPPING HIS TABLES;

Ramblings after a Rambler; Exposures of an Exposer, Elicited by "An Expose of Spiritualism by Rev. John Gregory, Northfield, VI., 1872." By ALLEN PUTNAM. In response to a general demand, this able production is issued in pamphlet form. Like everything of a literary nature furnished the reading public by Mr. Putnam, this work is full of interest, and bears the mark of patient and carnest thought.

Paper, 25 cents, postage free, For sale by COLBY & RICH.

HEAVEN AND HELL, As Described by Judge Edmonds in his Great

Work on Spiritualism.

This work contains extracts from "Spiritualism, "which has been out of print for some years.

Paper: price I0 cents.

For sale by COLBY & RICH.

A Brief History of the American Revolution. Written by Thomas Paine while he was at the head of the American army with Gen. Washington, during the seven years' war with Great Britain, from 1776 to the close, 1783 Paper, 10 cents, postage free. For sale by COLBY & RICH.

A DISCUSSION Between Mr. E. V. Wilson, Spiritualist, and Eld. T. M. Harris, Christian. Subject discussed—Resolved, That the Bible, King James's version, sustains the Teachings, the Phases, and the Phenomena of Modern Spiritualism.

Price 10 cents, postage 2 cents. For sale by COLBY & RICH. ORDEAL OF LIFE, Graphically illustrated in the experiences of fifteen hundred individuals, promiscuously drawn, from all Nations, Religions, Classes and Conditions of Mer. Alphabetically arranged, and given Psychometrically through the mediumship of Dr. John C. Grinnell, in presence of the compiler, Thomas R. Hazard.

Paper, 132 pp. Price 50 cents, postage 3 cents. For sale by COLBY & RICH. THE INNER MYSTERY. An Inspirational Poem by MISS LIZZIE DOTEN. This Poem was delivered by MISS Doten at a Festiva commemorative of the twentieth anniversary of the adven of Modern Spiritualism, held in Music Hall, Boston,

Price 35 cents, postage free. For sale by CULBY & RICH.

CONSOLIDATED

AT LAKE PLEASANT, MONTAGUE, MASS. On the Hoosac Tunnel Houte, indiany between Boston House Development Company, and Troy). JULY 20TH TO AUGUST 27TH, 1882, INCLUSIVE.

INCORPORATED 1882.

Capital, \$400,000. 200.000 Shares at \$2 each.

C. D. JENKINS, of Boston, President. J. G. PHILLIPS, of Boston, Vice Pres't. G. F. FIELD, of Boston, Treasurer.

Office 40 Water Street, Room 23, BOSTON, MASS.

Russell's Orchastra of Fifebburg-sixteen paces—sixterinish muste for dancing at the payllion every week day attermon and evening.

Mr. J. Frank Bacon of Philadelphia, Mr. J. T. Linite of Brookiya, Mr. J. Homer Altenus of Washington, D. C. Mr. Chas, W. Sullivan of Boston, Mass., and Mr. J. Frank Baxter of Chelsea, Mass., have been engaged to sing at the opening and close of the lectures.

THE HOTES.

Has been leased for the season by Mrs. A. D. French, of 35 Columbius avenue, Boston, who gave such genuine sallsfaction in the guests of the house last year, and will be opening for the reception of guests from July 15th to September 15th. Address as above until July 18t; after that date, Lake Pleasant, Montagne, Mass.

Ab For particulars concerning transportation of campequipage and baggage, leasing tents and lots, engaging badgings and board, schedules of rallicad fares, etc., etc., see annual circulars concerning transportation of campedid paylons, and they all agree as the sum of the sum milling; can be mined very cheap. There are four tunnels and two shafts that ore can be taken from the amount limited only to the number of men employed, We are at present working the property, and there is no doubt of the

success of the enterprise,

The well-known pletiness of the indices, the moderate
capitalization, the company's sound financial condition
(with no debts, and money in the ricasury), make this an xceptionally destrable investment, and one which promises

early returns. The machinery is at the end of the rational. The mill can be in full operation in ninety days from time of shipment of machinery to mines.

At present we have but tew miners, at wore, as nothing can be done in reduction until a mil! Is creeted on the counds; the expense of carting ore to mile by distant localifies being too great, and the work of reduction too

such surety, allowing Indifference or negligence to postpout proper action.

Says Prof. McChesney: "No experienced miner hesttates for a moment, when he has found a infineral vein, to risk any capital that he may be able to command to drive a tunnel, to cut it at a greater douth from the surface. In Europe, the fact that the metalliferous deposits of true fissure velue are continuous, has been tested by the experience of hundreds of years. I have yisited some of the best known mining districts of Europe, where deep mitting to best understood, and I have yet to hear of the ore having been worked out of a grue fissure voln. In Saxony, in Bohemla and in England the mines are worked to the depth of more than three thousand feet, with no signs of exhaustion in either case." .

The result of experience in mining, in all parts of the world, demonstrates that both the quantity and the quality of ore are increased as work progresses dewickatel. The old "Heintzleman Mine," in Arlzona, for instance, yielded \$60 per ton at a depth of thirty feet; at a depth of sixty enormous sum of \$9,000 per ton. This is, of course, an extreme case of increase in thelmess, though the rule of moderate improvement folds in nearly every instance. So far as the durability of mines is concerned, there seems to be no end of wealth in the downward direction to which man has yet delved. On this point the Mining Review

man, has yet delved. On this point the Mining Review Says:

Mexican mines, worked by the Aztrees before the conquest by Cortez, are still as prolitable as ever. The oid spanish mines, opened long before Hamilhai's time, are still worked with enormous profits. The South American inlines have constantly yielded their wealth for more than one hundred years, and are as productive as ever. Mines in Hungary that were worked by the Romans before the saylour's time, still yield an abundance of ore. The mines of Freiburg, opened in the eleventh century, and worked continuously ever since, yield their steady liner ase. So in Norway Sweden and Russia, and, indeed, wherever mines have been opened, without everption, we believe they are gworked at the present day, and generally as e more productive than at any time in their past history.

THE GOLDEN OPPORTUNITY.

An able writer says: "Colorado, Attzona and Nevada are full of interest, and form the backbene of the continent. which is certain to yield wealth for ages to come. Centuries past they have slept in wealth, for the benefit of present and coming ages, ... With the aid of rallways and the improved principles of injuling, the present is the golden opportu-

The New York Tribune, usually cautious, and always candid in dealing with financial enterprises, says: Office fact is that the general interest in the mining of the precious metals never before was equal to what it is now, and that interest is steadily growing, despite the occasional checks it receives from the collapse of some over-bulled speculative stocks.

FORTUNES LOST AND MISSED. That much money has been lost by honest purchasers of stock in over-bulled mines of doubtful character is very true, but very much more has been lost or missed by the abandonment of good property before it had been fairly and fully tested. Many of the best-paying mines in the country have been developed from claims that had been relinquished by the first discoverers and workers, for the reason that they did not immediately disclose their full richness,

As an instance of the results of a lack of necessary pationce and Judgment, we may cite the case of "Contention

Mine, " in Tombstone District, Arizona, Three years ago it

was bought for \$10,000, or ten cents a share. The new owners went to work with a will, and to-day it is paying \$75,000 a month in dividends. There is from eight to ten millions worth of rich ore in sight, and the stock is worth fifty doilars per share. To show the value of infining property in Artzona, we can announce on authority that an offer of two dollars per share for a control of the stock of a Mining Company has been made. This figure is double the par value of the shares, and

places the minerat \$40,000. The offer was, of course, refused. From present Indications the stock will go up to twenty doilars within a year. The mine is worth from \$1,000,000 to Plack, patience and perseverance, guided by good tadg-

ment, are as needful in mining as in other enterprises; and the prudent exercise of these qualities will be sure to com-Good faith, economy of management and legitimate business will be the aim of the Board of Director

What Mining Editors of the Press Say:

[From Boston "Advertiser."]

The Golden Development Company received an invoice of specimen ores from their gold mines, in Arizona, on Thursday, A portion was sent, yesterday, to the Boston Metallurgical Works, for assay; and Professor Holliday reports the yield to be for ton of 2,000 jounds; one hundred pennyweights of gold at \$104, and eleven ounces of sliver at \$12,54; total valuation, \$116,54 per ton.

[From Boston "Commercial Bulletin."] [From Boston "Commercial Buttetin."]
Among the new mining properties which have recently been put upon the market, but few, if any, appear to have more intrinsic worth than that of the Golden Development Company, on the San Francisco River, Arizona. This property contains gold and silver mines of undoubted worth, and is situated only sixty miles from the line of the Southern Pacific Railroad. The assays are especially gratifying, and are an earnest of the richness of the mines. All the machinery for the mines is shipped, and the Superintendent store in a contract of the second contract of t

The Company offers ten thousand shares only at

ONE DOLLAR PER SHARE.

Orders should be sent as soon as possible, as the price will be raised on or before July 15th. Balance of stock will be sold at l'ar-two dollars per share. Adv.-July 1.

Gone Home.

In Memoriam.

At a meeting of the American Spiritualist

Whereas, Since the last meeting of this Alliance,

Nothing so simple and perfect for color-

ing as the Diamond Dyes. For carpet rags, bet-

Special Notice.

business successfully conducted many years by

Herman Snow, and added it to that established

by himself, is now prepared at his store, 210

Stockton street, San Francisco, Cal., to supply

the public with spiritual books, magazines and

papers, and solicits the cooperation of all Spirit-

ualists on the Pacific Coast in his effort to pro-

mote a knowledge of Spiritualism and present

To Business Men.

Now that this paper, which circulates in every

civilized country, has been enlarged by an ad-

dition of twenty columns, making sixty in all,

we can spare a small portion of its space to ac-

Banner of Light. Heretofore we have been un-

able to accommodate the public, except in a

its truths to investigators.

Albert Morton, having purchased the

ter and cheaper than any other dye-stuffs.

two of its valued and highly esteemed members have

assed to spirit-life: *Resolved*, That we, (

In Memoriam.

The Lesson of Transition.

A Discourse delivered in Chiengo, Ith. May 28th. 1882, by the Inspirational Control of MRS. CORA L. V. RICHMOND, In Memory of Mrs. Surah C. Enton.

the ported for the Banner of Light.

Passed to spirit-life, from the residence of her son in Los Cabeges, Arizona, Mrs. Sarah C. Eaton, wife of Collins Eaton, Esq., of Chicago,

aged 57 years. Born in Jericho, Vt. For sixteen years residents of Chicago, and previously of Ogdensburg, N. Ya Mr. and Mrs. Eaton have been surrounded by friends who know and prize their sterling worth. Spiritualists know them as among the first to accept, as they have been among the bravest to maintain and support the cause. Mrs. Eaton was a medium and seer, and through her gifts has made glad many hearts in the privacy of her own home; while to her husband and family she has been seer, priestess and oracle for many years, so clear were her visions, so accurate her predictions and instructions. Mr. Eaton has been for years the honored secretary, and Mrs. Eaton was an active member of "The First Society of Sciritualists of Chicago," and of the "Ladies' Union" connected with that society, until failing health and almost total external blindness compelled her to relinquish active labor; but in spirit she always worked. Last fall her Lusband accompanied her to Arizona. where, it was fondly hoped, the mild climate and clear pure hir would not as restoratives to her exhausted abysical forces; but this proved not to have been intended by the Higher Wisdom, and she passed peacefully away from her form, manifesting her presence in twenty-four homes or less to her friends in Chicago.

earthly life, and the large circle of warm and joined her dear son (Crawford) and other little pain, and the restoration of full vision, they can but rejoice in her joy.

tus Bailon delivering the discourse through Mrs Richmond's organism.

