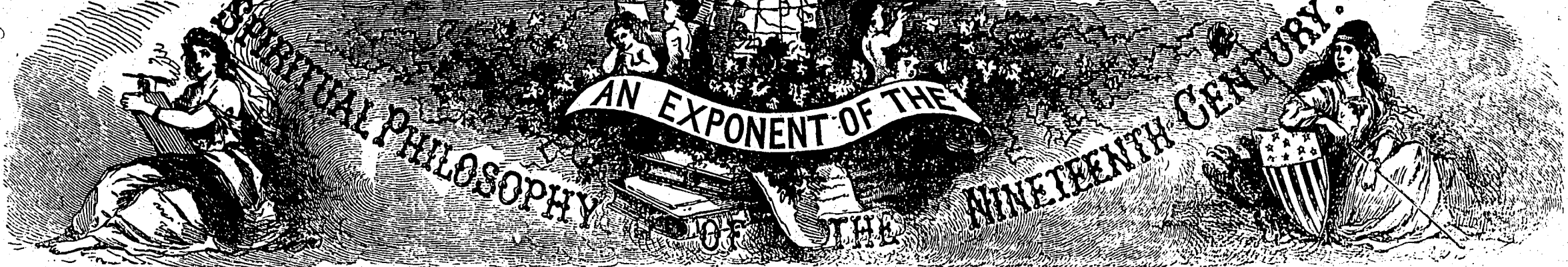


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Medical Reform.

The New Era in Education, and the New Institutions.

A Lecture delivered by
PROF. J. R. BUCHANAN,
In Parker Fraternity Hall, Boston, Sunday,
June 18th, 1882.

(Reported for the Banner of Light.)

My theme this morning is "The New Era in Education, and the New Institutions that Must be Established." I would delight to present only the bright side of the picture, but the Reformer is compelled to do also the stern work of the iconoclast, in showing what is to be destroyed as well as what is to be erected.

The most important and momentous undertaking ever presented for the consideration of civilized society—the greatest in its future results, its revolutionary power and its unlimited benevolence—is that in which I come to solicit your enlightenment and energetic cooperation as patriots, as philanthropists, and as faithful servants of that higher law by which God and heaven are incarnated in man and his institutions.

I present for your consideration a solution of the unsolved problem of the ages—the great problem of destiny, the problem of evolution, the problem of the redemption of humanity from that reign of ignorance and poverty, of war and pestilence, of intemperance, crime and despair, which for more than a hundred thousand years has been for all humanity the dark night which we begin to hope may have an end because we now see the dawning light of a day which we believe will be eternal.

I ask you, is war a part of the eternal order of society on earth? are poverty, hunger and famine a part of that eternal order? Shall the world ever be subject to the devastations of pestilence? and shall all civilized lands ever be disgraced by the almshouse, jail and gallows? I do not believe it. The law of evolution forbids it; divine benevolence forbids it; and the science of man, to which my life has been devoted, clearly reveals the possibility, the probability, the certainty of a future in which all these evils shall be at an end, as the wild beasts have been expelled, and malarious swamps been drained in the progress of civilization.

That glorious end, that redemption of humanity, has generally been placed far off on the horizon, where earthly realities and deceptive mists are conmingled. It has been considered doubtful, Utopian, visionary, or impossible; yet it is my object to show that it is neither impossible, nor visionary, nor impracticable, but that it is a matter of immediate practicability, which we of this generation may render an absolute certainty if we take the proper measures, and that if a few of the citizens of Boston take hold of my suggestions earnestly, we may live to see the demonstration of all that we hope—of all that the enthusiastic philanthropists have deemed possible; and if the movement be inaugurated in this city it will become the beacon-light of all nations.

Of this, if you will give me your candid attention I will endeavor to give so satisfactory and practical a demonstration that you may go forth and confidently ask the cooperation of your fellow-citizens in the work.

My initial proposition is this: that as the rugged old oak of a century cannot be essentially changed, but the twig which has just risen from the acorn can be molded into whatever form the gardener desires, and as the cast-iron statue cannot represent any other form than that which it received from the mold, though before it was cast it was ready to assume any form we might arrange, so is humanity equally plastic in its immaturity and almost as unchangeable when its development is completed.

There has been no lack of zeal, courage and

devotion among the philanthropists of the last fifty centuries, but the greater portion of their labor has resulted in disheartening failure, because they labored on the oak instead of the acorn, on the cast-iron statue instead of the molten metal. The eloquence of my friends, John Pierpont and Theodore Parker, could not throw down the walls of the old theology. Reformers have risen by tens of thousands to battle and to perish in the conflict with established tyranny, instead of striking at the foundations of that tyranny, in the schools where children were taught to obey czars and kings as divine rulers.

They have striven to propagate science, philosophy and true religion, and have been murdered or burned alive, like the Disciples, like Socrates, like Bruno, like millions of free-thinking heretics (and even on the soil of New England), because they sought to *reeducate* those who were already educated to hate the truth.

The bravest and most persistent labors for reform by reeducating adults can never have more than a partial and limited success, to compensate for general failure. The saddest and the grandest illustration of this is the world-wide failure of Christianity, which became in three centuries something the very opposite of what its founder intended—a fierce and selfish hierarchy, delighting in war and persecution.

I need not say more of the general failure of adult reform, for every enlightened thinker will concede that the character is determined in infancy and youth, and that each child grows up with the religion, the manners, habits and political opinions of the community in which he is born.

Hence when I assert the omnipotent power of education I assert nothing essentially new or incredible. Why, then, have we not relied upon education to conquer all social evils, and why have we not organized the system of education that is competent to reform society?

The reason is that we have been misled, that teachers have been misled, that Legislatures and corporations have been misled by a false and totally inadequate conception of education—a part of our inheritance of falsehood from the ignorance of the past.

I presented before the National Educational Association, a few years ago, a fair conception of what a "full-orbed education" means, and it was received with much favor. I have presented the same before the University Convocation of New York, and it is now to be given to the public in my work on Moral Education, which is going through the press, in which it is demonstrated that our prevalent schemes of education are but one-fifth of what an educational system should be, and that fifth very imperfectly realized, while four-fifths of the true elements of education are ignored. If this be so, we certainly need new schools, colleges and universities, widely different from what we have at present. I shall endeavor to show this in the same language in which I addressed the University Convocation:

The barbarian conception of education, which mankind have not yet outgrown, coming from a period when science was scorned, is, that education is the acquisition of a command of language and familiarity with literature, opinions and speculations. This is the fundamental conception, to which is added the knowledge of mathematics and of history. By the strenuous exertions of educational reformers something has been added to this in modern times. The physical sciences have asserted their claims. Ethics and sociology, in the form of political economy, are getting some recognition, and the spirit of progress is making so many additional improvements in different institutions that it is difficult to make any exact estimate of their present status.

But all this is merely intellectual and chiefly literary. As an intellectual education it is defective, because it does not teach that originality of thought upon which the world's progress depends. It fails to develop originality and power of independent thought; it fails to develop invention; it fails to overcome dogmatism and prejudice; it fails to develop liberality of thought; it fails to develop the power of reasoning upon testimony and evidence in reference to new truths, and all things which are beyond the accustomed routine. The most educated men are often below the average of society, in the ability to discard prejudice and to ascertain the existence of any truth foreign to their training. Such education does not qualify men to lead society into new truths, new arts and a better social condition. It is not so hopelessly repressive as the Chinese system; but it is negative, adding little to the onward and upward movement of society; and the profound scholar is sometimes up to the Chinese standard of immobility. It is notorious that hundreds of colleges, containing or controlling at least three-fourths of the learning, reputation and dignity of the medical profession, have not only closed their eyes against certain contemporary progress in medical science, refusing all examination of the scientific facts presented, but have assailed the new investigations with far more of partisan bitterness and malignity than was ever shown in darker ages by the partisans of Aristotle and of Des Cartes. Does not every one know that this is true of the organized hostility against the scientific investigations and discoveries of homeopathy and American eclecticism, which captivate every individual physician who dares to investigate them, but which have never yet received an honest and courteous investigation or even respectful treatment from the faculty of any school college? A system of education which produces such results is a survival of barbarism, and is at war with the spirit of the nineteenth century.

But if all these barbarisms were removed by a radical change in our colleges, this would be but the beginning of reform. The whole system is wrong from top to bottom, for it is not education, but only schooling. Intellectual training, however perfect we may make it, is not a liberal education. It is not an education at all, but only a fragment of an education, as an arm is a portion of a man.

It is not even the moiety of an education, for education consists of five distinct departments, which may be compared to the five fingers of the hand. In selecting literary education or schooling as their sole purpose, the colleges have virtually chosen the little finger, leaving the four more useful and more powerful ones to blind chance, or perhaps to atrophy or paralysis. There has been many a learned collegian in whom four-fifths of his nature was undeveloped. If collegiate education had been truly intellectual education, in the full meaning of that expression, this criticism would still be applicable; but, instead of intellectual development, it has been simply literary training, guided by a superstitious faith in the value of dead languages. Their value was correctly estimated by Prof. Huxley when he said: "A knowledge of Greek is no more an indispensable element of liberal education, in the highest sense of the word, than is a knowledge of Sanscrit, or of the differential calculus, or of vertebrate morphology." The dead languages have been obtained upon those who did not need them, to the destruction of the knowledge which they did most deplorably need, and, in some cases, to the destruction of every purpose of a liberal education. The head master of Rugby, who is certainly a very competent witness, says: "For the most boys who do Greek at a public school it is not merely useless, but pernicious. Greek is for them a lesson in sloth. They never get the ideal, nor even the idea of doing their work perfectly. They give up the attempt at being sure of it; and nothing can be more demoralizing to the intellect than this."

The five indispensable elements of a liberal education are these:

First, and most necessary, physiological development; the formation of the manly, active, healthy constitution, competent to live a hundred years—competent to win success in life by unflinching energy—competent to enjoy life, and thus become a source of happiness to others, instead of a pauper or an invalid—competent to transmit life, health and joy to the thousands of future ages—competent to meet all the difficulties of life triumphantly, instead of struggling in misery and railing at society and at Divine Providence. Such are the men society needs, but if our colleges would look back two thousand years they would see how much better this education was conducted then. Instead of making men and women, the colleges have often impaired or destroyed them; broken them down so often that it is even made an argument against education, and especially against the education of women, that education is dangerous to health.

Thus the educational systems of two thousand years have at last culminated in this self-evident absurdity, that education is an injurious process; as if the very meaning of the word education had been forgotten. A grosser falsehood has never been current so long in civilized society. Education means development and growth of our powers and organs, and true education is necessarily healthful and pleasant.

A male or female school which does not develop its pupils, which does not send them home in better health and development than when they were received, ought to be abolished as a mistake, if not a nuisance. Such schools would never have existed, but for the barbarous ideas of education maintained and propagated by the colleges, which train the little finger, while the other four are tied up in helplessness.

This physical destruction is utterly inexcusable, even when physical training is impossible, for intellectual education is not injurious to physical health, but beneficial, and it were easy to prove this if I had time. But a false system of intellectual training, which worries and fatigues the mind and injures the brain, does impair the health, because it is not education, but drudgery, worry, tyranny, and exhaustion, which are the reverse of education. True intellectual education is animating, joyous, and healthful; but such an education is like angels' visits to the school-room. The angels prefer to visit the Kindergarten and the Industrial Palace of M. Godin, in France. And I doubt not they often visit Northampton, Vassar, and the other nurseries of young angels.

2. The second element of a liberal education is training for the business and duties of life—in other words, INDUSTRIAL EDUCATION, without some share of which it were better for a man that he had never been born; for without industrial capacity (unless a hereditary capitalist) he must be either a beggar, a thief, or a swindler. It is one of the greatest crimes of society that in withholding industrial education from woman it has forced upon her these alternatives, with the addition of legal and illegal prostitution. When we all confess our sins in this matter some of us can plead to the recording angel that our medical colleges have always been open to women, teaching them not to be noisy babblers, but to be ministering angels in the chamber of suffering.

Our colleges generally have educated American citizens as if they were the sons of wealthy noblemen, who needed only intellectual accomplishments. Silently, but effectively, they have taught them to look with contempt on manual labor as something degrading; to speak with contempt of money and the arts by which it is honestly acquired; to aspire to professional

life and office-holding, and to glory in the military exploits of the crowned felons who have ravaged the homes of civilization with wholesale homicide and arson. It is no palliation that these things are not ostensibly and expressly taught, for the silent teaching is often the most effective.

Collegiate education is thus largely demoralizing. The world is full of wrecks and failures from inefficiency, for which colleges are often responsible, and has been continually ravaged by wars in which the college-taught have been the leaders and instigators, instead of being conservative and moral influences to teach mankind their brotherhood. When the college knows nothing of universal brotherhood, and the church on which it leans also knows nothing of universal brotherhood, having its chaplains, its deacons, bishops and members fighting against each other in every war, what can we expect but the satanic reign of national crime, desolation and misery, perpetuated by the national debt that crushes out the life of labor. We need true churches and true colleges, whose walls are not stained with human blood, by whose influence swords and cannons shall be turned into plowshares and anvils.

In neglecting physiological education we have degenerated the human race, impaired its efficiency, and saddled on its back a costly medical profession—ten times as many physicians as should be needed, who struggle to prolong lives that are hardly worth preserving—that perpetuate physical and moral degeneracy.

In neglecting industrial education we have produced a race of soft-handed, soft-muscled men, who struggle to escape man's first duty, *useful production*, and to live at others' expense by the innumerable methods of financial stratagem. The reign of fraud will never cease until each man is taught that life presents this sharp alternative—*useful production or the life of a vampire*. He who has attained manhood without being trained to useful production, may justly utter maledictions against parents and schools for having blasted his life and deprived him of the only solid foundation of honor and prosperity.

Industrial education, giving the mastery of productive arts, is the second necessity as the development of the body is the first. The college says, if you condescend to acquire an industrial education, there is time enough after your literary education is completed, and therefore it excludes industrial education and builds the man without certain necessary elements of manliness, as the habits of twelve years of literary effeminacy must cling through life. Would it be rational to confine a baby to the cradle for ten years, on the pretext that it must first acquire language perfectly before it learns to walk? The infant would be impaired for life, as men are impaired by any system which for many years separates practical from literary culture.

Under this antiquated system intellect is trained to adorn with effeminacy and pedantry selfish ambitions, while the workshops and the farms are surrendered to ignorance and blind routine. Invention lags behind necessity; the lands are worn out; the wheat-field that ought to produce thirty bushels per acre produces ten, and the work that one man ought to do in eight hours occupies three men twelve hours. At the close of day they come to cheerless homes where their wives are equally exhausted by toil. Thus the laborer is brutalized by ignorant toil, and classes are separated by broad, dividing lines of caste that limit fraternity and are premonitory of social convulsions, the end of which none can foresee.

When industrial education shall have become universal, we shall not only have a more honest and manly and fraternal race, but our fields will be more than doubled in their production, and our arts advanced from twofold to tenfold in their product; and in the abundance thus produced poverty and pauperism will be submerged, as the Desert of Sahara will be gone when the ocean flood is let in upon it.

Does any one doubt the practicability of this? I would say that it is an easy matter to make every young man and woman proficient in more than five profitable occupations, not only without detriment, but with positive benefit to their literary education. The progress of industrial education in Europe will ere long furnish a triumphant demonstration of this; and in this country the Massachusetts Institute of Technology (under President Runkle) and several other institutions are making rapid progress in the demonstration.

3. The third element of a liberal education, next in importance to the physical and industrial, is the MEDICAL. It has become a familiar thought that anatomy, physiology and hygiene are necessary elements of a liberal education; but it demands much more.

The first duty of a man is to sustain himself—that he be not a burden to others. This corresponds to industrial education. The second duty is akin to the first two elements of education. It is to sustain himself in full vigor of mind, soul and body, that he may perform every duty, and be a help instead of a burden to those around him. Without this second duty performed, physiological development and industrial culture are both failures; and without either of these three indispensable qualifications the man himself may be a total failure. Therefore these three are the first elements of a liberal education. With physiological development and industrial qualifications, the MEDICAL EDUCATION which I ask for all men and women will enable them to live without failure in the performance of every duty and the diffusion of a beneficent influence.

It is said that Col. Ingersoll recommended an improvement on the plans of Divine Providence that health should be contagious instead

of disease. I have demonstrated, and am daily demonstrating to my pupils and patients, that health is contagious. The man who maintains high health is a fountain of health to all around him.

I am speaking really of a moral duty. No man has a right to be drunk, and no man has a right to be sick. He gets sick, if not by poverty or exposure, either through profligacy or ignorance, and he has no right to be either profligate or ignorant, even if the college trains him up in ignorance of himself.

My demand for a medical education for all sounds extravagant when it is first heard; it brings up a terrific array of surgery, obstetrics and death bed consultations; but I mean nothing of that sort. I mean an education by which disease shall be stamped out in its incipency. I mean that disease should be treated as a mad dog, who is entirely harmless if you do not allow him to insert his teeth in your flesh. When you are trained to high health you should resolve to live on that high plane, inaccessible to disease. Its first approaches are easily repelled. The great majority of diseases can be repelled without the use of drugs. Allow me, I pray, to speak *ex cathedra* as a medical professor, referring to what I am teaching to students and proving by experiments. Call at my office in New York, and I will prove what at present I only hint at, for want of time. I will show you what I mean—how thoroughly men and women may be protected from disease by methods almost unknown in the schools, and enabled to break up attacks of disease as soon as they are aware of its presence.

By such a medical education as I propose nine-tenths of all the disease that ravages society would be annihilated, and nine-tenths of the physicians and the medical schools granted a turlough for life.

One-half the time that is usually expended on the Latin language would be sufficient for such a medical education as I propose for every man and every woman—but more especially for every woman, to whom it is far more necessary and valuable than rhetoric, grammar, arithmetic, geography, history, languages and music.

4. With physical, industrial and medical education, man is *just prepared to live*. But that his life shall be *worth living*, shall be a blessing to himself and the world, we need the fourth element of a liberal education, which is to make him a good and happy man—the moral, or ethical, or religious education. Either of these words, rightly understood, conveys the full idea, for each should mean the same; although contracted and perverted by vulgar usage, each word has but half its proper meaning. I mean the education which shall exalt man to the plane of a happy, a holy and a glorious life, in harmony with the Divine nature—a life so high that it shall be in communion with the angels—a life so beneficent that it shall diffuse happiness around to all and leave a blessed fragrance behind in all the atmosphere that it filled.

Is this an idle dream of possibilities? I say it is not, for heaven has many saints who have led such a life, and almost every one can recognize, if not within his reach at present, at least somewhere on the horizon of his life, some one who was born to bless by loving ways and deeds, and whose memory as we look up to heaven is a blessing like the falling dew.

Colleges are supposed to be devoted to intelligence, but I affirm that they should be devoted *first to virtue*, and that it is as practicable to take the plastic elements of youth, and thereof make a good man, as it is to make an intelligent or wise one. Intellectual without moral education simply increases the dangerous and corrupting elements of society. It gives the sceptre of knowledge into the hands of the social Lucifer.

I affirm that every element of the human constitution is capable of being educated and developed, and that the moral nature, which is as capable of being developed as the muscles of the arm. As we know we can increase the circumference of the arm or the circumference of the chest by proper exercises, it would be contradicting the laws of nature to say that we cannot also increase the energy of the moral faculties.

When we know that this can be done—that it is just as practicable to make a good man as to make an intelligent one, we can see in this principle a glorious future for humanity! If this be true, all the evils of our earthly life can be abolished, and we are to-day responsible for the future of humanity.

And it is true beyond all question. It is not merely a philosophic theory, it is a demonstrated truth. I have but time to refer to two conspicuous demonstrations. There was the school of Fellenberg at Hofwyl, in which the principle of moral culture was so successfully introduced that all Europe was astonished, and several governments sent learned commissioners to inquire into the methods of Fellenberg, which were so marvelously successful as to banish all the evils of college life. Fellenberg brought together the most discordant materials—youth from every nation in Europe, and from the highest to the lowest classes—and they lived in harmony and friendship like a community of polished gentlemen, without punishments or rewards. The tobacco-smoking and chewing, the ale-drinking and carousing, the quarrels and duels of German colleges were never known at Fellenberg's institution. The moral sentiments were so fully developed that the school governed itself without any apparent exercise of authority.

Out of the various examples of successful moral education I would select only one—that of the State Reformatory School of Lancaster,

Ohio, under the superintendence of Mr. G. W. Howe.

In that school the principles of moral and industrial education were so effectively applied as to place it far in advance of other academies and colleges. There was no coarse exhibition of animality; the walls were not defaced by obscene scribbles, the school desks and furniture were as carefully preserved as in a private family; there were no quarrels or fights, no disturbance of any kind, but an unvarying scene of industry and honorable deportment. It was marvelous indeed that the administrative wisdom of the superintendent could secure such results as these, even if the boys had been selected from the very best families in the country. But the truth was they were all, until they entered the school, young reprobates, the convicts from the police courts of the entire State guilty of thefts and crimes of violence. And these criminal youths were so thoroughly changed in their nature by parental kindness and moral education that they were entirely reformed and regenerated in character, and this moral miracle was accomplished in each case within three years! That mass of youthful crime which would have preyed upon society was changed into a corps of good citizens, and the youth snatched from destruction, who by their reformation and good conduct earned their freedom, have, for over twenty years, been going forth from that school acquitted themselves respectably in good society, and coming back not ashamed of their history, coming back annually to alumni reunions like the graduates of a fashionable college.

Thus we see the omnipotent power of moral education, which in three years can convert a horde of criminals into good citizens; and we thus know that it is possible to take the entire mass of the most degenerate population in the world and lift it up to the plane of honor, of comfort and prosperity.

Is not this the most glorious gospel that ever was uttered to human ears—the gospel of redemption—of quick and sudden redemption, which puts an end to vice, crime and pauperism—which puts an end to the long reign of evil, and which in one generation brings us near to the borders of Paradise?

Let us send forth the glad tidings to the world that human redemption is near at hand, and let us establish the institution here which may be an example to a benighted and mis-educated world.

I have not time now to explain the methods of the moral education which achieves these wondrous results, which have been explained in my book, now passing through the press. I can allude only to one leading principle, which, in connection with industrial education, renders it possible to bring the most hardened and degenerate natures up to the level of virtue.

That principle is the control and cultivation of the emotions by the ear. The eye is adapted to that subtlest of mediums, light, and is the channel for intellectual impressions which awaken thought but not feeling.

The emotions which are spiritual feelings respond not to the eye, but to the sensitive system which is moved by the grosser mechanical impression of sound. Every sound corresponds to and arouses some feeling. Hence when we convey language to another not by articulation but chiefly by the vowel sounds as in singing, we arouse the emotions instead of the intelligence. Every song is a moving and eloquent appeal to the soul. Songs of merriment enliven; songs of heroism impel the soldier to death at the cannon's mouth; songs of sympathy bring tears, and songs of religious sentiment lift up the soul to heavenly emotions and divine enthusiasm.

It is religious song that has conquered the world for Christianity. It is the songs that conquer where the sermon fails. And while we are moved by instrumental music and songs sung by others, we are still more moved by the sound of our own voice—by our own singing or by the songs of sympathy or of anger in which we address another. The most eloquent orator or actor cannot convey to his audience that intense feeling which he arouses in himself by the tones of his own voice.

This musical and vocal power is almost omnipotent in moral education, and a school in which this power is freely used—in which song is so frequent as to keep the pupils habitually in the spirit of melody, will need no forcible government, will exhibit no disorder, and will proceed in all its duties with the energy begotten by enthusiasm and love. Music, to lift the soul to a higher plane of life, and unremitting industry, are the two great powers that have been found most efficient in reformatory schools, and their power is so great that whenever it is generally utilized in education crime and vice will come to an end.

Thus I have presented you the first four indispensable elements of a liberal education in the order of their necessity—the Physical or Physiological, the Industrial or practical, the Medical or hygienic, and the Moral—all more necessary than the fifth—the literary or intellectual, which has been chiefly a matter of letters, and which, as it has been conducted heretofore, I regard as the little finger of the educational hand. I would change it, however, by developing the power of original thought and invention, until this feeble little finger shall become the index finger, to point the way to a new social condition of intelligence, prosperity and happiness, in which the wisdom of the Divine plan of humanity shall be illustrated by the heavenly life on earth.

If I am asked how colleges which now give but one of the necessary elements of a liberal education shall perform the miracle of giving the whole five in the same limited time, I reply that it requires no more time to exercise five fingers simultaneously than to exercise one. The five elements of a liberal education naturally intermingle and unite like inter-diffused gases that aid each other's elasticity. The co-education of all our powers is natural, easy and pleasant, while the repressive system so long in vogue involves fatigue, disgust, tyranny, disorder, demoralization and a positive aversion if not to study at least to true intellectual progress.

Every organ of brain and body, every faculty of the soul brought into operation grows and develops, aided by the others, and at the same time adds to the sum total of vital and spiritual power that sustains and impels the whole.

I believe, therefore, and it is not merely a scientific opinion, but is practically sustained by a large amount of evidence which need not allow me to present, that the true LIBERAL EDUCATION requires no more time than the old fractional system, and that the first eighteen years of life are amply sufficient for a liberal education—the co-education of soul and body, the co-education of man and woman, the co-education of the material and spiritual worlds, which shall harmonize humanity with itself, man with nature, and earth with heaven.

We need a vast elevation in the ideal of liberal education and the conception of the power and duty of schools. The school is omnipotent, because it takes hold of humanity in its pliable condition when it is at our mercy in its feebleness. The oak is immovable but when it first appears from the acorn an infant may decide its destiny—its life or death, form and limits of development. In the infants of to-day we control the possibilities of all coming generations for glory or despair, life or extinction.

A perfect liberal education should extinguish the elements of hereditary disease, and fortify against their possible development. The liberal education of to-day leaves hereditary disease untouched, and adds new elements of debility and death in aching heads, enfeebled eyes, impaired spinal and muscular conditions, nervous, hysteric, anemic and consumptive tendencies, enfeebled digestion, sentimental indolence and aversion to labor, the consequences of which are seen in all civilized nations, in diminishing vital energy, increasing mortality, unfitness for military service, inability to bear heroic medical treatment (compelling a change in practice), increase of insanity and idiocy, increase of illegitimacy, abortion, pauperism and crime.

A perfect liberal education would prepare every individual for his life pursuit, as thoroughly at least as the lawyer is prepared for practice. It would double the general productivity of labor, and thus extinguish poverty while developing a vast amount of mechanical genius by cultivating originality and invention as well as mechanical skill, and thus accelerate the development of inventions and discoveries that give us the command of nature's boundless resources. The increase of wealth thus arising would in a few generations by its own increasing power give us the ability to achieve all that philanthropy and science demand. With abundant and cheap capital thus at command, even the homeless orphan would find in his skilled labor the road to wealth.

Our illiberal system of education, confining its training for life to the literary professions, degrades labor, drives ambitious men into non-manual vocations, and leaves the industrial classes, or a large portion of them, ignorant and degraded, unable to better their condition, crushing each other in blind competition for employment, helpless to employ themselves, dependent on capital and corporations, struggling for a meagre subsistence, living half the length of days enjoyed by the prosperous, and with their short lives bedeviled by disease and the grief of premature deaths in their families, while the whole struggle of life lowers their moral nature, tempts to crime and invites to suicide—in which they find uniting with them many of the superficially prosperous but ill-trained, to whom life yields no substantial joy. Of such material is society composed, which continually threatens by social convulsions to fall into anarchy—a disorder that is kept at bay only by the policeman's club and the soldier's bayonet. There is no possible remedy for this but industrial education to restore prosperity, and moral education to restore peace and goodwill.

Liberal education would give to woman health, energy and independence, enabling her to live in comfort until attracted by a true love to the conjugal home; and in that home, while contributing to its financial prosperity, she would be able to bring forth worthy children and to send them forth to life's battle physically and morally sound, and capable of advancing beyond their parents.

Illiberal education has either left the female mind undeveloped or given it a more flimsy and poorer education than the male. It has kept her isolated from society, feeble and timid, romantic, delicate, hysterical, credulous, and ready to be a victim of masculine deceit, to marry blindly or to marry for a subsistence which she cannot earn for herself, and thus pass into a life of conscious subjection, enduring passively the evils into which she has been plunged. Ignorant of her chief maternal duties, of hygiene, physiology, and reproduction, she languishes in feeble health and transmits her infirmities to her children, whom she has been taught to rear as ignorantly as she was reared herself.

Liberal education makes the school-room a delightful place, to which the children resort with eagerness, in which their songs maintain a spirit of harmony, obedience and love, and the voice of threatening is never heard; in which they grow into habits of politeness, friendliness, hospitality, obedience, diligence, zeal, energy, manliness, self-respect, truthfulness and cheerfulness, which enable them to set examples that improve their seniors, and to begin life with a stock of religious virtue sufficient to defy temptation.

Liberal education has carried its subjects into an unreal realm of thought, or perhaps into the mists of metaphysics; has surrounded them with the mummies of antiquity, and made them more familiar with the charnel-house of nations than with the living condition of humanity; it has taught them the glory of the useless and the baseness of the useful; it has taught them that literature is worth more than the discharge of duty in sustaining ourselves and our families; that the immense mass of practical science which exists in the workshops and sustains nations is hardly worthy of a thought; that the condition of the mass of humanity is not a matter of serious inquiry, except it be in the cold calculations of political economy as a matter of national wealth and power; but that the exploits of crowned and epauletted felons who have ravaged the world in devilish brigandage are the chief matters of admiration in history and imitation in our own career. It has taught them to look to physical science and physical demonstration in all things, to the utter disregard of faith in human testimony and the recognition of our own intuitions; and if perchance it has taught anything of Christianity it is merely as a matter of remote history and blind faith, because it is authoritative and not demonstrable by the true scientific standard, but never as a living truth, with spiritual evidences above all science. And lest its unnatural teachings should lose their hold on the pupil it has taught him by precept, and still more by example, to ignore the other side and its arguments on every disputed question, and hold fast to authority on pain of incurring the sentence of proscription or intellectual boycotting, which dogmatic authority wields as its scepter. As for the ethical elements of present and eternal life, illiberal education has left its subjects as it found them, or perhaps has left them to dislike authority, to avoid books of useful instruction, to consider idle sport the supreme pleasure, and labor the greatest degradation, to be moved chiefly by rivalry and jealousy, to scoff at profound moral truths, to assail or ignore whatever does not accord with their prejudices or with a low animal view of life, to trifle with

all solemn thoughts, to ignore the welfare of others, to look to money, power and ostentation as the goal of life, and to pursue that aim without regard to the laws of health, without regard to any high principle (perhaps without regard even to law), and to ignore the laws of our eternal destiny until the cold hand of hovering death shuts out all scenes of earthly ambition, and rouses a debased soul to the consciousness that it is plunging into the darkness of eternity.