The floral offerings were very beautiful: A white flowers, with "Mother" in violets, the low in the twilight, and bend above you. offering of loving sons; a basket filled with Martin were placed where the whole mass would

of Paradise. A beautiful and touching incident of the service was the presence of an infant grandchild, near the babe. At all other times during the service the child was quiet; not crying once. After the singing of the hymn Mrs. Rich-

mond's central gave the following DISCOURSE.

"And God shall wipe away all tears from their eyes." In my father's house are many mansions—I go to repare a place for you." Are they not all minis-tering spirits?" "And there shall be no more

set free. It is to commemorate this advent, on ened spirit is one of surprise that these friends this joyous springtime morning, surrounded are standing so near, and yet oftentimes unperwith evidences of earthly bloom and beauty, ceived. You who do not know your dear ones touches the brow of the loved one, it is unex- that next morning of existence, to see that they one so well prepared, so already in spirit as she who is here to-day to sing with you the song of her new birth, there can be only such tears as necessarily flow from ties of nature; the severing of the outward cord.

Birth into earthly life is welcome. The little babe is hailed as a messenger of joy. Could you think that perhaps some other sphere is made darker by the advent of the little child here; that somewhere the little children in heaven might miss that spirit that comes to earth (for spirit is not born of earth); then perhaps there would not be such gladness as now when the messenger of birth leaves in your household this token of joy. But what will you say of those in spirit-life who receive the spirit after long preparation; after certainly knowing that the loved one must come; after weaving robes of the spirit and preparing beautiful crowns of flowers: after opening the way gradually, lest the light of the spirit should be too dazzling for the eyes lately immured in earthly darkness? What shall you say of the joy of that upper gradually, lest the radiance overwhelm. morning, that upper world where one is welcomed as a weary traveler; one who has put off the burden and pain and sorrow of life, leaving nothing of its joys behind?

On your side the picture is accompanied with sadness, chiefly owing to the ancient terror, death, and the teachings that have accompanied it. Let us for the time being put off that raiment of darkness, but off from our minds that teaching, and see what death really is. In autumn time you needs must gather the fruitage of the year. There are no lamentations when the farmer takes home his loads of golden sheaves. There is no sorrowing when the rich. ripe golden and crimson apples come nouring into his treasure houses; there is rejoicing that through winter snows you will have food to eat. You do not even mourn when the trees shed their leaves, first preparing them with bright colors as though to rebuke your sombre idea of death. How gorgeously Nature prepares her leaves to die. Her trees do not perish, but only the foliage, putting off the outermost raiment of existence, and yet for this every ray of the sun is borrowed; every tint, every choicest penciling, every delicate hue, and the most brilliant colors splashing the hills with bloom, making merry because the leaves are going to enrich the soil whence they came, while the life-forces of the tree withdraw si-

roots, there to wait the great marvel of spring again. You may mourn for the fleeting nature of flowers; these blossoms are the symbol of fruitage, and if the flowers did not fade where would the fruitage be? Nature, whom you do not claim has an immortal part in every form of life, still has no sorrow for her dead. She puts on her glorious robes of golden and crimson, rejoicing: she gathers her sheaves around her with triumph in the autumn time, weaves a white mantle of winter, and peacefully and joyfully falls upon her the rest that should

But man, untaught by nature, must needs see in the kindly frost, in the rain that is needful, some darkness, and the autumn of death is freighted with terror; he does not look beyond for the harvest-time and fruitage. Man, peering into every darkened corner for some demonof terror, has found out through some shadow in his own nature, that death is gloom; but he has not discovered it from revelation, he has not discovered it from nature, he has not discovered it from the world of souls. The lesson of death is the second triumph of life; is the triumph or vanquishment you have gained over great birth-bond between you and heaven, is the right which all inherit, not to live forever or fear, that is so much in the spiritual archhampered with the house of clay. It is a great bodies are oppressive, and time has wrought her work on the spirit, to know that the spirit can spirits have eyes for beauty more than eyes for sear away, can even abide in the atmosphere blemish. Many of the earthly friends see only and not be tethered with the garments of death. the earthly faults, while the spirit-vision, tem-This is the first and last teaching of nature, the pered by charity and love, sees the intention, primal bond between you and mother earthher promise of perpetual life. Yet man turns to nature for encouragement in his erroneous thought of death.

Theology, freighted with human fear, bearing down upon humanity with the weight of sin, has clothed death in terror.

It is not the going to sleep of the human form; it is not the shutting of the outward eye The hosband and three sons who remain in slumber; but it is that horrible hereafter, painted to you by those who know not of what loving friends, will miss the bodily presence of they speak. Those who deny perpetual inspithe strong, patient and loving one who has ration have clothed death in terror. Make room for this revelation that we have quoted to ones above; yet aware of her freedom from you; the Christ of truth triumphs over the Christ of death. Calvary is not the atonement The memorial services were held at Mr. Mar- of the spirit from darkness and death to truth tin's Spirit-Room, corner Wood and Walnut; and life. These are ministering spirits; "are streets, at 42 m. Sunday, May 28th, immediately they not all?" Who are meant by "all;" save after, the whose of the Bible class, Adin August those who go out from life and join the innumerable throng? To day they return upon the morning breath with the impress of spirit-life upon them; return in the moontide hour, and harp formed of white flowers, with "Sarah" in hover near you, striving to guide your footviolet the rift of Mr. Edgar Eaton); a fillow of steps; return at the eventide, singing soft and

Come not in sorrow, but let us rather come choicest exories from Miss Bushnell, and a pro- with crowns of flowers, with rejoicings and fusion of "Apple Blossoms" that being the blessings, saying to the wakened spirit, All natio." Online" gave to Mrs. Eaton some years [hall! all hall! from the bond of flesh, that ago when Mrs. Richmond first came to Chicago), sometimes was a burden, through suffering, These were arranged wherever there was space, through affliction. All hail! bearing with you and numerous boxes of flowers from S. E. W. still the roses and the lilies of life in their completeness, bearing the triumph of the spirit be most effective. It really seemed "a garden that grows stronger when the body passes away, and it has vanquished its suffering and pain; grows stronger when through years of toil, years of affection, it has won the right to who responded in baby talk and laughter when- know of immortality, and enters upon it triever "Grandmamma" was spoken of as being [umphantly! All hail! thou, who through and purity of life, hast gained conquest over weakness and temptation, in the loving ministration, in every duty bath, won the crown of rejoiding!

How gloriously are they received in the upper friends who have passed before through the silent gateway. These bring robes of the spirit that the soul has weven while in earthly life, These and many other words occur to the mind triumphant over its darkness; these bring flowas we assemble to commemorate, not death, but ers freshly gathered from the gardens of the the birth of our sister into spirit-life. It is true spirit, that the deeds of life have planted there; say that very few have passed away beneath that the outward form, overcome with weak- these bring a crown of stars, fitting emblem of ness and with long suffering, has finally yielded the spirit's brightness. Angel friends all gathto the kind central of nature, and the spirit is er around, and the first thought of the awakthat these friends are assembled. It is true are around you, if there be any such here, who that death forever comes suddenly, though long do not realize that they are waiting, watching, expected. In cases where infirmities have been aiding, striving to strengthen you every dayexisting for years, when the silent hand finally with what wonder you will open your eyes in pected. However unexpected it is still certain are there, have waited for your coming have to come, sooner or later, finding you ready or had everything in preparation, and recognize illy prepared; but certainly where death finds and know and love you all the same, while you have been putting them afar off in the silence beyond, claiming them as your "dead"! How astonished your earthly eyes will be, dimmed to the spiritual light, when the radiance of their countenances shall shine upon you! They bear with your imperfections, do not notice your blindness. If you are weak in any given direction of spirit, they cover it with the soft mantle of charity: make you feel that you are one with umph, if any portion of it can enter into your them. How glad, yet how humble you will-feel when, on that morning, you find yourself better than you expected you were, better than your conscience made you believe you were. After all, when the body is cast aside the better nature comes to view. How glorious it will seem to be in the company of those who do not misunderstand you! The faults that you magnify in yourself they soonest forgive and forget; that which seems to you an impassable barrier between you and them, is bridged over swiftly by their love and charity. They draw you nearer and nearer to themselves by their light, but

The lesson, therefore, of this morning which dead ever hover around, filled with renewed its sacred memory and keep it alive forever as termed, is the next inevitable step of being, is birth into your native home; the land of the spirit, is that which even to the meanest and poorest of earth's children is a step toward the better, and that which, to those who are ready, is a step of triumph, rejoicing and splendor. The only object of these words in all the beauty and tenderness of this memorial day, is to take your thoughts nearer to the one departed, not through the gateway of tears, but through the avenues of prayer, aspiration, and lofty thought. and to create within you a desire to emulate the good that is with the departed. The gateway being open in your lives and hearts, it is needful to understand that death is nothing to be deplored, that life itself brings all burdens and cares. There is nothing in the spirit-world worse than what you take with you. The heart being pure, the life being good, the intentions being good, then you bear with you greater brightness than you know. Good resolves are not accounted lost, aspirations are not accounted failures, it is not necessary that you shall spirit of them, bearing them to her home, maksucceed. No human life is perfect; there is no | ing there a shrine sacred to the memory of these one that can say there is no blame. Duties that friends. Apple Blossoms, she would note, are you aspire to do and hope for, aspirations, form the symbol flowers that "Ounia" gave her. tently into the innermost heart and into the the archway that finally bridges over the gulf | And how shall there be fruitage unless the blos-

carnest desires, its longing hopes to do that which is best.

Spirit-life has no failures, we say. If you find you have not fully succeeded you have this much builded in the archway of triumph. Thus every spirit finds all of its treasures; nor are its liopes wasted or its good resolutions blasted. Death does not come to set at naught all that you might have done in your earth-life, to place you at once among the lost or among the saved. There is no room in the universe for a lost soul. God is everywhere; souls are not created, but are from the Infinite; none are lost. There is a cloud sometimes upon the earthly vision; there is an obscuring sometimes of the good that is within you, but to be lost is impossible, since Infinite Love encircles all. There is thus much of a stepping-stone to progress: that which was gained here necessarily is not required to be accomplished there. Whatever temptation, over appetite, or passion, or terror, way. The spirit, entering the world of souls, token of victory and triumph when earthly takes all its treasures with it, while the blemishes are not so conspicuous as upon earth; for the aspiration, the desire, and does not count the momentary clouding.

It is better for you that the good is eternally triumphant: it is better for you that truth ultimately will succeed: it is better for human life that eternal love is greater than human hatred: it is better for you to know that while blemishes are not suddenly outgrown they are not eternal scars: it is better for you to know that such victory as you gain day by day, in patiently meeting and bearing with the burdens of life, is not in vain, but forms a portion of your inheritance, that the real value is in the kingdom of the spirit. No lordly dwelling, no external adornment, no superficial virtue will be accounted of any value or power compared for man's sins, but the life of Christ is the birth to the quietude, loveliness, exaltation and peacefulness of the spirit that has triumphed over human imperfection.

Oh! could we pray for any lesson to come more than any other into human life on such a day as this, it would be for you to see with the vision of the spirit that which the spirit actually experiences on passing away from earth: the weakness of but a few days ago supplanted by spiritual strength; the comparative blindness of earthly evesupplanted by full and perfect vision; the longing for the presence of loved ones, who were separated by many miles of space, now bridged over by actual presence and contact (no separation anywhere), love bringing the spirit instantly to the presence of the loved ones though they are far away-and some needs must be so even to day-still there is not absence, for with swift wings of thought the spirit flies hither and thither, bridging over the space between all who are severed in outward form, making them gather near each other.