In short, illiberal education is responsible for the vast increase of debasement, of crime, suicide, insanity, pauperism and mortality which statistics alarmingly prove to have occurred in the present century, during which, while religion and morals have declined, intemperance has much more than doubled in that English-speaking race which is destined to be the leading power of the world.

The chief hindrance to the adoption of a just conception of liberal education has been the false conception imparted from a state of society at war with American Democracy. That false conception is in deadly hostility to the American system. The liberal education of monarchies and oligarchies is that which suits hereditary rulers and priests and which is void of the most essential moral principles—recognizing no obligation to industry, no obligation to economy, no obligation to peace, either in personal or national affairs, no obligation to temperance, no fraternity among men, no duty of intellectual progression, but a continual preference of the past over the present and future, of ostentation over utility, of pedantic research over useful knowledge, of learning over genius, of rank over merit, and of military glory over all the benevolent achievements of peace.

The ideal system of liberal education in its highest sphere was well expressed by J. S. Mill, but to quote his language seems like satirizing our existing systems:

"There is an education of which it cannot be pretended that the public are competent judges—the education by which great minds are formed. To rear up minds with aspirations and facilities above the herd, capable of leading on their countrymen to greater achievements in virtue, intelligence, and social well-being; to do this and likewise to educate the less-endowed classes of the community generally, that they may participate as far as possible in the qualities of these superior spirits and be prepared to appreciate them and follow their steps—these are purposes requiring institutions of education placed above dependence on the immediate pleasure of *very* multitude whom they are designed to educate. These are the ends for which endowed universities profess to aim at, and greater is their disgrace if, having undertaken this task, and claiming credit for fulfilling it, they leave it unfulfilled."

Noble as is the conception of Mr. Mill, how thoroughly Utopian is it as applied to universities which have always been the strongholds of conservatism, identified with all old bigotries, and intimately associated with dominant classes who need elevation of sentiment as much as the lower orders. No mere intellectual ambition can originate or sustain the ideal university of Mr. Mill. It is essentially a new institution, as different from the old universities as American democracy from the Czarism of Russia. The university that is to elevate humanity must have in itself the elevating power, and the only elevating power under the sun is the moral power—the power that elevates men's lives and aims, the power of Divine Love, to establish which Jesus died; the power that banishes gloom, indolence, selfishness, discord and stolid prejudice, and unites all in the harmonious pursuit of truth, of science, of wisdom, and the application thereof to the improvement of society. This power illuminates and clarifies the intellect, making it open to a flood of new truth, and brings man every hour nearer to the Divine Wisdom, as it led the inspired of old into that high sphere of thought in which the future is revealed.

[Prof. B. next explained and illustrated fully the existence of an element in human character which is hostile to human progress and the increase of knowledge—an element of mechanical habit—showing how thoroughly the blind element has ever dominated in the medical profession, making it impossible to cherish a reasonable hope of reform, and how strongly it is entrenched in theological, collegiate and other corporate institutions which represent past ignorance as well as present knowledge.]

As Oxford and Cambridge resisted the astronomical science of Newton, so do the colleges of to-day turn a deaf ear to discoveries of far greater importance, and thus hold back the progress of society.

Harvard, Yale and all their wealthy and powerful competitors in this country are content to stand mainly as mouthpieces of the libraries—of dead authors whose ideas have slowly gained currency in former times—while they are profoundly indifferent to knowledge which is beyond their habitual modes of thought.

The science of Psychometry has now been before the public for forty years. It has been diffused among the people, it has been adopted by hundreds of physicians in their daily practice as an unerring guide in diagnosis, and has thus saved many lives; it has been making revelations in science, many of which are as yet unpublished, which show that it is far more valuable than the microscope and telescope combined, and is destined to be the world's leader in science and philosophy, and yet during these forty years, notwithstanding the testimony of scientific committees, notwithstanding the report of the committee headed by the poet Bryant, notwithstanding the testimony of medical professors and medical classes, notwithstanding the able reports of Prof. Denton, notwithstanding the endorsement of the faculty of the Indiana University, notwithstanding the eloquent testimony of Pierpont, not a single college in this country has shown the slightest interest or desire to investigate the subject.

A new discovery concerning "unknown bugs or unheard of fishes is recorded and hailed with delight, but a discovery which is destined to revolutionize science, philosophy and human intercourse is so far above the status, so far above the plane of thought of the universities, that we are tempted to inquire whether they are conducted by adult men, or whether the forms of mature men they are still in spirit children sitting at the feet of our remote ancestors and incapable of independent thought.

The truth is that all our Universities have a large amount of the Chinese element of unreasoning habit, and instead of constituting the living, thinking, moving, progressive element of society, they are a part of the great mass of inert matter which holds the world as it is, and constitutes a barrier to the spirit of progress.

And why is this? It is because the ethical element is excluded—they know not the Divine life, to introduce which the great Nazarene died. They know not the nobility of man and the brightness of his destiny—they are not even agreed or sure as to his eternal life out of the

body. They are simply aggregations of brick and mortar, wealth, comfort and fashionable respectability—sympathizing with the past instead of the future—with earth instead of heaven, with parrot-learning instead of original discovery; and while they stand as they are, ancient bigotries and falsehoods will prevail in society, and reformers will toil in discouragement to give society a snail-paced progress.

Long enough have we toiled against this organized and consolidated resistance; long enough has the holy spirit been impelling the gifted few to lives of consecration, that were lost in the surrounding darkness; long enough have the martyrs of war and the martyrs of peace been striving to capture the well-garrisoned fortress of ancient error, tyranny and wrong, and retired in sadness from the conflict.

If we are wise we will organize for one triumphant struggle and the last—not to crush our foes or to encounter the wounds of social strife, but to establish institutions that will do justice to future generations and send forth men and women equipped for infinite progression—men and women familiar with the vast circle of non-collegiate sciences—men and women governed by the higher law of Heaven, who will spontaneously organize all business, all government and all institutions in harmony with that law, and who will live on that higher plane of life in which there is neither war nor discord, neither famine nor poverty, neither pestilence nor insanity, neither crime nor avarice.

I speak of necessity in this brief lecture in broad assertion and comprehensive statement. I cannot present the plan in detail, which contemplates nothing less than the banishment from earth of all crime, all suffering, all human degradation, and the introduction of wisdom, harmony, prosperity and wealth. For the details I must refer you to my work on Moral Education.

I ask your sympathy and cooperation in the establishment of the first institution in the world for the absolute redemption of humanity by education on a lucid and practical plan which you will thoroughly understand; and while millions are flowing annually to institutions which perpetuate the past, and send forth young men like iron castings, bearing every mark of the mold in which they were cast, I would ask the modest sum of a hundred thousand dollars to achieve that work of emancipation which when once begun will so commend itself by the superiority of its results as to ensure its speedy diffusion in all civilized lands.

I feel that I have a just claim upon society for this cooperation, for I have given my life to this work. While you, my fortunate friend, have given your life to achieving independence, wealth and the power and pleasure that wealth may give, I have for fifty years surrendered all that. I turned aside from the path that led to honor and wealth, which were within my grasp, to give my life to original research, to the advocacy of reform, to emancipating the medical profession, in which I have certainly had some success in the Eclectic movement, and to unfolding that vast science of Anthropology, a science outside of the universities, which is now to become part of the emancipating power of the new university, which is to be distinguished from all other universities by being open to all knowledge, past, present and to come, and by being the pioneer instead of the follower of society.

The word which would express the character of such a university is the word which signifies all knowledge without limitation—the word PANTOLOGY—and the university to be rightly understood should be called the PANTOLOGICAL UNIVERSITY, and should be distinguished by superiority in its methods of instruction and discipline in all departments, by the superior department of its male and female students, and by their ability not only to conduct business with skill and success wherever they may be, but by that superior intelligence and deportment which will make them an acquisition to society.

The need of this reform is far more urgent in that department in which ancient ignorance and wrong are most consolidated and powerful, and most destructive to human happiness and social progress—the old creed-bound medical profession, gray with antiquity and red with the human blood which it has shed in every land, and which stands among us to-day cold as the icebergs that chill the summer ocean and endanger the path of the mariner.

It bars every path of progress by its blighting social influences, and the first task of the soldier of humanity is to remove this organized tyranny, which has had its Bunker Hill defeat in the Legislature of the enlightened State of Massachusetts, and in the city which stands to-day the foremost in intellectual progress.

My afternoon lecture will therefore be devoted to showing the urgent need of a new and Panto logical medical college, and the method in which it should make manifest its superiority as a benefactor of society.

Verification of a Spirit-Message.

STEPHEN T. LOGAN.

To the Editor of the Banner of Light:

In the number of March 11th there is a message or communication that purports to come from the spirit-control of STEPHEN T. LOGAN. It is characteristic in many respects of the late Mr. Logan, of this city, who departed this life August, 1880, and had been a resident here for nearly fifty years. I have been present in Springfield with private mediums when Judged L. controlled, by causing them to write by his dictation on business matters. The message is in the opinion of a great many who were well acquainted with him, true. I must here state there is an error as to the middle letter in his name; it should be Stephen T. Logan. The recorder may have made the mistake. I do believe this message will have a good effect and influence in this community in behalf of the cause of truth.

J. Q. A. FLOYD.

Springfield, Ill.

To the Editor of the Banner of Light:

In the Banner of Light of March 11th there is a communication from STEPHEN T. LOGAN. The name is all proper except the "L"; that should have been a "T"—Stephen Trigg Logan. He was well and widely known here in Springfield, and throughout this State—and in fact all over the State. Logan and Lincoln were fast friends; and the message to his old friends is the point: I wish to emphasize his characteristics of the man, for I knew him long and well.

JAS. WHITE.

Revere House, Springfield, Ill.

* Another Springfield correspondent who avows that he is not a Spiritualist, and cannot yet accept its testimony, also forwards us the following particulars bearing on this point: In the Banner of March 11th is a communication purporting to come from one of our oldest and most prominent citizens, lately deceased. The name in the Banner is Stephen T. Logan. He lived here over fifty years, was judge of the Circuit Court for a time, also a member of the State Legislature, and one of the most eminent lawyers of the West twenty-five years since. He was over eighty years old when he died, nearly two years ago. He was, perhaps, the most generally known individual in our city during the later years of his life. His allusion to Mr. Lincoln is characteristic. They had been life-long friends. I remember seeing him and Lincoln for the first time at the bar trying cases before the then Circuit Judge, David Davis. That occurred in an adjourned session of the Supreme Court of the United States, Senator and Vice-President. The communication is correct in every particular except the initial "L."

Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NUMBER TWO.

To the Editor of the Banner of Light:

A spiritual medium whom I had never seen before gave a correct history of my past life, my present condition and the principal events in store for me in the unknown future; unknown so far as lies within the reach of all our earthly faculties, unless there be a sixth sense, which in the great majority of humanity is yet undeveloped. As the events predicted have taken place with a surprising fidelity, I am confident that we are possessed of some of those gifts of which St. Paul wrote. That spiritual medium claimed to discern spirits, and they, through her lips, directed me to go with my family to Rochester, N. Y., and I obeyed them. I became deeply interested in the Spiritual Philosophy, and there was probably no better place on earth for investigation than the birthplace of Modern Spiritualism. I became personally acquainted with Mr. Post, Chas. Hammond, and nearly all those early investigators, in their untiring search for the cause of the mysterious raps through the mediumship of the Fox Family.

Myself and wife were members of the Methodist church, and while pursuing our investigations we earnestly, in prayer, sought for the guidance and protection of that Overruling Providence, who, we had been taught, would give the bread of life—and not a stone—to all those who asked for it. Church-members called us backsliders; and if we were, it was because there was no power in prayer to save us. We "believed" in immortality then, and followed the teachings of Paul where he says: "We would not have you ignorant concerning spiritual gifts." We wanted to "know" something of that which we had so blindly believed in.

During the first ten years of our investigations we did not believe that it was possible for a spirit to materialize. Now, we know that our daughter Emma, whose mortal form lies in the grave, is with the angels, and that she has materialized repeatedly as unmistakably as ever Jesus did in the long ago.

I left Rochester in 1855, and with my family located in Iowa, where I invested the proceeds of my patent in government land. It was my intention to give up my mesmeristic entertainments for a more quiet and profitable occupation, but an outside power seemed to compel me to continue in that business. I gave exhibitions in many of the principal cities of the Western States while my family resided in Iowa.

If I had never seen any vapor or ice I presume I would not have believed that the water of a running brook could become as white and solid as marble; or changing to steam, vanish from sight before my face and eyes. I did not then comprehend how an invisible spirit could, by as simple a law, become visible to mortals. I was thoroughly convinced, however, that spirits could control my mesmeristic subjects as well, and sometimes better, than I was able to myself; and they would often do so when I did not want to have them, and my patrons would sometimes complain that I had advertised to give exhibitions of mesmerism for the purpose of presenting Spiritualism, and I would be compelled, for lack of patronage, to close two or three evenings sooner than I had intended; whereas, if nothing of that kind happened, the interest usually increased to the end of the course, and not infrequently for a week longer than at first advertised. I often gave lectures on Sunday evenings on "Mesmerism and its Resultant Phenomena"; and after explaining the philosophy of control I would mesmerize from ten to twenty ladies and gentlemen, and instead of presenting the amusing experiments I would request the spirits, if there were any present, to control my subjects. Some evenings every one of them would be controlled in the most wonderful manner. One evening at least twenty ladies and gentlemen appeared to be controlled by "Indian spirits." One of the "Indians" could talk a little broken English, and I requested him to give us some Indian war-dances and scenes in the every-day life of his tribe, before they entered the happy hunting-grounds. He talked to the others in an "unknown tongue"—to me—but which they all evidently well understood, and the result was, a compliance with my request.

While all were dancing, as I have seen real Indians dance, one of my subjects, who had not been controlled except by myself, became terribly excited and tried to hide behind me, saying something about Indians, who, he said, would kill him if they saw him. I was satisfied that he was controlled by a white man. He was soon discovered by one of the "Indians," who immediately communicated the fact to the others. The "white man" tried to escape by rushing toward the door at the far end of the hall, and every "Indian" gave chase in a moment; and for a time there was the wildest excitement I had ever witnessed. The "white man" was captured, brought back to the platform and held tightly by some of them, while the others went through the motions of peeling the bark from saplings, with which they bound the captive to a tree. They then apparently gathered leaves and fagots and piled them around their prisoner. One of their number appeared to take two sticks and rub them together until he started a fire by friction. They were all deeply interested in his efforts, and I could tell by their looks the progress he was making. The poor captive looked on in mute despair until the fire was kindled, and then his shrieks of real agony mingled with the exultant shouts of the savages. By great effort I removed the magnetic spell and restored them to their normal condition.

I tried the same experiment several times afterwards: once in Beethoven Hall, Boston, where I had great difficulty in restoring the subjects to consciousness—none of whom remembered anything of what they had been doing, and they assured me that they had never read of Indians peeling off bark with which to bind captives when about to torture them. My residence in Iowa was for a time directly opposite the parsonage of the Congregationalist church. The pastor called in to see me nearly every time I returned home, and made an extra effort to convert me to his belief. One day he came to me, and said, that instead of converting me, I had converted him; and he wanted my advice as to his future duty to God, himself, his church, and his family. He said that in response to a popular demand for ministers, his father had educated him for the ministry. "I have no trade," said he, "and I could not make a third-rate clerk in a dry goods store. If I should tell my congregation that I am a believer in Spiritualism, they would dismiss me before

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THE WORK OF SPIRITUALISM is based on the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as wisdom, as comprehensive as love, and its mission is to bless mankind. John Pierpont.

Belief and Conduct.

No further than belief works in character and action is it of any practical use. All the rest is for outside effect. It seems to be sheer child-ness to hear men dispute so hotly over their creeds, when, if the creeds are the inspirers of their temper and speech, they are too worthless to dispute about, but only good enough to be thrown overboard. What volumes of talk are made in the creedal press and the Church pulpits over the Newman Smyth affair at Andover. It is a struggle to retain waning power—nothing more. It is true that the disputants will claim that they contend so earnestly for a creed on one side because what is taught enters into conduct and life. But never was there a blinder misconception of the real truth than in their case. They can teach all that Christ taught in their schools and pulpits without involving it with ecclesiastical aims. Christ taught nothing like a creed. He said that all the law and the prophets hung on two precepts—love to God and love to the neighbor. And our love to God we can show through our love to all that God has created besides ourselves.

All that the Nazarene meant by saying that men should believe on him and in him was this—that they should accept what he taught in their hearts, and endeavor to convert his precepts into their daily practice. He had nothing to say about the metaphysical, the ecclesiastical and the priestly subtleties with which Orthodoxy seeks alternately to overawe or entangle the minds of people. His precepts were plain and simple, and could be understood by the humblest. Had he come with a flourish of proclaiming trumpets, dealing threats of damnation around him, laying down puritanic laws concerning the observance of the Sabbath, and announcing that God must be put into the recognized constitution of every nation, his mission would have been a failure in the world, because it would have been one of authority simply. It would have excited resistance in place of acceptance. Had Christ begun with bringing forward anything like Calvin's Institutes and commanded his hearers to read and subscribe to them; had he laid down a long confession of faith, such as is contained in the Westminster Shorter Catechism, we should have heard nothing of him, much less of the two platforms to which we have referred.

His pure and divine precepts would still have remained pure and simple in the world, if they had not been filtered through the foul and distorted passions of men, and been forced to take such shapes as the latter saw fit to impose. It is just the same way with the virtues—justice, temperance, honesty, and the rest; they are laid hold of and made to give a name to almost any and all the wickedness, and cruelty, and wrong that is done by men: So that Christ's few and simple precepts are put up as a sign-board over the ecclesiastical establishments, which afterwards feel at liberty to practice about such things as they feel inclined to. But that does not make them any more the representatives of Christ and his pure religion. Like a good many others, they are operating on false pretenses. If Christ's few and searching precepts could not be apprehended by the multitude, without the intervention of ecclesiastical machinery, Roman or Protestant, then they might as well never have been delivered at all. He always illustrated, his teachings with little children and the poor, not deeming it necessary to barricade them behind confessions of faith, synods, creeds and catechisms.

Therefore if a title of the talk made over these artificial obstructions reared by men were made over the living truth and significance of his teachings alone, it might be admitted that religion was really abroad in the land. But the more of this talk there is made about creeds and churches, the louder the complaint that preaching is becoming of less effect, that the churches are falling away, that people are growing less inclined to listen to the dogmas and doctrines, and that materialism is making its rapid progress among men.

In view of the frantic efforts of selfish ultra-churchmen to uphold their tottering dogmas for a while longer on their feet of clay, and the struggles of those others among the clergy who see their inevitable downfall, and are endeavoring (in view thereof) to win some sort of heritage for the Church in the coming new order of things, the question of belief and its practical application to conduct seems to come up in prominent fashion before thinking minds all over the world. Whatever system falls—

and the Christian dispensation in all its branches has, after eighteen centuries of trial, notably failed—to embody in the lives of its followers the great moral principles of love for the Eternal Source of Truth, and a comprehensive desire for the betterment of the life-conditions of the universal brotherhood of man, is destitute of the germ of true life, and is doomed as time proceeds to pass through the stages of inception (in answer to the call of a limited want), expansion (till the measure of that want is fulfilled), and decay (when its limited work is done). What does mere belief, or profession of belief, amount to so long as nothing comes of it but a bigoted organization, the exercise of authority and the practice of conscienceless, selfish, worldly rules of conduct?

Cruelty to Cattle.

Some time since, the Society for the Prevention of Cruelty to Animals offered a handsome prize to the man who would invent a car for the transportation of cattle, that would answer to the fullest possible extent the requirements of humanity. The offer had the effect to call forth precisely such a device as was needed, and its introduction on the various railway lines over which cattle are transported from the far West to the East is watched with a wide and increasing interest. Congress, in addition to this, has passed a law forbidding the confinement of cattle, sheep, and other animals in cars or boats for a longer period than twenty-eight hours together, without unloading the animals for rest, water and feeding. The rest prescribed is for five consecutive hours. Obstructions like storms are recognized in connection with the operation of the law. Of course the provision of the law is that the unloading shall not take place when the cars and vessels themselves have proper conveniences for food and rest.

We regret to learn that the law is regarded about as much as it would be if it never had an existence. The reports of cruelty to animals in transportation are as frequent as before. Now no people can truly claim to be civilized that allow such cruel practices in their midst. They certainly are not humane, and the lack of humanity is sure to have its influence on their character. If the merciful man is merciful to his beast, so will the merciful people be also. To tolerate such practices as are frequently reported to occur on cattle trains that bring to us the dumb creatures by whose flesh we are so largely sustained, is to convict ourselves of the same cruelty which we take no particular pains to remedy. An observer, to illustrate what we mean, not long ago accompanied one of these cattle trains on its trip from Chicago to New York; and he duly published a record of his observations in the *Tribune* of the latter city. So large are the shipments of cattle in amount that the abuses he describes are matters of daily occurrence. The transportation of cattle has grown to a business of very large dimensions.

For example, there were shipped by rail from Chicago to the East, in 1880, 234,693 head of cattle; while in 1881 the number shipped was 238,712. For the past sixteen years the aggregate of such shipments was 3,927,745 cattle, 2,329,971 sheep, and 21,107,981 swine. The observer already referred to relates that the cattle were forced into the cars by prodding or punching them with a pole from four to six feet long, with a sharpened nail at the end and the drivers shouting and hallooing at the tops of their voices to make the work of the goad more effective. The animals that come to the car-door last are urged on with even greater vehemence of voice and goad, in order that they may be able to force themselves into a car that is already crammed full. They get in, but it would be extremely difficult to tell how. The attendants begin to file their cruel prods as soon as the train begins to move out of Chicago, as if they would testify to the active work of cruelty that still remained for them on the road.

There were two of them, and they had personal charge of thirty-seven such carloads of cattle. The reporter very properly describes them as "spearmen." One of them, in the course of a free talk, confessed that he had been arrested not long before for putting a bundle of lighted hay under the nose of an animal that refused to stand on its feet. Sometimes, he said, in thrusting the prod in among a car-full of cattle in order to keep them all on their feet, it would put out an animal's eye. He told of it with perfect indifference, without the slightest apparent regard to the cruelty of it. The journey to New York is described as a repetition of countless previous trips. The observer stated that, as often as the train stopped to change an engine or take on fuel or water, the cruel prod was used with wicked diligence in the packed cars to make the cattle that had fallen down and were being crushed or trampled by their companions take a safer attitude. Strangulation is said to be frequently caused by this giving out of the weaker and the torturing position into which they are forced beyond hope of relief.

The stronger soon trample the weaker to death beneath their feet. The car is what may be described as a seething panic. The prod, if anything, is effectual to bring an animal to its feet again, when it is pushed with all the strength of a powerful man. Between Chicago and Buffalo the six car-loads of sheep and swine received no attention whatever. Arriving at Buffalo, after having been on the road for forty hours, a little hay was given to the animals, but not a drop of water. It was fifty hours before the cattle got either hay or water, from the time they left the pens at Chicago. Four car loads of them rested at Chicago for two hours, and were then sent on to Albany. The other twenty-seven car-loads stayed over Saturday night at Buffalo for rest, as they were to be slaughtered in New York for the European market. The time from Buffalo to New York was thirty-six hours, and during all that time neither food nor drink was given them. For the first twenty-four hours after leaving Buffalo, the cattle kept on their feet more easily after their rest, but after that they showed weakness, and gave forth moaning sounds.

On Monday evening the cattle, numbering four hundred and three, in twenty-seven cars, arrived in New York, and were killed on the next morning. On removing their hides, large clots of blood were found on the head, neck and shoulders, and wherever the cruel prod had done its work, or there were bruises from the crowding against the cars. These evidences of brutality were of course carefully cut out by the butchers. They had lost in weight during the journey, an average of sixty-four pounds each. And these animals, too, received better treatment than ordinary, for the reason that they were to be exported to Europe in the form of dead meat. The same observer relates that within the following twenty-four hours a cattle train arrived from St. Louis, having been one

hundred and ten hours coming; and that all the time that had been allowed for rest, for unloading, and for reloading, was three and a half hours. In the face of a report like this, does it not become necessary for all humanely inclined persons to bestir themselves for a more efficient law, that shall punish with imprisonment as well as fine such cruel practices as convict us all of barbarism so long as they are allowed to continue?

A Stirring Letter of Verification.

In our issue of May 27th we printed a spirit-message given by the late Confederate General, JOHN BANKHEAD MAGRUDER, of Texas, through the mediumship of Miss M. T. Shellamer, at one of the *Banner of Light* Public Free Circles. Shortly after the time of its rendition it was referred to, by way of an endorsement based upon its general characteristics, by Charles McArthur, Esq., of New York. Now we have the satisfaction of receiving the following testimony to its verity from what we think our readers will agree with us to be an entirely unexpected source, but of the sincerity of which none can doubt. We sincerely thank the gentleman who has thus taken the trouble to bear fearlessly and heartily witness to the truth in answer to its appeal to him for recognition:

"To the Editor of the *Banner of Light*: In the *Banner of Light* of May 27th, 1882, with heartfelt pleasure I read a letter (by 'spirit-post') from my friend and companion in arms, GEN. JOHN BANKHEAD MAGRUDER—Gentleman John' his comrades spoke of him.

This letter from his spirit-home is like him in every way. He was ever kind and true; ever ready to help his comrades; and ever ready to meet a foe fairly. That 'roll-call,' bidding him join the confederation of workers in the blessed Summer-Land of light, love and beauty, would surely find him armed and ready to obey the loving orders of our immortal leaders in perfect union.

Well do I now remember our last interview; it was on the eve of a battle (during 'the late misunderstanding'), in the autumn of 1863. But enough of this. At some future 'roll-call' I hope to join the ranks of immortal workers, where there is no 'lost cause,' and where all is peace.

I feel I must yield to my impressions and tell you of my dear, true, faithful old comrade. So please excuse a total stranger to yourself. I read the *Banner* with pleasure and benefit, and wish you all good things. Faithfully,

A. P. CHAMBERLAIN.

43 New Broad street, London, E. C., June 24th, 1882.

"A Lecture Number."

The present issue of the *Banner of Light* may rightfully be denominated "a lecture number," since in it the reader will find the reports of three able discourses delivered respectively by Dr. J. Rodde Buchanan in Boston (who treats of medical and educational reform), W. J. Colville in Vineland (whose control gives his views on social and communal life and presents a recital of some of the salient points of the early career of this noted speaker and medium), and Mrs. Milton Rathbun in Brooklyn (who discourses eloquently upon "The Needs of the Hour").

Besides these important productions, we favor our patrons this week with No. 2 of the interesting series of spiritualistic experiences which Prof. J. W. Cadwell, the celebrated mesmerist, is now contributing to our columns; also an original poem, by Belle Bush, an unusually interesting installment of the "Messages," and much other matter of a correspondent and reportorial nature from various parts of the country.

A Spiritual Institute.

The Cleveland *Leader* of the 3d contains the report of a meeting held at Weisgerber's Hall, in that city, on the evening previous, for the purpose of considering the proposition of Mr. Thomas Lees to establish a Spiritual Institute, details respecting which appeared in the *Banner of Light* a few weeks since. Mr. Lees submitted his plans, and said that the expense would probably not exceed \$3,400 per annum, while the income could be made to aggregate \$3,600. He said it was the intention to make the institute a headquarters for Spiritualists of the State, who, by the payment of a small fee, should be entitled to the privileges of the library whenever in the city.

The plan was discussed at considerable length, all the speakers considering it practicable. No action was taken, however, and the meeting adjourned to Sunday, the 9th, for a further consideration of the subject.

We desire to call special attention to the broad and hopeful ground taken by Prof. Buchanan in his admirable discourse on our first and second pages. His definition of the quintessence of necessities for the full education of mankind—only one (and the weakest at that) receiving emphasis at the present time at the hands of academic or collegiate institutions of learning, so-called—is catholic and all embracing, and its successful introduction among men would do much toward the bringing in of that era of improved conditions for humanity which has been the dream alike of poet, prophet and sage along the whole pathway of the world's slow, painful and sacrificial advance. Those who read Dr. Buchanan's address carefully will be prepared by it as a preface to appreciate the depth of the educational movement which he desires to inaugurate, and to whose practical outworking he proposes to devote the closing years of his long and useful career.

The Boston *Journal*, in its issue for July 6th, presents to its readers substantially the same letter versus vaccination which appeared recently in our columns from William Tebb, Esq., of London—which is a liberal action for which it deserves great credit. Of course, as might be expected, Mr. Tebb's correspondence was accompanied by an editorial disclaimer of its views, but its publication by the *Journal* in any form is one of the many signs now observable in this country that the firm grip which the Regulars in medicine have had so long over the press of the nation is being relaxed, and that the right of free inquiry is being demanded in medical as well as in those of moral and religious ethics.

This journal is on file in the library of Harvard College. When we commenced its publication, in 1857, the librarian wrote us a note requesting that a copy be sent to the college gratuitously, adding that if we complied with the request due acknowledgment would be given and the paper properly preserved. It has been sent there from that time to the present, and we are pleased to know, is carefully preserved.

Mrs. Ira B. Eddy, from 686 Fulton street, Chicago, Ill., is now stopping at No. 48 Beach street, in this city, for a few days, and friends are invited to call upon her.

"Practicing Medicine Without a Diploma."

The trial of Dr. Paul H. Collins was held in Denver, Col., June 24th. The crime for which he was indicted was "practicing medicine without a diploma." The complaint was made by Drs. Lathrop, Wheeler and Parker, of the State Medical Board, and they were the only witnesses for the prosecution. In reporting the trial the *Tribune*, of Denver, says: "On the side of the defense some very powerful testimony was at once adduced, and as soon as opened it became evident that no conviction would ensue. A number of former patients of the doctor were examined, all of whom swore to the cures he had effected. Dr. Collins himself also went on the stand and testified as to the nature of his art. The claim of the defense was that Dr. Collins did not practice or pretend to practice medicine, as he effected his cures only by magnetic influence." The jury were out four hours, returning into court several times and declaring their inability to agree, and being each time sent back. Finally the judge, finding it impossible to obtain a verdict, discharged them from any further consideration of the subject. The case excited considerable interest, and kept the court room crowded while the evidence and arguments were going on.