Could you see the triumph, the calmness, the peacefulness, the loveliness of spirit; could you see the reunion between the one lately departmeckness and humility of spirit, in plainness ed and those who had gone out before; gone out in sorrow, now that sorrow changed to joy gone out in sadness, now that sadness changed to triumph; gone out in the cloud of earthly ife, now grown calm beneath the mild light of the mother's eye; the one conquest the kingdom! Around about them are encircled spirit-world at last fulfills; could you see that, we say, that is all you would need. No words were necessary, for the eye would drink in, the heart would understand the full and inexpress

ible meaning of the Triumph of Death. But as long as words are needed, let us here our notice, under our personal observation where the change was accompanied with such triumph! There was a great longing before the departure of the spirit to meet again on earth the loved ones-those who are nearest and dearest. That longing amounted sometimes almost to a severance of the spirit from the body; but when she found that it could not be, there was no murmuring, no complaining; only a silent waiting for the messenger that she tnew would surely come.

Our sister entered spirit-life without any re grets save such as must necessarily come when she sees her loved ones in sorrow. But theirs is not sorrow that is vain and fallacious, without comfort. It is the tenderness of the severing of outward ties; that which needs must come when the mother's voice is hushed and the mother's form is no more present; when the sister cannot speak, when the wife is not by your side; but if you knew the compensation, if you knew the glory, if you knew the trilives, then your sorrow will be tempered by such joy as makes music along the heartstrings. Plaintive though it may be, it is not sad; it is like the music heard at twilight when some unseen hand touches a chord of memory and you fain would weep, but not for

sorrow, only for tenderness. The life of our sister was made up of such deeds as stand recorded on the page of the memory of those who knew her, as shining and bright gems, gentle deeds, ministering hands, loving words and thoughts made up her life, bearing equally the burdens of life with her companion, unmurmuring, uncomplaining; made up of such tender solicitude to her chilwe wish to show is, that they whom you call dren that they alone can wear in their hearts life and renewed strength; that death, as it is an altar consecrate unto her. If one half of the prayers for their lives are answered, each of her children will be blameless and happy through their earthly existence and eternity: each of those who were near and dear to her heart will be bright and joyous as this glad morning. She was known among you all as in timately as a sister. A constant friend and companion, her presence comes as near almost to you as to those loved ones of her own household. She feels one with you, she is one with you this morning. And when you meet in the "Ladies" Union" now, no longer will her blindness and feebleness prevent her from sharing your labors and your thoughts. No longer prevented by a feeble body from answering the wishes of the spirit, she will give your hands strength for toil, your minds greater encouragement. When you meet in your hours of devotion her spirit will be here and sing with you each song of rejoicing, and bid you go forward in the work of love. These blossoms you each have given in symbol of her life. She will carefully gather the

of temptation and sinning, and the spirit in som fades? She has passed into the spirit with each human life finds it necessary, first to as- the fruitage of her life made more and more pire before there can be victory. So the spirit perfect, while the bloom remains in your finds its aspirations there, its good wishes, its hands the symbol of her spiritual growth. All this and your thoughts she notes, also, at a distance, the son and daughter who cannot be here at this hour. She has bridged over the space with the archway of her love, and wishes

> messenger of terror. Her spiritual eyes had been unsealed from birth, perceiving for others, as well as for the nearest of her household, the visions of that surpassing land. The sight was there, but when external feebleness came upon her these visions were not always as clear as before. Her spirit never failed, her courage The circumstances connected with this family seem mysterious and wonderful to all who know the facts. Mr. Felton leaves a son who is head manager of the Western Union Telegraph Company at Chicago.
>
> The deceased gentleman was a confirmed Spiritualist, and before Spiritualist, and before Spiritualism of modern date appeared, he investigated psychology and clairvoyance with satisfactory results—he was a constant reader of the Banter of the the Act of the Charles of the never faltered, for she saw afar, and long years has the thought in her mind been steadfast of the life beyond. The daily communion which the life beyond. The daily communion which her companion, more than any one else can attest, gave evidence that she lived in spirit as much as in this life, for if any bodily infirmity deprived her of the power of mingling, working and seeing with you here there would still be the message given to a friend, or even to a neighbor, that might drop in. The greatest boon of life is thus to have bridged over the River of. Death while in full possession of health and mortal power; thus to have walked along life's way in full consciousness of compassing both worlds; thus to have triumphed over the unseen messenger, before the messenger approached or summoned her; to know that by whatsoever path she entered the world of spirit from earth there would be the certainty of loving greeting there, and the certainty of loving memory here. Surely nothing could be added to this save the welcome and ever-peaceful message that drops silently as the light of stars, or as the bloom of flowers, from her into your hearts to-day—the message of triumph, and peace, and promise. Oh, let her words and thoughts sink into your lives! She now is with one who in spirit-life needed her presence; he received her most joyously, her son. She is with others who passed away in very early life, and these form a group in material life. her companion, more than any one else can ataround her there, while you form a group in material life.

To her sons here she would say: Bear every memory of her love. It is as these flowers; it is as these leaves-perennial in its bloom. Stronger now in its ability to do; stronger in its power to save and strengthen. To those who are as near as her own children, whom the ties of love brought into the household, she would bear the same message. To the little babe she would give the blessing of her life, a crown of sweet flowers, a joy and baptism and peace, for her spirit-hand has already touched its brow. There has been consciousness of her

two of its valued and highly esteemed members have passed to spirit-life:

Resolved, That we, one and all, bear in grateful remembrance our late brother and sister. Job A. Howland and Helen M. Slocim, whose wisdom in counsel, zeal for the living truth and generous solicitude for all of human kind, made their lives conspleuous within and without this Society; and that, while we deeply regret the loss of their visible presence amought us, we are firm in the faith that they will still be with us in spirit, to ald and encourage our united efforts to spread abroad a knowledge of those eternal laws which govern the temporal and eternal well-being of every human soul.

Resolved, That while deeply sympathizing with the relatives and friends of our late fellow members in the temporary loss which they, in common with us, have sustained, we are not unmindful that the reward which waits upon a well-spent life is already theirs, believing as we do that the sum and measure of our lives here furnish the criterion of our immediate future in the life to come.

Resolved, That the Secretary be instructed to translate a copy of these resolutions to the immediate relatives of the deceased, and to the Spiritualist Press for publication.

HENRY KIDDLE, **President**. There can be no word that can be spoken to the one whose life is linked with hers; silence alone bridges over that space, and all that was in love's brightness and beauty still lives, still is cherished, still is doubly dear; and now every thought and every word and every moment is filled with blessings and crowns his

To the friends there is the memory of the dear sister and friend; to the household there is a member added to the family above, and of the form, but only the love of the spirit; that survives and is with you still.

I weave a crown of "Apple Blossoms" bright, For these bear fruitage to the heavenly year; For purity are Lilies chaste and white And Roses are for love profound and dear.

And would you see the "Apple Blossoms" grow Upon the "Tree of Life" that hangs o'erhead, Where no harsh death-winds evermore can blow-Where no fierce thunders evermore can tread?

See, now they sway within the loving breeze. And "Bobolink" has gathered the bright flowers;

For her the "Spirit Vision" ever turns To where the light of loving eyes is seen,

Purer in thought, in soul far more serene. And when "Life's perfect Chain" shall be complete, And all the lingering years shall pass away,

Ever through "Inspiration" pure and sweet. She'll hover near and o'er you every day.

By the choice treasure of the spirit given, She'll show where on the spirit's shining throne The "Silver Crown" of life is known in heaven.

Oh! tuneful wand'rer singing your still song! Obedient to God's divine control.

And lo! they bend unto the mandate still. Knowing that from their presence thou'rt not gone

Obedient to the high and heavenly will large weekly papers in this and other cities of While they rejoice for thee, they say " God's will be the Union, which fact should be an inducement to advertisers to utilize the columns of the

INVOCATION.

Oh, Heavenly Father, we turn to thee in this hour with praises upon our lips. Though the dispensation may be of tears, we still know that there is light bewond the clouds. The rainbow of promise is ever there. As out of winter's gloom the blossoms of spring time appear, so may thy children's hearts awaken to brighter bloom and loftier beauty. May they triumph over sorrow: may they overcome whatever shall sever them from the spirit of her who has risen; may they behold her presence in the morning light, in the noon day hour, in the eventide; may they know that a helping hand is extended, a strong voice is added that has sweetness to beckon them on. Higher hope is given to humanity for every treasure taken from mortal life May they turn to that Infinite life as the source of all strength; to that eternal hope as the source of all promise. May each of these near and dear children of her household receive her blessing; may they know her motherly care and love; may they turn toward her with ever-increasing affection; may all save that which is beautiful depart, leaving only the highest and best.

Bless thou the children of her household here and afar. Bless him who, walking not alone, still feels the void he cannot understand, but who every day and hour will be guarded and watched from above by the light of her tender eyes. Bless all, that they may turn to the light of thy love, to the triumph of life, to the victory over death, to the conquest over earthly temptation and striving, to the birth of the immortal tree, the tree of life whose leaves are is for the healing of the nations." BENEDICTION.

Oh, Heavenly Parent, bless thy children evermore. May the light of thy love illumine their pathway as they approach the eternal shore. May thy spirit fill forever all the darkened space between, until they shine in that bright realm where thy glory, with sllvery sheen, lights the path evermore unto the Eternal Shore. Amen.

Hop Bitters has restored to sobriety and health, perfect wrecks from intemperance.

Special Notice.

In conjunction with his professional work as lecturer, CEPHAS B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel.

Color & Rich.

Mr. Geo. W. Felton passed to spirit-life from his residence, No. 12 Green street, Malden, Mass., Wednesday morning, June 14th, at 2:30 o'clock, aged 79 years months. He was born in Danvers, but removed to Salem when a child. He was a pattern-maker by trade, and twenty five years ago obtained a situation

trade, and twenty-five years ago obtained a situation at the works of the Boston Rubber Shoe Company in Edgeworth, where he has remained ever since in the respective capacities of pattern maker, designer and overseer of the shoe department. He came to Malden to reside in 1864. He was a valuable man in his business and one universally respected.

His oldest daughter, cight weeks previous to his exit, preceded him to the higher life, which doubtless produced a depressing effect upon him in a physical sense. His remaining daughter has been an invalid for many years—the father and departed sister doing everything possible for her comfort and relief. She in return was at the last able to administer to them in their final sickness.

The circumstances connected with this family seem mysterious and wonderful to all who know the facts. you to tell them so. To her death was neither a stranger nor a

A large number of women connected with the rubber factory gathered at the cemetery to take a farewell look of the material form of the departed. He appeared as naturally as in life—resting in quiet sleep. He doubtless stringded hard in spirit to overcome disease, as he remarked just before his departure: "This is the first time that I ever was helpless. I do not know as there is any use of trying any longer."

The remaining daughter recognizes spirit aid, and without question her father and sister will continue their watchful care over her in her loneliness. What is her loss is the departed spirits' gain. Alliance, held in the City of New York, on the evening of June 12th, the following resolutions were adopted: presence in the household.

none taken from the earth below. Think not

And these are woven with fair golden sheaves-Links of pure memory in earthly hours

Brighter still flashing from the spirit urns.

By sweet "Wild Flowers" by the "West Wind" blown

Oh! blessed transformation of the soul,

Thy loved ones round thy spirit clustering throng:

commodate the business community. Our rates are less than one-half of those demanded by the

> limited degree, in this direction. We can now do so. Married: In Montpeller, Vt., May 20th, by Rev. Eli Ballou, Hon. James Crossett, of Duxbury, Vt., and Abble W. Whitney of Montpeller, Vt. In San Francisco, Cal., April 11th, by Dr. Dean Clarke, fr. I. W. Whittaker, of San Francisco, and Mrs. Hettle . Swart, formerly of Pennsylvania.