In another column the same paper says: "Dr. Collins has accomplished a great number of cures in this city, and his patients are willing to add their testimony in his behalf, for they feel that they owe him a debt of gratitude in addition to all business obligations. To his greater credit be it said that this prosecution is not brought by any of his patients. On the contrary, each witness testified that their treatment had been satisfactory. In fact, the action of the State Medical Board is simply a persecution instead of a prosecution."

A New Enterprise.

An effort is on foot to provide a home for girls of tender years in this city to save their future womanhood from becoming a wreck. The object in view is to lay hold of the young who may be surrounded by temptation and train them to be good citizens. A philanthropic lady, who has been identified with reformatories in Boston, has rented a house in the suburbs for the above purpose, and has been promised the co-operation and assistance of influential ladies to carry out the objects which the home has in view, and which will, no doubt, also receive the hearty support of the community generally. Hundreds of little girls in our city are brought up in homes of vice and wickedness, and have no chance of becoming useful women while surrounded with such associations. Those accustomed to visit our court rooms will find occasionally girls snatched from such houses by the pity of some police officer, and the girl is dispatched to a reformatory during her minority. Many can be saved from blight by timely effort. John Ruskin beautifully says: "Flowers that would bless you for having blessed them, and will love you for having loved them; flowers that have eyes like yours, and thoughts like yours, and lives like yours, which once saved, you save forever."

"Out in the darkness of the myr street,
Those bruised lilies in their weakness lie,
Down-trodden by the tramp of reckless feet—
Left there alone to die.
Oh! give those human blossoms human love!
Uplift the fallen seventy times and seven;
Save these sweet living things to bloom above
In the fair land of heaven."

Meetings at Parker Memorial Hall.

On Sunday, July 9th, W. J. Colville conducted farewell services in Parker Memorial Hall at 10:30 A. M. and 7:45 P. M. The attendance was very large on both occasions, and the music fine. Mrs. H. A. Marshall presiding at the grand organ, and Madame Marie Fries-Bishop, Miss Alice Booth and W. J. Colville rendering the vocal parts, assisted in the hymns by the congregation. Mr. Colville's lectures, delivered under powerful spiritual influence, were in the morning on "The Secret and Test of True Success," and in the evening on "New Heavens and a New Earth." Both were highly practical, very forcible, and highly appreciated by those present. The impromptu poems given at the close were of unusual merit. Mr. Colville held his last public reception at the Bethesda, 36 Hanson street, Monday, July 10th, at 8 P. M. His farewell reception is to be tendered him by his friends at 30 Worcester Square, Friday, July 14th.

Information reaches us from Montreal, Canada, that an individual who goes about the country calling himself—or by inference agreeing to allow others to call him—"Dr. Slade," is now operating in that part of the continent, and has just been exposed in Belleville, Ontario. We are glad to hear that to that extent, at least, justice has overtaken him. We would inform our readers in Montreal, Belleville and elsewhere that Dr. (Henry) Slade, of New York City, the genuine proprietor of the name, is at present lecturing in Michigan, and is not—nor has he been of late—in Canada. The person claiming his name and reputation is either the party who is known as "Charles Slade," against whom we have repeatedly warned our patrons, or else some one of the Braddon-Fay-et-al. combination now imposing upon the Canadian people has assumed the name of Slade to escape the effects of the showing up which we gave these "worthies" (?) in our issue of June 3d. The New York *Sun* paragraphs this "Belleville" business as applying to the genuine Dr. Slade—but its attempt to injure a worthy medium is beneath contempt, and is too absurd to need an answer.

C. & P. H. Tirrell & Co., boot and shoe dealers, San Francisco, who have a factory at South Weymouth, this State, have for years been doing a very profitable business in California. Mr. Henry Edwards, the able resident manager and partner there, has recently been interviewed by the press, his facts going to show that, previous to the influx of the Chinese, slippers sold for \$18 per case. Subsequently the cheap-labor Chinamen commenced manufacturing them, which reduced the price eventually to \$6 per case, thus entirely monopolizing the trade. Of course the Weymouth house stopped manufacturing the slipper. When our mechanics are brought to starvation prices through the influx of foreign paupers, whether Asiatics or Europeans, down go the liberties of the people of this republic. It will be squalid misery on the one hand and a wealthy aristocracy on the other. The dignity of labor must be preserved at all hazards. Nothing else will avert such a dire calamity.

Don't forget the Opera at Oakland Garden this week. Nice place, and nice people patronize it.

The Camp-Meetings.

The season for out-of-door gatherings of Spiritualists, in various parts of the country, has once more arrived, and by reference to other columns of the present issue of the *Banner of Light* the announcements of quite a number will be found.

Special notice is also forwarded by a correspondent regarding the ONSET BAY meeting, and Cephus makes reference in his letter (on twelfth page) to the LILY DALE camp (just closed) and to the CASSADAGA LAKE meeting, (N. Y.) which, beginning July 28th, closes Aug. 28th.

Those who make it a yearly duty and pleasure combined to assemble beside the quiet waters of LAKE PLEASANT, (Mass.), will need no hint from us, as they are already conversant with the date of that Camp's inception; the public generally will, however, do well to bear in mind that the meeting there for '82 commences July 29th and closes Aug. 27th.

The Annual meeting at NICKERSON'S GROVE, Harwich, Mass., will convene July 16th, to close July 23d.

The Spiritualist camp-meeting at LAKE GEORGE, N. Y., opens July 23d and concludes its sessions Aug. 27th.

The NYANTIC (Conn.) meeting opens July 15th, and will continue to Aug. 31st, inclusive.

The NESHAMING FALLS (Pa.) camp-meeting, under the auspices of the First Association of Spiritualists of Philadelphia, will open July 13th and continue till Aug. 27th.

At all these convocations sterling truths will be spoken by some of the ablest advocates of the spiritual cause, and excellent music will blend harmoniously with the natural attractions of location and scenery to render the visitor pleased with his or her pilgrimage to whatsoever of these resorts may be individually chosen. [The officers of the camp-meetings should make it a point to send us reports of their doings. We have for years paid out too much money—more than we could afford—to have these gatherings reported in the *Banner of Light*.]

The London *Medium and Daybreak* of June 23d, under the heading, "The Diffusion of Spiritualism: American Advertising Mediums," goes out of its way in the most amazing manner by furnishing its readers what it calls "a curious commentary on the Progress of Spiritualism" in this country. It not only stultifies itself by so doing, but does a positive injury to the cause it professes to advocate. It quotes from the daily prints the advertisements of the impostors, H. Melville, Eva Fay, et al., whom the *Banner of Light* has for many years cautioned the public against, and calls it "the American Rogue and Vagabond system of promoting (?) Spiritualism"—adding, "what it knows to be untrue, that the 'organs and active men of the Movement across the Atlantic are chiefly engaged in manufacturing artificial reputations for men and women who have lost their characters,' etc.—all which is contemptible verbiage.

People who live in glass houses should not throw stones. Let us for a moment scan the critic of *The Medium and Daybreak*, who is so lavish in his condemnation of American Spiritualists. Mr. Burns affiliated with the notorious abortionist, Mrs. Clara Dearborn, who visited London several years ago under the guise of a spiritual medium; bogus circles were held in Mr. B.'s "Institution," she falsely claiming that our late partner and the late Mrs. J. H. Conant controlled her. The falsehoods then and there uttered by this woman were fully endorsed by Mr. Burns, otherwise he would not have published abstracts of her remarks in his paper. His comments were that we would some day "be obliged to do him justice." We propose to briefly do so now, by asking him a few pertinent questions:

Why did he endorse Mrs. Dearborn, when he must have known, at least by repute, her real character? More especially when she denounced us to him because we would not publish an endorsement of her as a medium when about to leave for London? Another thing: Has he ever informed his readers that this same Mrs. Dearborn, on her return to the United States, was arrested, convicted and sent to prison?

This man, who has so grossly libeled the American Spiritualists, now has the impudence to assert that "Spiritualism as a science is ignored" by them, "and as a religion is brought into contempt." In doing this he has the injustice to lead his readers to infer that those whose advertisements he copies are fair representatives of the mediums of this country, and that they, as mediums, are countenanced and supported in all they say and do by the Spiritualists and spiritual press of the United States, when at the same time he knows, if he knows anything of the movement here, that such adventurers and speculators in human credulity have by every Spiritualist and every press been denounced as impostors, and that the public have been warned times without number against their nefarious plottings and base pretensions.

Jesse Shepard arrived at Leadville, Colorado, on the 23d ult., and the *Chronicle* of that place gave in its issue of the 26th ult. a report of an interview with him, during which he gave an account of his travels and experiences as a medium. The *Daily Democrat*, of Leadville, for the 2d inst., gives an excellent notice of a concert by Mr. Shepard, held in the Methodist Church in that place, June 30th, closing its comments with the following unqualified endorsement:

"All really fine music is inspired, but to say that Mr. Shepard as an improvisator is inspired to a phenomenal degree, is no exaggeration; it is a sober, incontrovertible fact."

A man perfectly sane, who has been incarcerated in a New York lunatic asylum for two years by some of his relatives, was released recently through the efforts of a friend. He told his story to the court, and the jury pronounced him sane without leaving their seats. The law in New York, as well as in this State, is terribly lax in regard to insanity. Any two respectable physicians (i. e., parchment doctors), on application, can have any one put in an insane asylum by signing a certificate that such an one is, in their opinion, insane. Cases in this State might be cited similar to the one in New York.

Rev. Mr. Cudworth's fourth lecture of the summer course last Sunday evening in this city was an able production. The speaker holds, and so stated, that absolute knowledge of God [the spirit-world wise intelligence] comes only by inspiration. This is just what Modern Spiritualism teaches. The godhead is composed of wisdom and love combined. The opposite [ignorance and hate] is the spirit of evil.

Onset Bay and its Camp-Meeting.

A correspondent, writing from East Wareham under date of the 8th instant, says that the month at Onset opens under the most flattering auspices; in fact, the flow of the people there the past few days has been unprecedented in the annals of the place. Many arrived Monday to participate in the festivities of the Fourth of July, a goodly number of whom remained and will stop through the Camp-Meeting session.

The several fine public structures, and the cosy little cottages that were in course of construction but a few weeks ago are now finished and occupied. The new and handsome restaurant, known as the "Prospect Park Dining-Room," which is 8x32 feet, and capable of seating two hundred and fifty persons in its spacious hall, is completed, and its tables are well patronized.

On account of the decided success of the Fourth of July regatta in the waters of Onset, another will soon take place—under, it is said, the auspices of the yachtsmen of Buzzard's Bay. Arrangements will be perfected for a grand affair throughout. The prizes will be gotten up by the "old salts" themselves.

Since the road leading to the camp has by the Association been placed in an acceptable condition, there has been much more travel by vehicle to Onset, and the improvement has also been a financial benefit to the Society. By another season, our correspondent is informed, the Society intends to have as fine a drive-road as can be found at any of the more fashionable watering-places. The regular cottagers have seemingly taken a more lively interest in the affairs here than in seasons past; they appear to take much pride in decorating their cottages, and internally, their respective cottages, and the numerous picturesque little flower gardens, full of beautiful and choice plants, laid out artistically in front of their summer homes, bespeak no little interest in this popular resort.

Among the distinguished Spiritualists who it is said will visit Onset through the Camp Meeting season—which opens July 16th, to close August 13th—is Mr. Alexander Phillips, a remarkable psychic and independent slate-writing medium, highly indorsed by Prof. Buchanan, and other distinguished scientific men of New York.

Several yacht races are to occur this season on the west side of Buzzard's Bay, the course being from Long Beach, the starting-point, thence south to Bird Island Light, thence east to Wing's Neck Buoy, back to the beach, a distance of about ten statute miles. These yacht races are to be given under the auspices of a few Boston and Wareham gentlemen, who, it is said, will soon make all preliminary arrangements. The prizes will consist of works of art instead of money. The series will be interspersed by the novel skill races which last season created no little interest upon these waters among the lovers of aquatic sports.

The Cutter mansion, erected on the eminence of Wicket's Island, is completed, and is fast being occupied by its summer guests.

"S." writes: "Next Sunday, July 16th, the public exercises of the Onset camp-meeting commence, two of the most eloquent and philosophical advocates of Spiritualism, E. S. Wheeler, Esq., of Philadelphia, and Mrs. E. L. Saxton, of New Orleans, being the speakers. The Middleboro' Brass Band has been engaged by the association to give open-air concerts during the day."

In another column will be found an advertisement of the Grand Excursion to Onset from Boston and stations on the Old Colony Railroad. Business men and others who cannot get away during the week can enjoy the opportunity offered by the Sunday trains, to spend a pleasant day amid the beautiful scenery of the Bay, and enjoy the delightful breeze which at this place always tempers the heat of summer."

Probably no paper published in the interest of the church, and in support of the creeds and dogmas of the past, has more bitterly and persistently attacked and denounced Spiritualism and its advocates, than the *Rock*, published in Australia, but we learn from our New Zealand exchange, the *Echo*, that a recent issue of that paper (the *Rock*) contained a long and able paper by the Rev. G. W. Weldon, in which he says:

"I am no Spiritualist in the modern sense of the word, but I am a lover of truth. Hitherto I have endeavored to account to myself for what are called 'spirit manifestations' either by jugglery or imposture; but from what I saw and heard at several seances lately, I confess candidly that I am not able to explain some of the phenomena I witnessed, either by fraud or by sleight of hand."

"Liberty and Morality" was the subject of an address delivered by Mr. W. S. Bell in Paine Memorial Hall, Boston, last Sunday. He argued that the two are indispensable to each other; that they are inseparably related; for unless man is able and disposed to think and act for himself he is not moral, and unless he does he is not free. Man must do right according to his own reason; if he acts from a commandment his obedience is not moral. The artist believes a thing beautiful because it is so, not because a law compels him; so with morality: men should love it for itself—not because they are forced to it by a hope of "heaven" or a fear of "hell."

Ralph J. Shear, known to the public as a materializing medium, called at this office recently and announced that after having been very successful in Richmond, Va., New Britain and Waterbury, Conn., etc., he has taken up his residence for awhile in Boston. He will give private seances at the homes of those desiring his services, for which purpose he can be addressed for engagements 923 Washington street. He will be at Lake Pleasant during the camp-meeting season.

Alfred Weldon, Esq., President of the Second Society of Spiritualists of New York City, made us a pleasant call on Monday last, in the course of which he announced that that organization has hired Frohisher Hall for its fall and winter season. He spoke very highly of Mrs. Susie Willis-Fletcher's labors in Brooklyn, and also for his own society, which latter organization has engaged her for October next.

The immortality of animals was ably advocated by Rev. N. Damon, in this city, last Sunday. He related numerous instances of animal sagacity, and wonderful results accomplished by birds and insects. He thought the so-called instinct of animals closely akin to reasoning, and an evidence of immortality, and quoted from the works of well-known naturalists and scientists in corroboration of his views.

W. Harry Powell, the noted slate-writing and physical medium, of Philadelphia, will visit the following named places: Columbus, O., July 10th; Dayton, July 13th; Cincinnati, 20th; Mansfield, July 27th; Cassadaga (N. Y.) Camp-Meeting, Aug. 12th.

The *Daily News*, Denver, Colorado, of the 20th ult., gives a half-column report of what one of its attaches witnessed at a materializing seance of which Miss Ada Turk was the medium.

Augusta Dwinels, 150 Castle street, Boston, has a card on our seventh page, to which the reader's attention is directed.

Dr. S. B. Brittan's New Book.

Regarding which commendatory mention has appeared in these columns on several occasions, will be brought out from the press of Colby & Rich, 9 Montgomery Place, Boston, early in the coming autumn. Those who wish to make the acquaintance of a book which, wherever it is perused, cannot fail to do a great work for the spiritualistic cause, will do well to bear this fact in mind.

Special Notice.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

New York City.—A correspondent writes: "The petty personal contests of Spiritualists among themselves are greatly impairing their moral force, and diverting attention from matters of importance, while threatening to establish permanent discord. The best cure for this state of affairs is to ignore the merely personal phase, and fix attention upon real progress, and the interesting phenomena continually appearing."

W. J. COLVILLE'S ENGAGEMENTS.—Cape Cod, July 16th and 19th; Brooklyn, N. Y., July 21st; Neshaminy Falls, July 23d, 26th and 28th; Lake Pleasant, July 30th and Aug. 2d; Onset Bay, Aug. 5th and 6th; Niantic, Conn., Aug. 8th, 9th, 10th, 11th and 13th. Mr. Colville is not at liberty to make any further engagements to lecture.

Annie Lord Chamberlain announces that she has concluded her seances in Boston for the present. She has of late, we are informed, held successful sittings for her peculiar and satisfactory phase of physical phenomena in Milford, N. H. July 17th she goes to Onset Bay to remain through the camp-meeting.

An excursion is being arranged in Cleveland to visit the Cassadaga Lake Camp-Meeting the last week in August, starting on the 24th inst. Efforts will be made to take the entire Lyceum of Cleveland, giving a grand exhibition while there. For particulars address Thos. Lees, 105 Cross street, Cleveland, O.

Jay Chappel writes: "I have read the *Banner of Light* since 1860, and its columns always contain pleasant and very instructive matter. The Message Department increases in interest and usefulness; and I hope the time is not far distant when all our public libraries will keep your paper on file."

Our thanks are due and are hereby presented to the Trenton (N. J.) friends—see report under "Banner Correspondence"—for their kind efforts in the direction of increasing our subscription list.

We have been promised a report for publication of the recent lecture of Mr. W. J. Colville in regard to the mediumship of Mrs. Hull, the materializing medium. We will notify our readers of the time of its appearance.

Augustus Day, Esq., of Detroit, Mich., writes: "Add my name to the list of approvers and supporters of the course of the *Banner of Light* toward mediums."

Read the card of Mrs. Dr. E. R. Still, which will be found by reference to our seventh page.

Miss Ida Lang will act as agent for the *Banner of Light* during the Cassadaga Lake (N. Y.) camp-meeting.

Abram James is very successful as a healer and physician. See his card on the 7th page.

Mrs. F. A. Logan, inspirational medium and magnetic healer, is now located at 826 Market street, Oakland, Cal.

Movements of Lecturers and Mediums.

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

Mr. G. A. Fuller, of Dover, Mass., will lecture at Princeton, Mass., July 16th; at Leominster, Mass., July 22d; and at Onset Bay July 27th. He may be addressed at his home for engagements.

Frank T. Ripley will start for Boston July 16th. Societies en route desiring his services as a platform test medium and lecturer can address him at Horicon, Wis., at once.

A pleasing episode in the life of the well-known and excellent medium, Mrs. Maud E. Lord, occurred on the 28th ult. in Chicago, in the form of a farewell reception signaling her departure for California; at the residence of Mr. and Mrs. A. H. Williams. Appropriate remarks were made by various individuals present, among whom were several mediums.

Mrs. Ophelia T. Shepard addressed the Second Society of Spiritualists in Chicago, Sunday, July 2d.

Dr. Henry Spide is employed in filling lecturing engagements at the West—last Sunday, 9th, in Detroit, and the day following in Ypsilanti. He finds every thing encouraging to the hopes of those who desire to have a knowledge of the truths of Spiritualism known and appreciated.

Mrs. Richmond is on a visit to Colorado, intending to remain there several weeks, for a recuperation of her health, at the same time lecturing to the thousands who are eager to listen to her inspired utterances.

Harry Bastian was expected to arrive in London, July 7th. His address is 32 Popstone-road, Earls Court, S. W.

Mrs. Hardinge-Britten has so far recovered her usual health as to reappear on the public platform. She was to be in Paris from the 1st to 15th of this month.

Dr. Peabody has just closed a very successful course of lectures before the Liberal Spiritualist Society in Grand Rapids, Mich. He was unanimously invited at the close to return again at his earliest convenience. Mrs. Emma J. Bullene opens the autumn and winter course for this society in September.

Dr. J. K. Bailey lectured during the month of June at Akron, Ohio, Sparta, Tenn., Tusculum and Erie, Pa., and at Atlantic, Pa., July 1st and 2d. His local address is still at Milan, Ohio.

Mrs. Anna Kimball's address is at Kansas City, Mo., where she will remain until September.

Mrs. E. C. Woodruff, of South Haven, Mich., will respond to calls for lectures in the East.

Dr. Anna M. Twiss will speak at the Niantic Camp-Meeting July 21st; and at Neshaminy Falls August 11th, 12th, 13th, 15th and 17th.

Mrs. S. Dick, of Boston, will address the Harmonical Spiritualist Association of Chelsea, Mass., at Temple of Honor Hall, Odd Fellows Building, on Sunday next, at 7:45 p. m.—her remarks being followed by tests from the platform.

J. D. Waite, of Townsend Centre, Mass., writes that Mrs. M. C. Gale, of Boston, recently gave a lecture on Spiritualism in that place, which was listened to with great satisfaction by friends from Fitchburg, Town-

send and other places. He recommends her to the attention of society or grove-meeting committees who desire a speaker.

Mr. Charles Bright, of Australia, will speak in Paine Hall next Sunday afternoon, at 3 o'clock, subject, "The Elephant and the Partridges, or Priests and Progress." Those of our readers in this vicinity who may not yet have heard Mr. Bright will be sure of listening to an excellent lecture by attending his meeting.

Mr. and Mrs. Horn, of Saratoga, N. Y., were in London during the latter part of May, but are now in Paris.

W. J. Colville lectured to large and appreciative audiences in the Universalist Church, Brockton, July 5th, and in Public Hall, Lunenburg, Mass., July 7th. He speaks in the latter place again July 12th and 13th.

Capt. H. H. Brown delivered to good acceptance two addresses at Willow Brook, N. Y., Sunday, July 2d.

A note from Mr. Wm. Hyde, dated New York, July 8th, informs us that the writer, accompanied by J. Jefferson Kelley, a trance speaker and test medium, was to embark that day on a steamer of the Anchor Line for England, with the intention of locating in London.

The Leominster (Mass.) Spiritualists closed their meetings June 30th until Sept. 1st, but will open their hall July 23d for the purpose of hearing Mr. George A. Fuller as he comes that way.

Grove-Meeting in Stoneham.

The Spiritualists of Stoneham, Mass., held a well-attended session at Hill's Grove, on Sunday, July 8th, under the auspices of the Ladies' Aid Society. The weather was fine, the speakers, Mr. C. D. Jenkins, of Boston, and Mr. S. Greenleaf, Fairchild Robinson (of Lynn) and others were excellent, and all enjoyed the services, pronouncing the occasion to be a very successful one.

The owner of the grove has donated the use of it for future gatherings of the same company. Mr. J. W. Manning, of Stoneham, has been very influential in inaugurating these meetings. By the way, Mr. Manning is achieving great success by his power of magnetic treatment for the sick.

Miss Ida L. Spalding, a thoroughly competent photographic writer and a worthy young lady, desires to make engagements to furnish verbatim reports of lectures (Sunday or otherwise). Any person employing her, will, we feel confident from personal experience, be fully satisfied with the results of her labors. She can be addressed care *Banner of Light*. If

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

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

SKINNY MEN. "Wells' Health Renewer" restores health and vigor, cures Dyspepsia, &c.

Spiritualist Meetings in Boston.

Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10 A. M. and 7 1/2 P. M. E. H. Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Essex Street (1st flight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10 A. M. and 7 1/2 P. M., also every Thursday, at 8 P. M. Spiritual mediums 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. President, F. H. Johnson, Chairman.

Spiritualist Hall, 36 Hanson Street.—Meetings: Tuesday, 3 P. M.—Lectures on "Health and Healing." Tuesday, 8 P. M.—Society for Conversational and Mental Exercises. Wednesday, 8 P. M.—Conference for the discussion of all subjects relating to the welfare of man. Friday, 8 P. M.—Meeting of mediums for mutual aid and consultation. Saturday, 8 P. M.—Developing and Test Circle.

Ladies' Aid Society, 718 Washington Street.—The Spiritualist Ladies' Aid Society meet in their parlors every Friday afternoon and Saturday morning, at 10 A. M. Mrs. M. V. Lincoln, President; Mrs. A. M. H. H. Secretary.

MEETINGS HELD EVERY SUNDAY, AT 12 1/2 O'CLOCK, TEST CIRCLES by prominent mediums. Evening, at 7 1/2 o'clock, Conference of mediums for mutual aid and consultation. Most cordially invited. Miss Amanda Bailey, organizer.

Chelsea.—The Spiritual Association holds meetings at 7 1/2 P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Hingham Car Station. Next Sunday afternoon, conference of mediums for mutual aid and consultation. Subject for lecture, "The Spheres." The Ladies' Harmonical Aid Society meets every Friday afternoon and evening in the same hall. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

Republican Hall, New York.

The First Society of Spiritualists holds meetings every Sunday, at 10 A. M. and 7 1/2 P. M., at 100 A. M. and 7 1/2 P. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

Funds Received in Aid of Charles H. Foster.

Amounts previously acknowledged.....\$50.75
J. Thos. Sandy Hook, Ct.....1.00
T. H. Hazard, South Portsmouth, R. I.....1.00
Friend.....25.00

RATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion.
Notices in the editorial columns, large type, ten cents per line, each insertion.
Payments in all cases in advance.
Electrotype or Cut 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. Danksin, 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.**MISS HELEN C. BERRY.**

THIS Wonderful Medium is used by the invisibles for the benefit of those who wish for more light in Spirit-Phenomena and seances are especially invited to test their genuineness. A variety of musical instruments played upon, spirit lights shown, materialized hands placed in your own, imitations given, and often communications written by spirit hands. Circles Sunday and Thursday evenings, at 8 o'clock sharp. Home circles, of not more than six persons, attended for a moderate fee. Any further information that may be desired can be obtained by writing or personal application to 157 Washington street, Room 1, July 15.

KIDNEY-WORT**THE GREAT CURE****FOR RHEUMATISM**

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS.

It cleanses the system of the acid poisons that cause the rheumatism, and which only the victims of this disease can realize.

THOUSANDS OF CASES

of the worst forms of this terrible disease have been quickly relieved, and in a short time.

PRICE, 1/2 L. BOTTLE OR DRY, SOLD BY DRUGGISTS.

WELLS, RICHARDSON & CO., Burlington, Vt.

KIDNEY-WORT

FREE A correct diagnosis and trial box sent by mail to DR. CARPENTER, 219 A Tremont street, Boston, Mass. 1w15-July 8.

SUCCESS ASSURED.**A Conservative Investment.****Mines Proved to be Good before****being Offered to the Public.****Last Chance to procure the Stock at****One Dollar Per Share. Price after****the 15th inst., \$2 Per Share. Or-****ders must be posted this date****to secure Stock.****CONSOLIDATED****Golden Development Company.****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.**

THE COMPANY is organized to do a Mining and Milling business. Its property is situated in Graham (formerly Apache) County, Arizona, about five miles from Globe, and consists of three whole claims, 1,500 feet by 600. There is a well-defined fissure vein running the whole length of the claims, averaging five feet wide, and specimens taken from the different tunnels on the property and sent to the Boston Metallurgical Society, yielded respectively, \$100.15, \$108.45, \$113, \$22.30, \$106.51, \$93.31, \$92.76, \$92.42, \$95.72 per ton. Most of these were actual milling results, the averages are, however, the property has been secured by many qualified persons, and they all agree as to its value; and that there is an inexhaustible supply of ore, and one silver mine in Silver City, New Mexico. The ore from the Arizona mine is gold, and free milling, can be mined very cheap. There are four tunnels and two shafts that 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 wealth and richness of the mines, the moderate capitalization, the company's sound financial condition (with no debts and money in the treasury), make this an exceptionally desirable investment, and one which promises early returns.

The machinery is at the end of the railroad. The mill can be in full operation in ninety days from time of shipment of machinery to mine.

At present we have but few miners at work, as nothing can be done in reclamation until a mill is erected on the grounds; the expense of carting ore to mills in distant localities being too great, and the work of reclamation too uncertain.

For the purpose of raising the capital required for the erection of a suitable mill, and securing such other aids as the speedy and profitable working of these mines demand, the Directors have voted to sell ten thousand shares at

ONE DOLLAR PER SHARE.

Good faith, economy of management and legitimate business will be the aim of the Board of Directors.

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 Society, for assay; and Professor Holladay reported the yield to be for ton of 200 pounds: one hundred pennyweights of gold at \$104, and eleven ounces of silver at \$22.31; total valuation, \$106.51 per ton.

[From Boston "Commercial Bulletin."]
Among the new mining properties which have recently been put upon the market, but few, if any, appear to have more promising ground than the Golden Development Company, on the San Francisco River, Arizona. This property contains gold and silver mines of undoubted worth, and is situated only six 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 starts to-day.

[From "Sunday Herald" July 9th.]
Consolidated Golden Development is firm at \$1. sales and lease of the mine for operation with an estimated value of ore, which averages a high grade, all ready for milling. It is understood that New York parties have made an offer of \$200,000 for a controlling interest in the property.

This is one of the best chances that has been offered to invest money in a fairly rated mining enterprise. The property is valued at as much as we have capitalized it at. Checks of money orders made payable to Gold Development, 40 Water Street, Room 23, Boston, Mass.

NEW ADVERTISEMENTS.**\$200.00 REWARD!**

Will be paid for the detection and conviction of any person selling or dealing in any bogus, counterfeit or imitation HOR BITTERS, especially Bitters or preparations with the word HOR or BORS in their name or connected therewith, that is intended to mislead and cheat the public, or for any preparation put in any form, pretending to be the same as HOR BITTERS. The genuine have cluster of GREEN HORPS (notice this) printed on the white label, and are the purest and best medicine on earth, especially for Kidney, Liver and Nervous Diseases. Beware of all others, and of all pretended formulas or recipes of HOR BITTERS published in papers or for sale, as they are frauds and swindles. Whoever deals in any but the genuine will be prosecuted.

HOP BITTERS MFG. CO., Rochester, N. Y.

DR. COLLINS'S**PAINLESS****OPIUM ANTIDOTE.**

TESTIMONIAL.
RED HOOK, N. Y., Sept. 29, 1880.

DEAR SIR:—I should have written before, but sickness prevented. I had taken Morphine for ten years, and had paid hundreds of dollars, and it was killing me. One year ago the 18th of August I began taking the Antidote, and since then I have never wanted any of the poisonous stuff (opium). I took eight bottles of the Antidote, and am cured of the habit. I thank God and Dr. Collins for my deliverance. There is no poor soul that wants to get cured, go to Dr. Collins, and not to those impostors to whom you throw your money away.

Yours truly, Mrs. L. M. SHARP.

Mrs. Augusta Dwinels,

CLAIRVOYANT AND BOTANIC PHYSICIAN; also
Trance and Prophecy Medium. Residence and office,
No. 150 Castle street, Boston. 2w-July 15.

HOUSEKEEPER WANTED!