Passed to Spirit-Life:

From Boston, June 11th, William B. Sissons, aged 72

years.

Bro. Sissons was a genial man, faithful in the performance of all duties entrusted to his care, which is demonstrated by the fact that he has held a position in the Charlestown Navy Yard a large part of the time for more than forty-eight years. He also passed through the chairs of Howard Lodge I. O. of O. F., and was highly esteemed by all who know him. He leaves a widow, an only son, two daughters, a brother and three graudchildren. Mrs. Bissons and Mrs. Lewis, widow and daughter, are both well-known mediums of Boston. Funeral services were held in the Chapel at Mount Auburn on the afternoon of Wednesday, June 14th, after which we tenderly laid his form to rest in the family tomb, with the knowledge that his spirit had rejoined the loved ones of former years. J. H. Cunner.

From Middletown, Conn., May 13th, Mrs. Julia A., wife of T. S. Erwin, of Naugatuck, aged 46 years.

of T. S. Erwin, of Naugatuck, aged 46 years.

For a long time sister Erwin had been in feeble health, although everything that loving friends and medical skill could do was done to restore her. She was a firm believer in the Spiritual Philosophy, and felt that to pass to the "other side" would be joy unspeakable. She leaves a husband and son, besides a large circle of friends, who deeply mourn her departure, and will watch for her spiritual coming. The mortal form was taken to the home of her youth, Bloomfield, and there laid away to mingle with kindred dust. May the good angels cheer and comfort the dear ones left behind, and may they know and feel that though absent in body she is with them in spirit. Funeral services conducted by Mrs. L. A. Pasco.

From her residence, in Birmingham, Ala., June 16th. after much suffering, Mrs. Addie P. M. Davis, inspira-

tional medium.

Her disease was cancer of the breast. Her only regret was in leaving her two orphan boys, aged 14 and 10 years, to make their way alone, without a mother's care, in life's battle. Blay the good angels guard and protect them. Mrs. D. was a native of Vermont, but resided mostly in Boston. She also resided in Michigan and Illinois before coming to Alabama.

Rismingham. Ala. Juna 10th. 1889.

H. HOUPT. labama. Birmingham, Ala., June 19th, 1882.

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

Written for the Banner of Light. LIFE, DEATH AND IMMORTALITY.

"BY S. B. BRITTAN. Life like a river, broad and deep, Moves onward with majestic sweep To the great Sea-how solemnly ! And Life and Death come not in vain, If those who die shall live again, In fairer worlds eternally.

The storm-clouds gather in the night, While rude winds muster in their might, And hymn a dirge so ruefully-For those who through the awful gloom, Go sadly to their certain doom, And leave us waiting tearfully.

The seaman trims his ship in vain, When tempests madly sweep the main, O'er yawning depths so fearfully-I'roud navies 'neath the waves go down Where youth, and courage, and renown Together sleep, so silently !

The tall oaks to the music thrill, The pine-tops on the distant hill Repeat the strain, so mournfully-We hear the sobbing of the storms, Above the proud and perished forms We cherished long and lovingly.

On altars of our pure desires, The spotless vestals keep their fires, And wait and look so wistfully-Where pious souls in worship bow, And true love breathes the solemn yow-There fond hearts sigh responsively.

When darkness falls on all below, And, through our night of pain and woe, We watch and wait despairingly-Far sounding from another Sphere, There comes a voice of Hope and Cheer-That falls on all so tenderly.

The lights shine out of Morning-land, To guide our steps along the strand, And glid the clouds so gorgeously— That gloom and darkness fly away, And Night is followed by the Day, And souls are lightened consciously.

And then our Hopes, like birds in Spring, Rise from the nest and gally sing Their morning songs, so cheerily While from our souls the darkness flies; " Mild glories fill the cloudless skies. And earth intones the harmony.

When like the pilgrims gone before, We reach at last the mortal shore, And sink to rest, so peacefully-We shall not heed the billow's roar, But wake again and rise once more, To life and light Immortally! Nowark, N. J.

The Tax upon Worldly Eminence. To the Editor of the Banner of Light:

An inspired prophet to his familiar friend contains a volume of instruction: And seekest thou great things for thyself? Seek them not. Nothing is more certain than the vanity of human greatness; it is often accompanied with much more than an ordinary share of trouble and vexation. If we consider the greatest of all worldly distinctions, the extraordinary gifts of nature, even these are for the most part heavily taxed by the impartial hand of the giver. These few geniuses are far from being the happiest, and are many times the most wretched of mortals. The same texture and tone of the system which qualify them to soar into the regions of fancy and paint nature in all her hues, utterly disqualify them in many instances from enjoying, in an equal measure with the rest of mankind, the common comforts and blessings of life. These men are fated to feel and endure the bitterness of rivalry and the torments of jealousy.

As regards ease and comfort, plain common genius, when taxed, as it so often is, with morungovernable. The greatest beauties are seltheir ruin. If we were to make a general sur- | collection of its delights can suggest. extraordinary gifts of nature, and should weigh them in an even balance, their advantages and disadvantages, as respects the comfort of the possessors, we should find that in many instances, if not in most, the latter are fully equal to the former. Neither are the gifts of fortune exempt from heavy and grievous taxation. Vast wealth brings upon its possessor a load of incessant cares; it generates dispositions and feelings incompatible with quiet enjoyment, and often makes profligates of her children.

Even power, that idol of human ambitionyes, even power, for which riches themselves are chiefly coveted-is often accompanied with more of vexation than of substantial enjoyment. Royalty has its disquietudes and direful vexations; often the crown that is plaited for it is "a crown of thorns." Mary, Queen of England, and joint partner in the throne, in a letter to her husband, William III., then in Ireland, thus pathetically describes the trouble of her exalted station: "I must see company on set days. I must laugh and talk, though never so much against my will. I must grin when my heart is almost ready to break, and I must talk when my heart is so oppressed that I can scarcely breathe. All my motions are watched, and all I do so observed, that if I eat less, or speak less, or look more grave, all is lost in the opinion of the Warlec." How enviable and envied is such

While reading in General Lee's Memoirs (of revolutionary times) that Washington, when speaking on the subject of death, used often to declare that he would not repass his life even were it at his option, Lee says: "I was touched with a momentary surprise. What! methought, can it be so? The man whose life was covered with glory beyond that of almost any other mortal could be unwilling to travel over again the same brilliant path and to enjoy anew the same high honors! Could he find such a life tedious and irksome? A few moments' reflection was sufficient, however, to convince me that the thing was neither incredible nor wonderful. In the seven, years' war and the eight years of his administration, his solicitude and anxiety, lest haply by some improper step he should commit the interests of his country. far outweighed, in all probability, everything of real enjoyment that mere human power and greatness could bestow. Nor is it unreasonable to think that during those fifteen anxious years many a day-laborer and many a servant enjoyed a greater amount of comfort than did this illustrious man whom the world held in such respect and admiration."

The remarks heretofore made are not to decry genius, or beauty, or riches, or power; but rather to evince that man or woman in moderate circumstances, and ungifted with any uncommon endowments, may be quite as happy without these splendid distinctions, as those who possess them. For the enjoyment of every essential comfort that this world can afford, there is need only of health and competence, together with a contented mind, a pure con-

science and a true and thankful heart. Between the period of birth and burial, how short the space! How very soon will come the time when, with all the vast generations who now are treading this stage of mortality, no distinctions but of the moral and spiritual kind will remain. L. PRINCE.

Worcester, Mass.

The Spiritual Lesson of Experience. A thoughtful writer has said that it is as hopeless a task to bring about olden feelings or to reëstablish a severed chain of conditions by merely bringing the same persons together in the same place where they were wont to congregate, as it would be to attempt to re-clothe the bones of a skeleton with the fresh bloom of youth, and "create a soul under the ribs of death." There is a pertinent meaning in this suggestion: the older parties may assemble under the olden roof-tree, but a something indefinable will be lacking-which, being found wanting, the experiment cannot be a success: and that something appertains to the spiritual side of our nature.

There are memories in human hearts which will dwell there to the latest day of existence, as if it were impossible to conceive a desire for anything more delightful than their repetition; and many a person passes a whole life-time in vainly regretting the passage of these bright experiences, and in hopes and plans for their reproduction. But such persons are forced to confess at the last that what is gone from us all on the material plane, and has vanished with the flight of time, is not a subject for successful rehabilitation. This is a most unwelcome lesson for some to have to learn, but it teaches another, beside, which is that the real life is not the external life at all, but that the latter only comes and goes to cause those sensations of the spirit necessary for the compassing of certain stages of that spirit's development.

We are placed amid these surroundings for this very purpose. Unless we were impressible to outward experience, through the mysterious avenues which lead to the spirit, we should lose the precious benefit of our contact with outward life altogether. Hence we ought to accept our pleasurable experiences, which are so apt to wear a halo of melancholy as the years glide on, with as much thankfulness as we can, patiently waiting for time to give us larger views of the relation of things, and trusting to time also to make clear what we cannot all at once understand. We have said that it is a mistake to try to reproduce any experience in our past lives that now gives us a new thrill of delight as often as it is brought up freshly to mind by the aid of the memory. We may in the truest sense become the possessors of our past by simply carrying about within our natures that which chiefly gave us joy, but which cannot be experienced in just that way again.

Circumstances change, and so do conditions. When we can bring back again all these in just the place and order in which they were to afford us the pleasure we so much love to recall, then, and not until then, can we hope to make the past come back to us just as it was. But we can forever carry it about with us, and in this way it is not lost. By so doing we may make it a stimulus for yet more exquisite delights in the future. It ought to satisfy us that we are capable of far higher enjoyments than we have yet attained, that we are so anxious to hold fast by those which we prize as so precious. The tender memory of all the simple circumstances of an early love that has berne its fruit in our character afterwards becomes sense with controlled passions is far better than in time a fixed ideal of what is attainable, and what we shall as surely attain to as our spirits bid sensibility and with passions violent and are immortal. Let us cease, therefore, to deplore the past because it cannot be lived over dom the most amiable, discreet, happy and re- again; but let us treasure it as the rich promise spectable of women; their beauty is too often of a future that contains far more than any re-

Mrs. Kate Fox-Jencken's Seauces.

As our readers have already been informed Mrs. Kate Fox-Jencken is now giving séances in London, and is meeting with considerable success, the manifestations being very convincing to skeptics. While recently in Bath some of the old-time Rochester manifestations took place, a report of which from "C. C." is published in *Light*. "One day," says the writer, "when Mrs. Jencken was in conversation with some lady friends in a room above the one in which Mr. Hill and I were, satisfactory answers were rapped out to us on the floor of our room underneath, the medium not knowing anything of our proceedings." Another correspondent who signs himself, "A Firm Believer after this." says:

"On Monday, May 29th, being at liberty-which for me is very unusual-I ventured to apply for a sitting with this lady. When I arrived she was just at the door, returning from a visit to South Kensington Museum with her hostess. I was shown into a well light ed room-an ordinary sitting-room, and not an an pointed scance room. I told Mrs. Jencken the object of my visit. I was kept but very few minutes, and we then sat down at a long table, and after a few more minutes the lady of the house joined us, sitting on my left hand; Mrs. Jencken on my right. In certainly not more than three minutes knocks were heard in several parts of the room-on the wall, plane and other places. .The alphabet was called over, and the name of my sister was spelt out immediately. After this Mrs. Jenck en wrote out-'I am not dumb and deaf now. Brother John. Mrs. Jencken never saw me before, and could not possibly have known I had a sister dumband deaf After this Mrs. Jencken gave me a sheet of paper. I held it under the table. It was taken from my hand, as was also the lead pencil which I afterward held under the table. The paper was carried to the other end of the room. We heard it go and also turned over. It was brought back, put into my hand, and the name of my sister and myself were written upon it. As I said before, Mrs. Jencken had no knowledge of my name or my sister's. I consider this a positive proof of direct spirit-writing. I was also touched by the hand, though all our hands, except my left, were in sight, and I am certain there was no other person in the room. There was a good gas-light."