PERMANENT HOME: good pay; beautiful and healthy locality. Radical Spiritualist preferred. Address
M. C. WRIGHT, Orange Bluff Hotel, Clear Water Harbor, Fla. 2w-July 15.

ABRAM JAMES, Vita-Pathic Physician, Mag-

netic Healer, and Electro-Cathode. Box 51, Fredonia, N. Y. 1w-July 15.

New England Spiritualists' Camp-**Meeting Association.****Ninth Annual Convocation****AT LAKE PLEASANT, MONTAGUE, MASS.**

(On the Hoosac Tunnel, midway between Boston and Troy.)

JULY 25TH TO AUGUST 27TH, 1882, INCLUSIVE.

SPEAKERS.

The following speakers have been engaged for the meeting: Mr. R. Shepard, Little, Mrs. Helen L. Palmer, Mrs. Nellie J. T. Brigham, Mrs. Sarah A. Hyman, Mrs. N. J. Mills, Mrs. Abby N. Burnham, Mrs. Fannie Davis Smith, Mrs. E. C. Brown, Prof. J. R. Buchanan, Mr. Henry Kiddle, E. S. Wheeler, W. J. Colville, Cephas B. Lynn, A. B. French, J. William Fletcher, J. Frank Baxter, Dr. H. B. Storer, Giles H. Robinson, Dr. George H. Geor.

MEDIUMS.

Edgar W. Emerson of Manchester, N. H.; J. William Fletcher of Boston, Mass., and J. Frank Baxter of Chelsea, Mass.—three of the best public test-mediums in the country—will give tests from the speaker's platform after the lecture. Address: Montague, Mass

Pearls.

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

STAY AT HOME.

Stay, stay at home, my heart, and rest;
Home-keeping hearts are happiest;
For those that wander they know not where
Are full of trouble and full of care.
To stay at home is best. —(Longfellow.)

LOVE.

In this tiny wreath are wed
Roses white and roses red,
Take it, maiden fair, and seek
In the white my love-pale cheek;
But in the red a token see
Of my fond heart taken by thee.

—(Dante Alighieri.)

The faithful obedience to the dictates of a good
conscience gives moral strength to overcome all difficulties.

RALPH WALDO EMERSON.

This was indeed life's fulness, to behold
A world that mocked thee in that earlier time—
A world that spurned the offerings of thy prime—
Who loved thee best listening to thy words of gold.
All that the boyish prophesy foretold
In my life's path, and in my rugged rhyme
Was come to pass, the height that 'dared stand to elude
Was conquered, and the doubting folk of old
Pressed hand behind thee to the hills new-won,
To catch the shimmer of a far-off sea.
The glimpses of strange lands and ancient before,
The glory of a new arisen sun;
To raise four hands of gratitude to thee,
Victor and leader, life could hold no more!

—(Puck.)

Good temper, like a summer day, sheds a brightness
over everything. It is the sweetener of toil and
the soother of disquietude.

The Social Condition of the Spirit-World.

WITH SUGGESTIONS FOR AN IMPROVED
SOCIAL ORDER ON EARTH.

An Inspirational Discourse delivered by
W. J. COLVILLE,
In Churchland, N. J., May 25th, 1882.

(Reported for the Banner of Light by E. J. Sullivan.)

It is with the greatest pleasure that we again occupy this platform, and take up a subject of such vital interest and importance as "Social Life in the Spirit-World, with Suggestions for an Improved Social Order among Yourselves." We are aware that there are many Spiritualists who consider that Spiritualism is merely a revelation of human life beyond the grave by their own personal benefit, and that as soon as they have received satisfactory evidence that the so-called dead are still alive, they may fold their hands and remain in idleness, so far as the spread of their knowledge is concerned. There are many persons who tell us they have been Spiritualists twenty-five or thirty years, that they have witnessed marvelous manifestations during that long period, but have not felt it incumbent upon themselves to take any public stand in the advocacy of that truth, which they will assure one is of inestimable value. While it is not for us to judge or condemn any individual, we have no hesitancy whatever in protesting against what we conceive to be an injurious and therefore reprehensible course of action. While it is not for us to speak ill of the motives of any one, such actions as are detrimental to the highest interests of society we consider it our duty to protest against; and while we are no pleaders of the cause of churches, while we consider that imitation is at best poor policy, we call the attention of all Spiritualists to the activity of churches, to their complete system of organization, and urge upon all of you who are convinced of the reality of Spiritualism, to so far follow the churchman's method as to exert yourselves as earnestly as Christian brethren exert themselves.

If you have a truth it is yours to use; it can never be yours to monopolize. If you own land or wealth, material substances are yours to employ, they are not yours to hoard as misers hoard their treasures; for without cooperative work you could never have arrived at your present knowledge, never become possessed of your present wealth. From the President occupying the chair of State in the White House to the humblest artisan, society depends each upon the other; and as every individual is dependent on every other individual, no one has anything that he has acquired unaided; and no one having acquired anything without the assistance of others has any moral right, and ought to have no legal right, to hoard in a miserly way that which is common property, because the result of common labor. We can acquire right to disseminate knowledge, but we can earn no right to claim it exclusively as our own. We have no personal property in light or air, rain or dew, and without these agents in which we have no vested right, all industries would fall powerless to the ground. Therefore as in the acquisition of everything we acquire we are compelled to employ universal agencies, the common property of all, we owe it to humanity to share with others whatsoever ability and means are in and under our control.

By true and natural communism we do not mean aggressive communism; we do not mean that communism which is supreme selfishness embodied in the desire to appropriate the earnings of other people; we do not advocate the invasion of others' homes, telling other people that you have a right to claim that which they have worked for; but we mean that intelligent communism which, instead of saying, "Thine is mine and I will grasp it," benevolently exclaims, "Whatsoever I possess belongs to you as well as to myself, and it is my highest pleasure to share it with you."

This desire to share with all, to work for the general good, is the basis of the great fabric of social life in the spirit-world. In the spirit-life there exists no compulsion or coercion; every one is free to come and go where and as he pleases; all are bound by the law of love; whether you exist in one or another state in the spirit-world, your outward conditions are only the express image of your interior state. Now we are very frequently asked, shall we know each other in the spirit-world? Is there recognition in the spheres, or do we wander as members of one great family, ignoring or forgetting all individual friendships formed on earth? All affection is eternal. If ever you have conceived real attraction for another soul or mind on earth, you carry that attraction into the spiritual spheres, and never, part unless voluntarily separated or by reason of your special works demanding your presence in different scenes of action. If you have loved a mother, father,

brother, sister, child, husband, wife or friend, you will not meet the object of your affection because any ties of blood united you to them on earth, or because laws of men or circumstances of business caused you to dwell under one roof; if you meet in the spirit-world it will be because you have understood and loved one another. Your union in spirit must be founded in spiritual affection; and thus we throw overboard without apology or reserve every earthly tie which is not a tie of spirit.

The ties of earthly consanguinity belong merely to this world; they originate in the flesh and die with the body; but spiritual loves change not while centuries and ages roll by. How do we find it in this world? The custom of compelling all children of the same parents to live under one roof is in nine cases out of ten disadvantageous, because children disagree, owing to the very different conditions in which they have been conceived and born. One child will be spiritual while another is gross; one adapted to mercantile pursuits, another to agriculture or music; one will require much food, another little; that which will be one's meat is another's poison. All children of the same pair of parents are not conceived and born under similar influences. Hence we find that boys and girls come into the world, into the same family, with characteristics rendering them entirely unfit for each other's society. Your brother or your sister more than any other person is sometimes one you cannot agree with while living under one roof, yet you admire and love these very members of your earthly family—you would do everything to serve them, and would instinctively obey the New Testament commandment to love all men and your neighbor as yourself; but in order to show your affection for some people and evince your interest in their welfare, you had better live a thousand miles away from them.

You frequently meet an entire stranger and you can agree with him from the moment of your introduction to each other; conversation is pleasant and profitable between you; whereas, you meet some one else with whom you cannot converse, you are not intelligible to each other, and though you both speak the same language you might as well converse in foreign tongues. Now, when we look behind the scenes we find that there is in the spirit-world an adequate cause for these earthly mysteries: there are families, fraternities, and spheres of souls that are connected in this world as truly as in spirit states. Whenever you are irresistibly drawn to another person, it is evident you belong to the same society of souls with the one to whom you are attracted. One body may be born in Spain, another in England; there may not be the slightest physical connection, but there is soul-union, and the true basis of life in common is the union of those who are elective affinities.

The great German philosopher and poet, Goethe, made a divinely truthful statement when he said the law of affinity is revealed as existing in the attraction between magnets and souls as between atoms. Intelligent minds will unite as affinities, or will repel each other voluntarily if not adapted to exist side by side.

Now what is the true idea of home? Is it not the idea of an earthly paradise in which we dwell with those we love and with those who love us? where we can understand and be understood? where we can profitably enjoy each other's society? This is surely the true idea of home; not the unpleasant thought that brothers, sisters, aunts, uncles, cousins, etc., must be collected in one great edifice, simply because they are related by blood to each other. In the spirit-world the ideal home is thoroughly realized. We are with those we love and who love us. No barriers can ever intervene to separate us from those who are our spirit-kinsmen. The first to greet you as you enter the unseen realm will be those nearest in soul to you. The moment your eyes close to earthly things they will open to see the spirits who have blessed you through earthly life. When you leave the material frame, you will find yourself among those whom you would have most admired had you known them on earth, as well as united with friends already known.

The occupations of spiritual life are adapted to every individual spirit; no matter what his earthly work may have been, the work that he did in his mind is the real occupation in which he will engage in the spirit-spheres. Are there not multitudes of people on earth upon whom the circumstances of earthly existence press hard, and while they possess genius, in order that they may earn the scanty pittance which just suffices to keep soul and body together, they are compelled to labor in ways utterly foreign to their tastes and repulsive to their delicately framed organisms.

How many highly gifted men there are of whom the world knows nothing. There are many whom you never appreciate, who are the greatest among you in spirit. Is their genius to be lost, merely because the eye of man has never seen it? Because mortal ears have never heard its voice? Such spirits find themselves on their introduction into the spirit-life perfectly at home among those who have listened to the songs or read the books they have inwardly written. The spirit-world is a real world, composed of forces not tangible to man's outward sense, but as tangible to the senses of the spiritual body as material objects are objective to the sense of the physical form. Do you not oftentimes wonder why it is that you are perfectly at home in certain places, while always strangers in others? You will visit a farm-house far out in the country, where there are almost none of the accessories of civilization, and there feel at home instantly; when the time for your departure arrives you will loathe to leave the spot, as there almost everything you have undertaken has, figuratively speaking, turned to gold. Go elsewhere, and though you are surrounded by every splendor of aristocratic life, are met and fondled by the great ones of the earth and told to make yourself perfectly at home, in that splendid palace you feel only in a gilded cage. Everything goes wrong with you, and when you leave the house you feel as though you had escaped from Hades. Why is it you can be miserable in the midst of so many attractions? Why is it that in some houses you can succeed in nothing, while in others you are successful in every undertaking? The spirit-world must be appealed to for an answer to these queries, and the answer comes when the spirits assure you that the very homes in which you dwell on earth are the abode of spirits; that spirit-beings dwell in the unseen atmosphere of the earth which you people; and the reason why you are lucky in some spots, why happy and wealthy in some localities and the opposite in others, while you can assign no material reason for such apparent freaks of fortune, is due to the presence of spirits in the one place who affiliate with you and give you power to succeed, and the influence in

other places of spirits not congenial to you, whose influence is consequently detrimental to your welfare.

Now, as we realize that we are acted upon frequently by powerful and unseen influences which we cannot control but which control us; while we do not believe in chance, we cannot help believing in influences which create for us circumstances from which we cannot extricate ourselves; we can only regard the outer world as a shrine and portion of the spiritual universe, and all material things as the vesture or body of spiritual realities. There are certain places upon this earth which are occupied by families of spirits; and to these spots of ground those individuals are naturally attracted who are in sympathy with the spirit-dwellers who occupy the site. Those who are attracted to one another, and no others, should live under the same roof, be members of the same society or engage in a colony-life together. Robert Owen and Robert Dale Owen were inspired to preach the truths of communism to the world, to predict the future social life of man; but no communist settlement has yet been successful to any great extent, because while they are successful in the spirit-world to-day, and while truth concerning spiritual communism can be communicated to earth, the people on earth have to become educated and advanced morally ere they can live below the life lived above. But the great communists who have labored for the improvement of the human family on earth are now endeavoring to carry out plans of social harmony far higher and broader than their earthly ones. Ere long we shall find on earth a condition of society which shall embody almost perfectly the spiritual idea.

Now we wish to impress upon all of you this point clearly—that in the spirit-life spirits are drawn together by the natural force of affinity, as needles are attracted to magnets. In the spirit-world members of a family cannot be separated unless at their desire; because you go wherever you wish when you have cast the material body aside.

As an illustration of the condition of life in the spheres you need only to think out the results of every one following out fully his individual inclination. If every mortal did just as he pleased this moment, one would go to church, one to the theatre, one to the sanctity of the family hearth; one would be attracted to the purest, another to the crudest, most licentious centres. Our condition, therefore, when we leave the material body is a purely natural one; and no greater truth was ever uttered than the strange declaration made by Swedenborg, that every one who went to hell went because he preferred it to heaven. In the spirit-world we go wherever attracted; just as a drunkard goes to a drinking-saloon, an artist to a studio, even so in the spirit-world like attracts like, and we are only limited by our development and wishes.

In the spirit-life there are colonies and homes. Spirits do not live in isolated grandeur; it is not good for any one to be alone; a life of complete isolation is antipodal to a state of healthy normal development. We are none of us complete in ourselves, we need to find complement in others; and therefore, to shut yourselves in cells, to live as monks or nuns, separating yourselves from the world, is to deny to yourselves and society the means whereby you can develop to perfect manhood and womanhood. But the social order of to-day is entirely subversive to the highest good of mankind; it is better that persons should live alone than live in families perpetually wrangling. If you cannot agree with your relations your duty is to separate from them; for to maintain a condition which is inharmonious is to exert a prejudicial influence wherever you go. In the spirit-life there are no unions other than voluntary. Persons who have never met each other on earth are united in spirit to those who can engage profitably in the same pursuits with themselves. All kindred minds are gathered into one sphere, living happily in advancing the good of each other and of the race at large. The question has very frequently been put to us, do you not advocate organization? We believe in organization, but every congregation must be an assemblage of elective affinities, or it is a thing of strife and dissension. Every organization must be a union of persons drawn together by the irresistible ties of spirit. While we admit organization is necessary, we do not advise any person to join a society unless he or she feels impelled to do so owing to the attraction being so great that he cannot resist it. If you join any society merely to advance temporal interests, you break it up. If you take any part in communistic settlements that you may live without working, you cause your own destruction, as well as that of others. The only reason we can assign for the failure of communistic settlements is the greed of those who have taken part in them. Men and women have endeavored to live at others' expense. Their aim has been to share others' property without rendering an equivalent for benefits received, whereas the truth in communism is, that we are all essential to each other, and as the eye cannot say to the foot "I have no need of thee," as every member of the human body, external and internal, is essential to every other, even so in the family or the settlement, every individual must take part in forming a whole; each one must be an active member of the great organization which is the whole. Every one must enter into communistic life with definite plans and duties, and must understand well what is required of him, and what is to be his special contribution to the whole; for unless every individual forming part of an establishment, of a family or settlement understands why he is there, and understands what he is to do there, he will be a disturber of the peace.