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SUMMER DAYS.

The warm light streams along the sea,
The wind sings low among the leaves;
The robin in the apple tree
His song of welcome weaves;
The yellow cowslips bend and toss, *
Where brooks athwart the meadows run,
And white clouds slowly drift across
The pathway of the sun.

The grass shoots up from hill and plain,
The maples show a crimson bood,
And clearly sounds the sweet refract
Of song birds in the wood;
The plowman turns the fragrant mould,
And dreams of radiant harvest days.
When through the wheat-field's waving gold
The south wind slowly strays.

The south wind stowy strays.

The lowing herds are lingering slow
Among the tangled swampland, where
The tender reeds their lithe spears show,
And graits spin in the alr;
And high and weird the clarion call
Of crows that watch the growing morn
From some bare trunk, whose branches tall
By storms were rudely torn.

Along the mountain's purple height
A subtle glory shines and pales.
And clings, in waves of changeful light,
About the distant sails;
And over all the sea and land
Falls downward, from the heavens above,
The rich, glad giving of a hand
Truled by undying love.
Thomas S. Colliter.

SECULAR PRESS BUREAU, Organized under the Direction of the American Spiritualist Alliance, 61 Trying Place, New York.

From the Oswego (N. Y.) Dally Times, June 3d.) A DEFENSE OF SPIRITUALISM. Henry Kiddle's Reply to the Rev. J. A. Biddle.

NEW YORK, May 25th, 1882.

To the Editor of the Owego Daily Times:

The Rev. J. A. Biddle, in a discourse delivered on the 7th inst., and published in your columns, makes a severe attack upon Spiritualism—the religious faith of several millions of the human race—not those who are in a barbarous or half-civilized condition, but those who form a part of the most enlightened States and communities including some of the wisest men of munities, including some of the wisest men of science, literature, law, politics and divinity. This sweeping condemnation calls for a reply; and the Secular Press Bureau, an organization formed to vindicate the truth against such attacks, has requested me to make it; and reli-ance is placed upon the fairness of the editor of

ance is placed upon the fairness of the editor of the Daily Times to give it a place in the columns of that excellent journal.

The reverend gentleman attempts to show that the phenomena of Spiritualism become striking and abundant at times when "faith in the accepted religion of a people begins seriously to decay, when the acquisition of material wealth is absorbing the minds of men, and when materialism becomes strong in the prevailing philosophy." This statement is only in part correct. It would be nearer the truth to say, when true spiritual religion has become corrunted by man-made creeds and dogmas, and by rupted by man-made creeds and dogmas, and by idle coremonies and useless munmeries; or when it has degenerated into mere intellectualism or barren formalism; when mankind are either sectaries or materialists. Then it is that the "open vision," through a beneficent law of the all-interial Father, is granted most freely to the children of men. The windows of heaven are then opened; and they that "sit in darkness see a great light, and to them that sit in the region and shadow of death, light springs up." Mr. Biddle seems not to remember that the Jewish seer Micah prophesied a spiritual famine in the memorable words: "Therefore, night shall be unto you, that ye shall not divine; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets; and the day shall be dark over the prophets; and the day shall be dark over them."

all are professional humbugs." because some have been found guilty of a false pretense? Mr. Biddle refers to the case of Robert Dale Owen and the Katie King affair in Philadelphia. Has he read the account of Col. Olcott and Gen. Lippitt's investigation of that affair? If he has not, he does not know all the facts, and should not pass judgment. Spiritualists might just as logically bring forward some of the numerous scandlas in which members of the clerical profession figure in courts of justice as alleged murders, and the sun shall go down over the prophets; and the day shall be dark over them."

In this discourse, so full of wild-assertion,

the prophets; and the day shall be dark over them."

This dearth of spirit manifestation was pronounced as a curse—as a visitation for the wickedness of the people—a punishment for their selishness, sensuality and materialism; and the dread prediction was realized, for there was spiritual darkness over the land during the four centuries that intervened between the last of the prophets, Malachi, and the coming of the Great Teacher, announced by the fore-runner John, who in the character of Elijah, preached that a new dispensation of spiritual light, bringing the "kingdom of heaven" and a "metanola," was at hand. And let me call Mr. Biddle's attention to what the prophet Joel predicted as a blessing; when God was "to pour out of his spirit upon all flesh, and the sons and daughters of men were to prophesy, and the young men to see visions, and the old men to dream dreams." Is it possible that a teacher of veligious truth can be so blind as to fail to see God's purpose in thus recalling the minds of men, absorbed in earthly appetites, passions, and the glories of immortality? How perverted must that mind be that can confound the present great wave of spiritual light with spiritual darkness. He whom Mr. Biddle worships as God said: "These signs shall follow them that believe: In my name shall they gast out devils: they shall speak with new tongues; they shall spe

terized the first period of Christianity, as described in detail by St. Paul, is not against the true church of Christ; it is strongly in support of it. It is, indeed, the only hope of its salvation against the inroads of materialism, atheism, and agnosticism. It presents a foundation of new facts, not essentially differing from the old, on which to build.

Old, on which to build.

But Mr. Biddle illustrates a prevailing trait in human nature—bigoted conservatism. He takes the same position exactly as the Jewish ecclesiastics did toward Christ and his "mighty works"; and we may conceive of them, in their scorn and derision, using almost the identical phraseology of this Congregational divine: "In this century there appears one Jesus and his wretched followers, who presume to convince wretched followers, who presume to convince you by signs, while the true believer needs no signs but those of Moses and the prophets. He pretends to make wagon-loads of food out of a few loaves and fishes, to cure blind men by applying clay and saliva to their eyes, and to manufacture wine out of water; and he undertakes to demonstrate the presence of the great Jehoval, by a wonderful draught of fishes. Exceedingly dignified performance, in truth! And he moreover, pretends to cast devils out of he, moreover, pretends to cast devils out of people, and to drive them into swine; while it is well known that the notion of demons is a mere low, groveling superstition; or, if not that, it is only by worshiping Beelzebub, the king of the devils, that this man performs such acts. Now, in all this whole business there is these different kinds of spirits; else why did consthing so grotesque, so delightfully about the second the second three devils. that, it is only by worshiping Beelzebub, the king of the devils, that this man performs such acts. Now, in all this whole business there is something so grotesque, so delightfully absurd, that one can hardly help laughing when the subject is opened up to the view! And how exceedingly absurd to put such things forward as a new revelation of God—as superior to the laws of Moses and the word of God through the prophets. 'We know that God spake unto Moses, but as for this fellow, we know not whence he is.' The idea of a God who has spoken in the thunder and lightning on Mt. Sinai indications with moses and the say in the strength of the means of reclaiming them? subject is opened up to the view! And how exceedingly absurd to put such things forward as a new revelation of God—as superior to the laws of Moses and the word of God through the prophets. 'We know that God spake unto Moses, but as for this fellow, we know not whence he is.' The idea of a God who has spoken in the thunder and lightning on Mt. Sinai indicating his presence by catching fish and making wine, and sending devils into swine! And when we are asked to believe that Moses and the prophets are to be superseded by such performances, it becomes so ridiculously grotesoue formances, it becomes so ridiculously grotesque as to awaken our laughter or our indignation,

Mr. Biddle is disposed to pass a sweeping condemnation upon Spiritualism, because, as he says, "there is a vast deal of imposture and trickery in it." "Nearly all of the professional humbugs." Notice, he is not able to say that all are humbugs. But, we are entitled to ask, what are humbugs. But, we are entitled to ask, what are the best, the purest, the most instructive and the most numerous instruments of spirit communication are to be found within the sacred precincts of private families. There are hypocrites, pretenders, charlatans, or humbugs, in all professions and walks of life. We lind many such even in the pulpit. Clergymen profess to be "divinely called" to their sacred function, but what proportion of them are such? It is well known that many of them are not; but should we be justified in alleging that "nearly all are professional humburs," because some have been found guilty of a false pretense? Mr. Biddle refers to the case of Robert Dale Owen and the Katie King affair in Philadelphia. Has he read the account of Col. Olcott and Gen. Lippitt's investigation of that affair? If he has not, he does not know all the facts, and should not pass judgment. Spiritualists might just as The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and "still The Indian Rings are worth tyles as much, and

In this discourse, so full of wild-assertion,

daughters of men were to prophesy, and the young men to see visions, and the old men to dream dreams." Is it possible that a teacher of religious truth can be so blind as to fail to see God's purpose in thus recalling the minds of men, absorbed in earthly appetites, passions, and vain philosophy, to the truth of the spirit, and the glories of immortality? How perverted must that mind be that can confound the present great wave of spiritual light with spiritual darkness. He whom Mr. Biddle worships as God said: "These signs shall follow them that believe: In my name shall they gast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them: they shall recover."

But Mr. Biddle contradicts the Master: he says all signs are unboly; and all these things, which correspond exactly with the various phases of spirit-mediuniship now so common, he says, are the consequences not of belief, but a "decay of faith"; and the characteristics of a "wicked and adulterous generation." When faith decays, it is true signs, and wonders are especially requisite: and Jesus gave them in abundance, not, of course, at the insolent demand of reprobates and bigots, who would not have been persuaded "though one rose from the dead." When his disciples complained to him that one who was not of their number was "casting out devils in his name," he uttered not condemnation, but simply said: "Forbid him not; for he that is not against us, is for us." The revival of the Spiritualism whilch characterized the first period of Christianity, as described in detail by St. Paul, is not against the condemnation by St. Paul, is not against the falls and revent the good from doing likewise?

Indee and other divines have a great deal, not simply to prove, but to disprove.

Indeed, he seems to anticipate this; for he falls back from the physical and psychic force theory, to that of the "agency of evil spirits." But let me ask, does he believe that an all-merciful God would permit evil spirits to communicate, and prevent the good from doing likewise? cate, and prevent the good from doing likewise? A priori, that position is absurd; and a posteriori, we know it is untrue, from the teachings of the spirits and the influence they have often exerted, in convincing men of the truth of immortality, of the existence of God and the human soul, and often of the reality and value of Christ's mission. Many depraved men have been reclaimed, many blasphemous men have been converted; and all have been taught to believe in the future life and its rewards and believe in the future life and its rewards and retributions. The great truth of the unending progress of the soul toward higher and higher degrees of perfection—toward that oneness with the Father which Jesus taught and illustrated trated, has given a greater impulse to pure and noble aspirations, than all the dogmas ever taught; for it has emphasized the divine injunction of Jesus: "Be ve perfect, as your Father in Heaven is perfect"—not per saltum, as we now see, but through the law of eternal progression.

sion.
The Spiritualism of all ages—including the Spiritualism of the Bible—shows that, at certain times, the doors are open for all grades of spirits, are not, in part, the means of reclaiming them?
No one need fear an evil spirit outside of himself, if he strives to keep himself pure and righteous. He may then benefit the unprogressed spirits, but they cannot harm him. Spirically described the spirits, but they cannot harm him. itualism proves that many have been thus bene-

as to awaken our laughter or our indignation, and can hardly be approached seriously."

Mr. Biddle must see that that language expresses the spirit of the proud and bigoted Jewish priest toward the humble Nazarene and his them? The Bible contains the record of a

disciples, and against the Spiritualism which they represented; and he ought to see that it is identical with the spirit evinced in his caricature of the phenomena of Spiritualism in these times. Dignity is conventional; what may be dignified to some minds may be very undigning and association; and we should be very careful how we reject facts because they do not accord with our ideas of dignity. There are many things which Ezekiel the prophet represents God as commanding him to do that I do not believe Mr. Biddle would, per se, consider dignified. It is an unsafe basis from which to argue. Christ laid aside all dignity when he mingled with publicans and sinners—the seum of society; and when he washed his dignity, as Mr. Biddle is shocked at the spirits for knocking on tables, etc.; and yet perhaps the most beautiful figure in the Apocalypse is: "Behold I stand at the door and knock," etc. When, however, this knock becomes a "spirit rap," our theological friends are dreadfully shocked.

Mr. Biddle exclaims: "The idea of God, whose very nature is light, requiring a darkened chamber for his manifestation!" Well, we find in the Bible (I. Kings, viii: 12) the following: "Then speaks Solomon. The Lord said that he would dwell in the thick darkness." The idea of God, whose very nature is light, requiring a darkened chamber for his manifestation!" Well, we find in the Bible (I. Kings, viii: 12) the following: "Then speaks Solomon. The Lord said that he would dwell in the thick darkness." The idea of God, whose very nature is light, requiring a darkened chamber for his manifestation!" Well, we find in the Bible (I. Kings, viii: 12) the following: "Then speaks Solomon. The Lord said that he would dwell in the thick darkness." The jet of the thick darkness." The jet of the church of England, said: "In the course of my protracted investigations of Spiritualism." In a letter addressed to the Archibishop of Canterbury, last year, the Rough of the processes of nature are carried on in absolute darkness; and these are

light." Besides, Mr. Biddle will see that this idea is not so very absurd, when he remembers that many of the processes of nature are carried on in absolute darkness; and these are truly, in the language of Mr. Biddle, the manifestations of Him who "has the universe for his expression." Can a seed germinate in the light, Mr. Biddle? Was not your material life, during the first months of your unfoldment, passed in a "darkened chamber"? Could the germ of your material organization have been developed in the glare of the sun? How thoughtless to reject on such a shallow plea God's best gift—that gift which the prophet calls "divine divination"—the sacred gift of spirit communion!

Mr. Biddle is disposed to pass a sweeping condemnation upon Spiritualism, because, as he says, "there is a yast deal of imposture and sentence to the contrary contained in the Bible, he dares to say: "God does not intend that the communication between the intend that the communication between the same speech." Where are his credentials to show that he has been admitted into the counsels of Deity? We can only know these by facts, and facts indisputably show that God does so intend. Mr. Biddle exclaims: "One at the communication between the intend that the communication between the seen and the unscen shall be open to our sight and speech." Where are his credentials to show that he has been admitted into the counsels of Deity? We can only know these by facts, and facts indisputably show that God does so intend. Mr. Biddle exclaims: "One self-that gift which the prophet calls under the communication between the intend that the communication between the intend that the communication between the sense specific intend that the communication between the sense of the wing senses; "White care to say: "God does not intend that the communication between the sense specific intend that the communication between the sense sense."

In the Bible, he dares to say: "God does not have the dares to say: "Where are his credentials to shad specch."

Show that

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bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said promises in parcels: Therefore, We do hereby agree to take, and do sub scribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at one hundred dollars each, when all

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SPIRITUALIST MEETINGS.

BEVERI.Y. MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7°P. M., in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer and secretary. The public cordially invited.

Secretary. The public cordially invited.

CHICAGO, H.LL.,—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:39 and closes at 2:39 r. M. overy Sunday. All are invited. Z. T. Gillem.

A Meeting of Spiritualists and Mediums will be held at Grimes Hall, 13 south Halstead street, Sundays, at 3 r. M. J. Mathew Shea. M. D., principal speaker and test medium, assisted by other well known charvoyants and test medium, Strangers and others cordially invited. Geo. Mostow, Chairman.

man,

The First Society of Spiritualists holds regular evening
meetings in Fairbank Hall (in Music Hall building), corner
state and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parior, corner Wood and Walmit streets,
at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond,
regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

ton, Secretary.

CLEVELAND, OHIO.—The First Religious Society of Progressive Spiritualists meets irregularly in Weisgerber's Hall, corner Prospect and Brownell sitetis, at 75 p. M. Thomas Lees, President; Tillie H. Lees, Secretary, The Children's Progressive Lyceum meets in the same place at 10½ A. M. Wm. Z. Hatcher, Conductor; Mrs. El'a Williamson, Guardian; Tillio H. Lees, Treasurer, 105 Cross street.

street.

CEDAR RAPIDS, IQWA.—First Society of Christian Spiritualists meetsevery Sunday, at 7½ F. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking. Dr. J. L. Enos, President; Mrs. Nannle V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer, HANNON, MASS.—Regular meetings are held on alternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service every Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary, The First Society of Spiritualists meets Sunday and Wednesday evenings, in Palace Hall. W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eddridge, Treasurer.

LYNN, MANS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 m. and 7 F. M., under direction of Dr. George Dillingham.

LEOMINATER. MANS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 64 o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fannie Wilder, Corresponding Secretary.

1.08 ANGELES, CAL.—The First Spiritual Society meets every Sunday at 2r. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. President, J. Hilley; Vice-President, J. H. Cotton; Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MILLYAUKEE, WIS.—Spiritualist meetings are held at Boynton's Hall every Sunday evening at 7%. Mrs. L.M. Spencer, regular speaker. NEW HAVEN. CONN.—New Haven Association of spiritualists, No. 100 Orange street. Services every Sunday

NEWBURYFORT, MANS.—The First Spiritual So-clety holds meetings every Sunday at Temple of Honor Hall 48 State Street, at 2½ and 73 F. M. Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

PORTLAND, ME.—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2% and 7% o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

Idncoin street.

PHILADELPHIA. PA.—The First Association of Spiritualitis holds meetings every Sunday at 10% A. M. and 7% P.M. at the hall corner Spring Garden and Sthatreets. W. W. Clayton, President; Dr. James Truman, Vice President; W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Secretary.

The Keystone Association of Spiritualities holds a Spiritual Conference every Sunday at 2% P. M. at the hall corner Spring Garden and Sthatreets. Everybody welcome,

The Second Association of Spiritualities holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marior, President; Charles W. Yard, Secretary.

MALEM, MAME, Conference or lectures every Sunday SALEM, MASS.—Conference or lectures every Sunday

at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President.

SAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and seance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third, Also meetings for lectures and seance in the evening. The Children's Progressive Lyceum meets in the same hall at 10 A. M.

10 A. M.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell. Corresponding Secretary; Mrs. Portia Gage, Treasurer. Children's Progressive Lyccum meets at 12% p. M. Charles E. Greene, Conductor.

WORCESTER MASS.—The Woosster Acadelic WORCENTER, MANN.—The Worcester Association of Spiritualists holds meetingsovery Sunday at 2 and 7 P.M. Grand Army Hall. Woodbury C. Smith. President; Hattle W. Hildreth, Vice-President; E. P. Howes, Segretary: John A. Lowe, Corresponding Secretary: F. L. Hildreth, Treasurer.

WYMOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings every Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

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thue and condition, together with other matters, and tance.

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INDEX. Boards to go. Shark-was Lines on it other the ne? Sweet hour of prayer. Sweet meeting in the Special reduction. Sweet perfection.
Sow in the moore the cond,
staged train.
Sie in thelp.
She has tree sed thest year,
Summer day are conduct.
They there were the trade of the conduct.
They tree guillens to ever the
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The land brills.
The angel brilly.
Voices from the better fand,
We shall med on the bright
offe. Her's gene. Here and there. I shall know he sampel name. I in called to the better land. I long to be there.

With the state of Looking over, Leoking beyond, Leoting for home, Let men love one another, Live for an object, My arbor of love, My home beyond the river, Moving Homey and, My home is not here, My guardian Angel, Not yel, No wel,

We'll dwell bevordt frem Walting to ge, Walting on this shore, We're journeying on, What must it be to be there, Whete we'll weary never-nore, Whister us of sparit-life, Walting at the river, Over there,
One woe is past,
Outside,
Over the river 1 'ur going,
One by one,
Passed on,
Pass ug away,
Parting bynen,
Passing the veil,
Repose, CHANTS. foliar to me. How long, I have reared a eastle often, Invocation chant,

In this book are combined "Golden Metodies" and "Spir-litual Echoes," with the addition of about THIFTY PAGES OF NLW MUSTC, set to original and select words, making in all a book of one hundred and twenty pages, while the prico is but dittle above that of either of the above manuel books. The author has tried to comply with the wishes of friends by writing easy and peasing pieces, that all may be enabled to sing them without difficulty.

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The book contains 400 pages, is beautifully printed, and bound in cloth. In consequence of this edition being bound in colors, and therefore not uniform with Mr. Davis's other volumes, it is offered at the extremely low price of \$1.00, postage 10 cents.

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Banner of Bight.

BRIEF PARAGRAPHS.

Let us gather our roses with the sweet dew still upon them, lest we should miss the choicest of their fra-

A wonderful event in nature, and the like of which was never seen on Lake Erfe, occurred at 6:20 o'clock, June 23d. Without a moment's warning a mighty wave over twelve feet high and traveling with wonderful velocity struck the South Shore, doing immense damage to shipping; boat-houses were smashed, rail-, for many years. Dr. J. M. Peebles was heartiway tracks washed out, and several people drowned.

Language, it is said, was given us that we might say pleasant things to each other.

Oh! de sun wucks haad in de summah time— Oh! climb, vine, climb! an' grow, grass, grow!— An' de famah tolls, w'en de sun do shine, Wid de plow; de rake an' de hoe.

Oh! de sun wucks haad de hull summah day-Oh ! ellimb, vine, ellimb! an' grow, grass; grow !— An' he shines jes ez bright ez if 'twar play; An' de roots da sprout, an' de flowalis blow.

It is easier to tie a knot in a cord of wood than to do an evil deed and get rid of the consequences.

The steam-cars run so rapidly that they get way ahead of a cluid's age, so that the boy or girl who was lifteen when be entered them is no more than six or eight by the time the conductor comes along. Boast of our pergress as you may, there's no denying that the children are behind the age on railways and at the entertainment ticket offices.—Boston Transcript.

Silence is golden-much talk is brass.

OAKLAND GARDEN. If, these warm evenings, you'd enjoy Theatricals without alloy, A visit to this cool retreat You will be sure to off repeat

"Good live, old tooth; it gives me pain to part from as do Cose, said, when Dentist Johnson, of 22 and 2: Winter street, extracted a decayed molar.

The cathosiasm of the Jews phroughout Russia and Roumar is togethigration on a group scale to Palestine is daily growing. The best test of the genuineness of Mrs. Sarah Byrnes will speak on July 2d and the desire is the fact that in Roumanti \$250,000, and 9th: Judge McCormick will also take part in In Russi'i a very much lärger sum, has been subscribed mattof the movement. These would be emigrants are albeitzer to engage in agriculture.

"A chief's among ye, taking notes," as the pick- kirk; the A. & G. W. at Jamestown junction. pecket said to the verdant countryman.

The tornado has been at its wild work again in the West, Fannetisburz and other places in Iowa were saily wrecked by a wind-storm on the morning Association. Several hundred acres have been of June 21th - over one bundred lives being lost by the realamity, and much properly destroyed, The Jawa of Pringham, was also shattered, and many houses destroyed along the adjacent highways of the State. One account asserts that the number of killed in the various localities visited by the tempest, will reach two mindred persons. Rockford, Ill., had a half storm. June 21th, the which the ice, in some cases, reached the size of hen's eags, and great damage was wrought to crops and fruit; and Vankton, Dak., was leading workers in this undertaking. The much shiften up" by a wind-storm on the same day."

Standerers are Satan's bellows to blow up conten-

It has always been my observation of human nature that a somewholms, any reason to believe in himself never flourishes, himself before the faces of other peo-ple in order, that they may believe in him,—Charles

Average weight of a fool - A simple-ton:

Cases of chloroform and ether poisoning may be relieved at once by the use of nitrite of anyl. So says Shepard Lillie, A. B. French and Mrs. A. H. a medical journal.

The degree of Doctor of Medicine, Medicino Doctor, was first conterred in Europe, at the University of Boloma in Hady, A. D. 1130, and in England in 198, It was an neademical rank, and that is all which it ought ever to be, -Medical Trilonoc N. Y. City.

Three periods of life. Youth, mumps; middle age. bamps; old age, dumps.

* I don't like that eat. It has got splinters in its the kitten away. What an excellent excuse that would children's entertainments and the Lycoum teet!" was the excuse of a four-year-old for throwing be for throwing away had habits. We may rest asin its feet," and is n't safe to handle.

A gentleman made a rockery in front of his house, in which he planted some beautiful ferns, and having but up the following notice, found it more efficient and less expensive than spring jums and man-traps. The fearing-printing inscription was: "Beggars, beware! Scolopendriums and Polypodliums are set here!"

Columbus made the egg stand, but Italians of less ! renown have made the peanut stand. Henry G. Radeliffe, the last survivor of the Hayes

Arctic Expedition, died on Friday at Rhinecliffe, aged torty-two.

It is time for the American Medical Association "Regulars," every one to revise its code of ethics, and put itself in harmony with the spirit of the age, or else dissolve, and no longer perpetuate Bourbonism in the medical protession. Sectarianism and close community is a result of the medical protession. theology. - The Index, Boston.

Wichita Valley, Texas, was visited, a short time since, by an tee-storm which dropped pieces of tee from 15 to gu coupees in weight, breaking through the roofs of houses and damaging cattle to a great extent. But few pieces, however, fell to the acre in the passage of the tempest, otherwise the destruction would have been terrible.

Psyche, formerly The Spiritualist of London, Eng., has suspended.

The Alliance, (newspaper) of Chicago, has, we learn, become a secular journal.

Talmage's subject on a recent Sunday was the horse. He thought the horse was the king of beasts. 'Eighty eight times," said he, "does the Bible men tion him." The equas asinus Is referred to in nearly as many places. When Talmage writes his autobiography the latter animal will probably receive honor-

Eleven persons were killed and many wounded by a railroad accident near Atwater, Minn., June 24th.

The heated term is upon us. Last Saturday was oppressively warm. Sunday was also very warm, atthough a fine breeze slightly cooled the atmosphere. The rush to the beaches was consequently uncommonly large.

Russia is constructing thirty fast steam gun-boats. Our Government ought to have double that number.

Spring-Fashions.-Tall, old-fashioned clocks will be worn as chatelaines attached to a leather helt made of one small alligator. Horses now hang their old shoes in the front hall.—Puck.

A man who tries to belittle others must be little him-

In India, eggs are hatched by the heat of the sun. Performing the part of a hen, therefore, let it no longer be the boast of Englishmen that the sun never "sets" in British provinces.—Richmond Baton.

The Transcript says, "A despatch lies on our desk"! Better not print it.

The manager of a Bombay theatre proposes to visit America with a native troupe and give performances in the Hindostanee tongue. The Chicago Inter-Ocean is sure this is in revenue for Joseph Cook's recent trip to Hindostan.—Commercial Advertiser.

Civilization advances, and the great principles held by Jefferson, that "all men are created free and equal," religiously and politically, is now beyond all question the ruling idea of the world.—Norfolk (Va.)

How to mitigate the toll of wash-day during these hot summer months is worth knowing; we are assured that James Pyle's Pearline does it effectually, without

the slightest danger to the finest fabrics.

WESTERN LOCALS, ETC.

Michigan and New York.

The Yearly Meeting in Sturgis, Mich.—Able Discourses by Dr. J. M. Peebles, Dr. G. H. Geer, Rev. J. H. Harter and G. B. Stebbins— The Camp-Meetings in Western New York— Chips,

The regular annual meeting in the Free Church, Sturgis, Mich., took place June 16th, 17th and 18th. The attendance from abroad was not so large as usual; but the sessions were full of interest and an admirable poise characterized the entire proceedings. Hon. J. G. Wait presided over the meetings, as he has done ly welcomed by the people, and his discourses were eagerly listened to. Rev. J. H. Harter, pastor of the "Church of Divine Fragments," made his first appearance at this meeting, acting upon the advice of A. B. French and other disinterested Chicago friends. Mr. Harter told the story of his march from denomination to denomination, until he found himself a Spiritualist; he illustrated his remarks by numerous anecdotes. Mr. Harter referred incidentally to the fact that the Spiritualist lecturers were not, as a rule, securing a large bank account, but, he argued, they should continue to labor with zeal, because the work, in which they are engaged is noble and honorable. Dr. G. H. Geer delivered a very able lecture on "Selfhood," which was universally commended as a brilliant production. G. B. Stebbins spoke at length of the significance of Spiritualism in the realm of philosophy and theology; he made an eloquent plea for unity and culture. Mr. Stebbins has attended these meetings for many years. Mr. and Mrs. Jordan, of Battle Creek, Mich., favored the meeting with singing.

NEW YORK-LILY DALE CAMP MEETING, This meeting opened on June 17th, Lyman C Howe and Mrs. E. C. Woodruff addressing large and interested audiences. On June 25th, Geo. W. Taylor, Mrs. E. C. Woodruff and Jennie Rhind spoke to the people. J. W. Fletcher and the proceedings. Board on the grounds is only \$1,00 per day. Excursion rates on the D. A. V. & P. R. R. Leave the Lake Shore Road at Dun-

CASSADAGA LAKE FREE ASSOCIATION.

Across the road from the Lily Dale meeting are the grounds of the Cassadaga Lake Free purchased, and the indications are that a large and very populous resort will be built up at this point. There is a lively demand for lots, and contracts have been made for building one dozen cottages this season. Cassadaga Lake is a very pretty sheet of water. Lots on the bluff overlooking the Lake are in great demand. Mrs. Skidmere, of Laona, N. Y., is one of the camp meetings at this place have been successful. O. P. Kellogg, a veteran worker, has charge of the platform exercises.

This year the meeting will begin July 28th and close August 28th.

Following are the speakers: Giles B. Stebbins, Mrs. Clara Watson, O. P. Kellogg, Hudson and Emma Tuttle, Lyman C. Howe, J. Frank Baxter, Mrs. Clara A. Field, Judge McCormick, Geo. W. Taylor, Prof. Bradford, Mrs.

C. E. Watkins, the celebrated medium, Mrs. Steadman, Mrs. Robbins, Mrs. Ramdsell, Mrs. Straight, Miss Huntington, Abram James, Dr. J. F. Carter, Mrs. M. J. Clark and other prominent mediums and workers will be present.

The Grattan Smith family, of Ohio, will conduct the musical exercises. Thos. Lees and sister, of Cleveland, will have charge of the work.

Cassadaga is destined to become the Lake Pleasant of the West. This Camp-Meeting will be largely patronized by the people of Western New York, Pennsylvania and Ohio, and there will be many transient visitors from the far West en route to the Eastern Camp Meetings.

Parties wishing for circulars of this meeting, or any information relative to lots, etc., should address J. W. Rood, Fredonia, N. Y. Tourists to the Cassadaga Lake, meeting will leave the Lake Shore line at Dunkirk, and get excursion tickets to the Lake over the D. A. V. & P. R. R.: leave the Great Western line at Jamestown Junction, where excursion tickets can be secured.

CHIPS. Mr. and Mrs. Edgerton, of the Lake House, Orion, Mich., send regards to their Eastern friends through the Banner of Light.

Mary Andrews, Keeler and Rothermel, Mrs. Carrie Twing, Mrs. Ramsdell, Miss Inez Huntington and other mediums, will be present at the Lily Dale (N. Y.) Camp-Meeting.

Hudson Tuttle will give a course of lectures on "Spiritual Science and Philosophy" during themeeting of the Cassadaga Lake Association in August. Mrs. Tuttle will lecture and give public readings.

the local Spiritualists.

Miss Jessie Bishop, of Sturgis, Mich., was a regular attendant during the services at the recent meeting in that town. It is a pleasure to note the presence of the children of Spiritualists at such gatherings.

C. E. Watkins, the famous medium, has bought a farm of eighty acres at Crooked Lake, Claire Co., Mich. Here Mr. W. hopes to be able to rest at intervals from the wear and toil of his professional duties. The place is paid for, all but three hundred dollars. Undoubtedly this medium has many friends who will be glad to help him pay the amount due. Mr. Watkins will be present at the Cassadaga Lake (N. Y.) Camp Meeting during August.

Meetings in Haverhill, Mass. To the Editor of the Banner of Light:

The series of meetings in the interests of the Spiritualists of Haverhill and Bradford, closed on Sunday, June 25th, till the early autumn, Mr. J. D. Stiles of Weymouth, being the speaker. The hall was decorated with a profusion of flowers, and the services were unusually interesting. In the evening the late Rev. Isaac Branch of the services were unusually interesting. man purported to be the speaker voiced by the medium. About seventy five spirits gave tests of their presence, most of whom were recognized—among them Rev. Mr. Perry of Grove-land, Rev. Moses Welch of Plaistow, N. H., and Rev. Wm. H. Dalrymple, a former preacher in South Abington, Haverhill, and elsewhere.

To call an elevator an "alleviator," as a lady is said to have done recently, may be murdering English, but with extenuating circumstances.

STINGING irritation, inflammation, all Kidney Complaints, cured by "Buchupaiba." \$1 per

EGYPTIAN STRATEGY.

In Egypt by the ancient Nile Did France and England sit and smile, When warned against the craft and guile Of Cairo's subtle soldiery.

They gobbled up the custom dues, Administered the revenues. And gave the ministers their cues, Exulting in their mastery.

But-France and England stretched their eyes And glared about in great surprise, When Egypt dropped her thin disguise, And owned the sway of Arabi.

They bade their ships and sailors come, But Egypt, neither deaf nor dumb. Just snapped her fingers and her thumb At all the solemn foolery.

Said France and England: "Wicked men, If you will not submit, why, then We drop the sword, and seize the pen, To pay you for your treachery."

Then, in the early summer's heats, In spite of all their guns and fleets, A rain of blood in Cairo's streets Defled their silly strategy. So France and England both withdrew, So France and England place.
And ceased to farm the fevenue
Or give the poor Khedive his cue.
"Farewell, dear foes!" said Arabi.
—[N. Y. Sun.

Both Sides.

To the Editor of the Banner of Light:

With that ungracious disposition which apparently delights to make haste in accepting or charging another with dishonesty, on evidence of a purely ipse dirit character, I have no sympathy-nor with that dogmatic spirit which seeks to denounce every one as a fraud who, with or without warrant, is thus accused. Whether levelled at merchants or mediums, it is to be protested against on general principles as subversive of every element of common iustice.

Neither do I approve the wholesale acceptance of every assumed manifestation simply because it is claimed to be of spiritual origin. The demand to unquestioningly receive and affirm the genuineness of all manifestations purporting to be spiritual without the proper means of determining their true character-in other words, to take everything for granted without proof, is fatal to true inquiry.

The tendency, however, to believe every published or spoken statement on hearsay evidence against all mediums, who for instance are known to have given genuine form-materializations, is even more demoralizing than a too indulgent acceptance that every manifestation is all and what it claims to be. The hanging of a single innocent human being on mere circumstantial evidence-and many such have been thus legally murdered-is enough to damn the system of capital punishment forever. A swift judgment of condemnation against an innocent medium, who on wholly insufficient grounds is hotly charged with willful falsity, is proportionately reprehensible. It is an easy matter to allege fraudulent practices-nothing easier -and a certain percentage of any such allegation is bound to be taken for granted, though it may be in direct opposition to the truth. But accusation is one thing-its demonstration quite another. One instance of an honest medium being made the victim of evil-disposed persons, who for purposes best known to themselves secretly place prepared paraphernalia within the cabinet or sanctum of a séance-room -and such treatment has undoubtedly been practiced upon honest mediums-ought to make Spiritualists especially, as well as all others. slow to brand or believe an unconscious materializing medium guilty of trickery. Other things being equal, an honest man regards other men with honest intent until the contrary has been

unmistakably established. While it is conceded by every one competent to form, under the circumstances, an intelligent opinion on the subject, that the condition of the sitters—the harmony or inharmony of the circle—necessarily affects the result of the séance: and again, that independently of the medium's will, invisible yet mischievous agencies have confessed to the playing of tricks, of While it is conceded by every one competent cies have confessed to the playing of tricks, of simulating genuine manifestations, it becomes every candid, just and discriminating investigator to "make haste slowly" in condemning where there is any reasonable doubt of guilt. There is no escaping the measure you mete out to others being measured to you again.

Deprecating all evidences of dogmatic assumption, undue haste, self-conceit, snap-judgment and their legitimate brood of evil results, I appeal for a more just recognition of the rights of all-spirits as well as mortals-for more confidence and freedom, for greater consideration, clearer discernment, and withal for a wise and mutual forbearance, to the end that more good to all may be the gratifying result. June 1, 1882.

Correction,

Regarding A Review of Astral Theology-No. Two, Paragraphs 5 and 6.

BY F. J. BRIGGS.

To the Editor of the Banner of Light: In the paragraphs specified above, I made a most egregious and very reprehensible blunder in stating that Chrestos does not occur in the Louisville, Ky.: Jesse Shepard's remarkable New Testament. The oversight was made musical scances have created a profound sensa- in consequence of my relying upon memory. tion in this city. The subject of inviting prom- In former years, when I made the New Testainent lecturers to the city is being discussed by ment a special study, my memory was reliable on such matters. I wrote that paragraph in too great haste, intending to correct and verify it afterward, as I might readily have done by going to my Greek Concordance or a New Testament Lexicon; but it escaped my mind that I had omitted it till too late to correct the manuscript. On none of the other points did I trust to memory in writing, and I hasten to correct this. Truth is what I want. Where I have stated it does not occur, I should have said seldom occurs or is used. Chrestos occurs seven times in the New Testament, but not for Christos nor as a proper name; nor in the proper sense of agios, sacred, holy, which is used about two hundred and twenty-five times: Agathos, good, is the word commonly used as opposed to bad, which occurs ninety-eight times. It was here that my memory tripped.

I will quote all the texts where it occurs, and then the reader can see for himself how it is used, and that it could not have been given to

evil," not harsh and cruel. Here we see chrestos used in the sense of kind, merciful in acts as a ruler.

Rom. ii: 4, "Or despisest thou the riches of his chrēstotētos, kindness (or benevolence), and forbearance and long-suffering, not knowing that the chreston, kindness (or benevolence) of God leadeth to repentance."

1st Cor. xv: "Bad company corrupts chresta, good manners." Eph. iv: 32, "Be ye chrestoi, kind to one an-

other, compassionate, forgiving one another." Lastly, I come to the text where the occurrence of the word in the original so strangely escaped from my memory, while, through other cares, I forgot to recur in season to the original, as I intended, and by all means should have

done:

1st Pet. ii: 1-3: "Wherefore, laying aside all malice and all guile, and all hypocrisies and envies, and all evil speaking, as new-born babes, desire the pure, intellectual (or spiritual) milk, that ye may grow thereby into salvation, since ye have tasted that the Lord is chrestos, kind,"

rendered "gracious." There is nothing in the use of the word here, nor in the six other texts, that I can see, to favor a suspicion that Christ and the Christians were first called Chrestos and Chrestianol instead of Christos and Christianoi. I find nothing to indicate that it was ever the proper name of Jesus, or the denominational name of the Christians. We see, too, from their legitimate uses, why chrestos occurs so seldom in the New Testament, and agios so seldom in profane

writers, and often in the New Testament. I am informed there are manuscripts which read Christos'o kurios, "since ye have tasted that Christ is the Lord," instead of, "since ye have tasted the Lord is kind." But those manuscripts are of so little authority that Giesbach does not notice their readings, at least he does not in the edition of my copy. Undoubtedly they came through the ignorance or carelessness of copyists. With that amendment, what I have said on the two words is correct.

Bloomington, Ill., June 14th, 1882.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society — Mrs. F. O. Hyzer, permanent speaker—bolds services at Everett Hail, 398 Fulton street, between Smith street and Galatin Place, every Sunday, at 104 A. M. and 7½ P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—J. David Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

Brooklyn Spiritual Fraternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7/6 P. M. Conference meetings held every Friday evening in Lower Hall of Brooklyn Intstitute. June 39. Mrs. Milton Rathbun, of New York City. All the spiritual papers for saleatallour meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary. Adelphi Hall, corner Myrtle Avenue and Adelphi Street.—Rev. Dr. Monek lectures and publicly heals the sick every Wednesday and Sunday evening, at 80 clock.

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

Monday evening, June 19th, Deacon Cole said: "Of all themes that can stir the heart of humanity the strongest is the love of freedom. But it is questionable whether any one ever really desires absolute liberty. What if that fifteen pounds to the square inch were taken off of your body—what would be the result? a sudden and terrible death. Young people think they should not obey their parents' rule; they want their liberty; but freedom from every restraint is not true liberty. Obedience to law is the law of Nature. What makes the oak so strong? It is because deep down in the earth its roots are hound firmly and so it toeses. oak so strong? It is because deep down in the earth its roots are bound firmly, and so it tosses aloft its hundred arms and defies the storm. There is a great deal of power hidden in all of us. There are prophets who will never prophesy; poets who will never sing; healers who will oppression of labor by capital, but if you look back you will see that the workman has himself caused this state of things by thinking that he could be independent of objects. If there be any custom in life that obstructs your spiritual progress, that is an enslavement. In point of fact, our freedom is to be measured by our bondage—by the bondage of our ideals. You cannot grow unless you help others to grow. If you do not grow you die. Whence is your power to come from unless you store it here? Is there one whom you can help in your daily life? is there any truth you can endorse? Give out your powers to help others, and God will give you more. The nearer we come to the Infinite the more power and the more strength we shall gain. It is an absolute need that you shall give out in order to make room for more. The exercise of your thought will so round you out that you will become nearer to perfection. Let us strive after a true freedom, after a higher ideal. Unite upon the basis of a love for humanity, a love of truth, and you can make your selves a power. Forget your miserable, petty

manity, a love of truth, and you can make yourselves a power. Forget your miserable, petty selves and rise to the grandeur of what you are." Mr. Dunscome, in reference to a remark made by Deacon Cole, said that the Conference needed a Register, and that he would get a book, enroll the names of those who were not ashamed of being called Spiritualists, and record their residences so that they could be known. Deacon Cole suggested that the names of those who were willing to work for the help of others should be recorded, and so make some practical useful organization. Approved. After singing, Mrs. Mills psychometrized some articles, giving very interesting and correct character-readings, together with prophetic delineations, all being listened to with much attention and acknowledged by each to whom they were given to be accurate. Adjourned.

DR. WM. H. COFFIN, Sec.

852 Fullon street, Brooklyn.

852 Fulton street, Brooklyn.

Meetings in Providence, R. I.

Among the many pleasant successes that have crowned the efforts of earnest workers in our cause, there is no one place that can right-fully congratulate itself more than Providence. Through the untiring efforts and zeal of Mr. L. L. Whitlock meetings have been continued for months that have been attended by large and interested audiences, and the coming season bids fair to witness an organization which will be worthy of the cause, and those noble workers who seem so much in earnest, Mr. J. Frank Baxter, Mrs. Burnham, Prof. Buchanan, W. J. Colville and J. William Fletcher have officiated in a most acceptable manner during the present lecture course. The children have not been forgotten, but have met weekly, and on Saturday were all taken to the Park and en-

tertained.
On Sunday, June 25th, the present season was brought to a close by two stirring lectures by J. W. Fletcher. In the evening some tests used, and that it could not have been given to Christ and the Christians as a peculiar or distinctive name, as it was "a designation of Apollo and other divinities, as well as of the patrician class in some cities," who were far from morally good and pure. It means useful, advantageous and good, of the kind; mild, kind, merciful, in acts.

Matt. xi: 30, Jesus says, "My yoke is chrēstos, easy," not galling.

Luke v: 39, "No man drinking old (wine) immediately desires new, for he says the old is chrēstoteros, more agreeable," or palatable.

Luke vi: 35, "But love your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be called the children of (the) Most High; for he is chrēstos, kind unto the unthankful and the

SECULAR PRESS BUREAU. RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE. No. 61 Irving Place, NEW YORK CITY.

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Corresponding members of this Bureau and friends the cause are expected to call the attention of the

of the cause are expected to call the attention of the Executive Committee to all articles in the secular and religious journals—adverse to the interests of Spirtcualism—which may come to their notice; to prepare suitable papers for the Press, under the supervision of the Bureau, and to otherwise aid in the work by their counsel and advice.

The friends of this enterprise everywhere—all who wish well of the Secular Press Bureau—who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonshed that the sinews of this holy war for Truth and against Error must be supplied by the People. All friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects.

of the Bureau may be commensurate with the importance of its objects.

Until further nutice all literary communications, excerpts, etc., intended for consideration by the Bureau can be addressed in care of Nelson Cross, Secretary, 266 Broadway, office. No. 11.

Funds for the support of the Bureau should be forwarded to Messies. Colby & Rich, 9 Montgomery Place, Boston, Mass.

AMOUNTS PAID IN FOR 1882.

Republican Hall, New York. The First-Nocicity of Spiritualists holds meetings very Sunday in Republican Hab, 55 West 33d street, at 03f A. M. and 7% F. M. Henry J. Nowton, President; Heny Yun Glider, Scoretary.

Mass Convention in Vermont.

Mass Convention in Vermont.

The Spiritualists of Vermont will hold a mass Convention at the American House, Hyde Pack, Friday, June 30th, and Saturday and Sunday, July 1st and 2d. Speakers expected: Mr. Geo. A. Fuller, Dover, Mass.; Mrs. Fanny Davis Smith, Brandon, Vt.; Mr. A. E. Stanley, Leicester, Vt.; and Mrs. Emma Paul, of Morrisville, Vt. Also the celebrated test medium, Mrs. Gertruda Howard, of East Wallingford, Vt. Board at the hotel \$1.00per day. Beturn checks expected over the Vermont Central, St. Johnsbury and Lake Champlain, and Burdington and Lamolle railroads. A good time is expected, and all Spiritualists and Liberalists are cordially invited to attend.

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