A great question now before the world is the question of cooperative housekeeping. Many persons find that a great deal of time and talent are consumed in providing for a small family. Persons have to pay dearly for small quantities of provision, and in cooking they consume much time and energy which could be more usefully employed otherwise.

Now in community-life, all cooking could be done by people specially adapted to the work. Those who had a taste for cooking would naturally take upon themselves the duties of cooks; other women and men, by reason of their adaptation to other works, would fall into other lines of business. Thus it would not be incumbent upon every woman to be a housekeeper; women adapted to stand on the public platform, or devote their time to literary pursuits, would not be obliged to leave children uncared for. In a well-ordered community every individual would do the work allotted to him by nature. There are people who will declare that in advocating communities we are seeking to break up families. Such is by no means our intention. All fathers and mothers need to come into the closest contact with their offspring. The work of a father or mother can never be delegated to

another; but while fathers and mothers have their own proper duties to perform in training their children, it is not necessary that they should be household drudges.

In this country to-day there are thousands of unemployed persons able and willing to work. There are vast fields of uncultivated land in the Western States which, if properly cultivated, would yield rich harvests. If a certain number of persons, large or small, according to circumstances, who have grown to appreciate each other, should feel that they are drawn spiritually together for the formation of a colony, will leave overcrowded centres and travel Westward, and there establish new homes and colonies, they may there, especially in the golden State of California, live in harmony with natural laws, as they cannot do in New York, Philadelphia, Boston, or any large city. Cities are abominations; they breed crime, idleness, disease and every hateful thing; for, where multitudes of people are breathing the same air, many being naturally uncongenial to each other, the atmosphere is without vital harmony. Remember that the cities of to-day are always places where crime and disease flourish; remember that in the country, where the population is scanty, men live to older age, and that the vices which corrupt society are by no means so prevalent, especially as young people live more at home, and are secluded from the troubles and damaging contagion of city life. We regard American homes as the foundation of American prosperity. The forsaking of home for the boarding-house is the very thing which is sapping American vitality and morals, and placing a canker worm at the root of civilization.

Take, for example, the real condition of a very large majority of the dwellers in our cities. Young men who go into business, mostly are clerks in stores, with small salaries. They can only afford to hire a small room, as the money they have, after paying their board, is needed for clothing. They go into entirely strange places; no one cares for them. They can lay claim only to one room and a place at the table, for the majority of boarding-houses which are within the means of clerks have no public parlor, and they are thus provided with a place to eat and sleep in, but no home. They cannot afford to go to concerts or theatres, and they have access to nothing but the street, or the gaming-hells and gin-palaces, which ever throw open their doors. We can safely attribute more than one-half of the crime and drunkenness of to-day which is prevalent among the young to the boarding-house system, which places thousands of people without homes, and makes them dependent for all amusement and sociability upon whatever casual opportunities may be afforded them. If the churches would exert themselves to become homes for the people; if they would counteract gaming-houses by providing for the social wants of the people, then, indeed, they would be homes of God; but until they do exert themselves in this way, their preaching against crime will go for very little.

Now what becomes of the great majority of young married people? Those whose means are slender take one room in a boarding-house. The wife is confined all day to her single apartment, the husband out at business; the former especially has little or no opportunity to mingle with the world in a social and helpful sense. This boarding-house life is the life that generates discord and produces necessity for a multitude of divorces and separations. The reason people get tired and wish for change is because they are not healthy; if persons were in good health they would not, as a rule, get tired and wish for change. An irritable, inharmonious condition is induced by a close atmosphere, and by the necessity of persons being constantly thrown together; whereas, if social homes existed where each individual could live to thrive, if communistic settlements on an improved plan could be established over the country, persons would not find themselves so stunted in their natures; for man is social by nature, and without association with congenial minds we often lose our greatest power to do good.

Now to be very practical and definite indeed, we would merely make this suggestion: Those who have some capital, and wish to invest it wisely, should invest it in districts which are not thickly populated. Carry with you whoever is attracted to your enterprise by the laws of spiritual affinity. When you find you are the more richly blessed the more you are in each other's society; when you perceive that you can bless others by doing what these others cannot do, live together in one family home, united. Let your occupation be such that every one may take part in it, but let all have separate rooms, while they unite their wealth for the general good, and agree that they will live on the product of their united industries.

To produce an imposing and beautiful effect we require strong contrasts, and for this reason: a very practical person often lives most happily when united with one of romantic turn. A person who is passionately fond of music, and a beautiful performer, united to one who is adapted to agricultural pursuits, will live happily; but if two musicians marry, they are constantly irritating each other. The ground of happy union is this: you possess something I want, or I something you need; each can do what the other cannot. We put our energies together, and by union develop strength and completeness. In married life it is a true statement that persons with opposite attainments and qualifications most often are happy; they need to put industries and abilities together, and while they work unitedly, each accomplishing what the other needs, one never trespasses on the ground of the other, never interferes with the other's work.

Our idea of home is that each person has his proper niche to fill and work to do; there must be no drones in the hive, but every conceivable task must belong to some particular individual; and when this state of society is actualized, there will no longer be strife or discord. Persons can compose a true family, though not united by blood, if they can blend their forces and establish social homes. Social homes are needed more than any other institutions, and with a view to their formation the only practical suggestion is this: only associate those who are attracted to each other. Now such homes can be established by many or few. We do not advocate large schemes, beginning with blast of trumpets, and great display, but we believe in development from seed to flower, from egg to bird, and that small beginnings lead to grand results. We know that two or three can form a large enough nucleus as the commencement of any enterprise. We advise an exodus from the large cities into the country, which, though yet uncultivated, has boundless resources. We advise the selection of a plot of land and trial of an experiment. If you follow out the impressions you receive from the spirit-world, joining with persons you can agree with,

you will find yourselves besieged with applicants whom the spirit-world will direct to you. But shall nothing be done to improve the condition of our large cities? Let some intelligent and liberal-minded men and women, let some true and capable married couples open houses which shall be entirely distinct from ordinary boarding-houses. Let them provide social entertainments every evening, and struggle to provide happy homes in our cities for persons in need of such, which shall save the young from going out into the world and forming perniciious alliances, often because they have no home. It is needless for us to elaborate more fully on this occasion. We have already outlined the subject and given our general views, but we have a few words to say on another theme.

Our medium has been requested to give his personal experiences—connected with the commencement of his career as a public lecturer. In a previous lecture we spoke concerning the evidences of immortality within reach of the human mind, and as you are aware that these utterances are inspired by those who have cast off the mortal coil, it is unnecessary for us to say that to us immortality is a fact; we have proved it; but as you may wish to hear a few words from the speaker himself, we will inspire our medium to speak of his own experience.

Your present speaker, from a child, was, naturally a medium, as all mediums are born, not made. You can develop mediumship, but not create it. The ancients discovered that a good "natural magician" is always superior to one who is developed by artificial means. Soon after our medium was born his mother passed into the spirit-world. When he was yet an infant she associated herself with others of his guides whose determination it was that her son should come before the world as a teacher of spiritual truths. During his early childhood he was conscious of spirit-presence; he would often hear his name called, and on responding find no one in the flesh had called him. He would often predict with accuracy events about to transpire. Impressions received in dreams were frequently his guides in the ordinary walks of life, and he was often aware of a strange and mysterious presence around him. When between sixteen and seventeen years of age, on the 24th of May, 1874, Mrs. Cora L. V. Richmond was in England, and her guides delivered through her a lecture in a public hall in Brighton. Out of mere curiosity he attended the lecture. From the moment of entering the hall he was conscious of a cord attaching his brain to Mrs. Richmond's, and he distinctly saw a spirit-form around her. She accepted subjects as usual from the audience for an impromptu poem.

When our medium returned home the people at the supper table were talking of the churches they had attended that day, and when asking him concerning Mrs. Richmond, he spoke of the sensation and vision he had, and alluded to the wonder of her giving impromptu poems on subjects taken from the audience. Some one said she must have known the subject beforehand. "Now if you will give a poem off-hand we will believe the spirits had something to do with it." No sooner had these words been spoken than our medium felt as though rising in the air without volition. He felt his lips move, and at once he gave two poems on subjects suggested by members of the company.

From that day forward he was controlled to answer questions, and frequently to give personal advice on matters of importance to individuals consulting his guides through him. He was determined, however, that the evidence coming through himself should not be his only proof of spirit communion, and therefore he attended circles, and on one occasion, when sitting in a private circle, a long and singular name was rapped out, and the declaration made that it belonged to an aunt of his. He declared he had no aunt with such a name. She had passed into spirit-world; her name was never mentioned to him because of estrangement between herself and family. Date of birth and death and various other particulars were added. Of course the medium knew nothing about it, and every person in the room was an entire stranger to him. When he arrived home he searched the register and found every particular exact. Now if that did not come from the spirit purporting to communicate, where did it come from? You cannot take information out of a brain that has not received it, any more than people out of a hall who were never in it. If you will investigate Spiritualism patiently for yourselves in the privacy of your own homes, you will find that satisfactory results will follow.

In every true home there ought to be a spirit-room; a room for communion with invisibles; a room for spirit-work. This room should be in the upper part of the house, removed from noise, and be, if plainly, yet as beautifully furnished as possible. Meet in this room at regular intervals (once every day is none too often). The same persons should sit regularly together in the same places. Before entering the séance-room it is well to change clothing worn during business hours, and also to bathe the body so as to open the pores of the skin, as well as to divest yourself of clothing which is saturated with mixed magnetism. Real flowers, soft and sweet music, and shaded light streaming through purple glass will conduce to success. If you will thus set apart a room for spiritual reunions and meet at stated intervals, you will find that from those you love in spirit-life you will receive evidence of spiritual power beyond the ability of words to measure.

Remember in the spirit-circle there must be no distrust one of the other; therefore, if you distrust any, do not sit with them. There are persons who enter circles to prove mediums impostors, and complain because their own state of mind is reflected back upon themselves. Let us sit with friends we love and respect, and the results cannot but be successful. Through such gatherings means will be furnished for the development of spiritual manifestations transcending anything and everything that has yet been heard of or seen by humanity.

The Oil and Drug News says that a nearly bald servant of Mr. Stevens, a British Consul, used, after trimming lamps, to rub his hands on his head, and after three months had a much finer head of glossy black hair than ever before. Mr. Stevens tried the experiment on animals which had lost their hair, with equal success. The petroleum should be of the most refined quality, and should be rubbed in vigorously and quickly with the palm of the hand, six or seven times, at intervals of three days, except in the case of horses' tails and manes, when more applications may be needed.

The fastest trip on record—The father who was called a moon-faced idiot reached the son in about six seconds.—N. Y. Commercial Advertiser.

\$500 will be paid for any case that Hop Bitters will not cure or help. Doubt not.

For Sales, COLBY & RICH.

Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

Banner of Light.

BRIEF PARAGRAPHS.

HOW IT IS.

When one man is mad
Another one is sad,
And with women it is just the same:
They are filled with wrath,
And are ready your name to defame;
But when you bow with grace
And admire each pretty face,
"What a nice young man!" they exclaim.
And the way to please the men
Is to flatter, praise, and then
Agree, however false, with opinions they relate;
Declare them godlike creatures
In manner, form and features,
And they'll toast your name invariably in right good
royal state.

In a short time John Bright will have represented the borough of Birmingham in Parliament for twenty-five years. The English Liberals propose to mark the event by an appropriate celebration.

Time consists in doing what deserves to be done, in writing what deserves to be read, and in so living as to make the world happier and better for our living.—*Pitt.*

A meeting was held in Rome on a recent Sunday in honor of Darwin, at which the distinguished Prof. Moleschott, reviewing the career of the great naturalist, said that Italian history was a grand illustration of the Darwinian view of the struggle for existence.

The *Christian Union* remarks that the title "D. D." is growing so common and so meaningless that it has almost ceased to be an honorary degree. It is true that it is common enough now-a-days, but there are other reasons than its "multitudinousness" for its decline in the appreciation of men.

During the first six months of the present calendar year five thousand miles of new railway have been laid down in this country, not including sidings and second tracks. This activity in railway building is enormous and altogether unprecedented.

Skobeloff, the famous Russian General, is dead. His sudden demise is attributed to heart disease. Some think he was poisoned.

The American farmer has made the country rich, and it behooves all other interests to recognize this fact.

"Do you believe," asked Dr. Bartol of Father Taylor, "that there has ever been a man as good as Jesus?" "Millions of them," replied Father Taylor, with great emphasis.—*Christian Register.*

The *Medical Drug News* says: "Carl Rumpf has discovered a new product resulting from the reaction of diazoacetic acid with the sodium salt of betanaphthalenylsulphonic acid." Fortunately this discovery was made after the spelling match mania had subsided.

A friend of our writers that in reflecting upon the fact that suffering makes one strong, he has reached the conclusion that the butter at his boarding-house has passed through some very exhumating agonies.

The Dutch frigate *Adder* has been lost, the bodies of several of her crew being washed ashore at Ymuiden. The *Adder* was a second-class vessel, with 400 horse-power engines and a displacement of 1650 tons. She carried two 12-ton guns.

Joseph Cook's lectures in India have been severely criticised by several of the leading journals. The *Philosophical Inquirer* of Madras (native paper) says:

"His utterances were mostly of untruthful nature; his tongue was vile; his wisdom, above the average order, (?) was seen in his smashing under his heels the names of the leading thinkers, scientists, and heretics of the day on both sides of the Atlantic."

The Russian papers announce that collections are being made at the Russian universities to purchase a wreath to place upon Mr. Darwin's grave in Westminster Abbey.

Ex-Rev. George C. Miln is reported to have made the following announcement: "I shall commence the life of a tragedian next autumn, and expect to engage my leisure in editorial work. Is this a crime?" Certainly not, Mr. Miln; an honest attention to the duties of an actor on the histrionic stage is infinitely to be preferred to "acting" the part of a minister, which many men in the clerical ranks you have left are now doing for a living, while "the heart is far from" their occupation.

Let every soul be subject unto the higher powers.—*Romans, ciii. 1.*

Experiments and observations in the nature and methods of dreams have resulted in the following conclusions, according to a writer in the Parisian journal, *Les Mondes*, M. Delaunay: "By covering the forehead with a layer of wadding, dreams can be rendered sane and rational. The position of the sleeper is also of importance. If he lies on his back the dreams will be sensual and erotic. If on the right side, they will be mobile, full of transition and exaggeration, absurd, and relating to old events. If on the left side, they are intelligent, reasonable, and refer to recent affairs."

In the United States Senate, June 26th, Mr. Hawley presented a memorial from the American Baptist Home Missionary Society, urging that the Indians be no longer pauperized, but encouraged to be self-supporting, supplied with implements of labor and cattle, given lands in severalty, and made citizens, and that the Indian Territory be constituted a State. Referred to the Committee on Indian Affairs.

One set of "regular" M. D.s doctored President Garfield until his natural vitality gave way and death ensued, and now another set of "regular" M. D.s are quarreling over Guitau's brains!

The saffron maula in Paris, as to the fashion for women, is in full blast. Golden yellow, saffron yellow, buttercup yellow, jonquil yellow—in short, there is an invasion of every imaginable shade of yellow. And this is called fashion, as ridiculous as it may seem.

Civilization never saw anything worse than the license ruin openly wrought at every turn in England by the social use of noxious drink. The keepers of the numerous drinking-houses all over the land are in a lordly position, hardly second to that of the clergy of the established church. No wonder pauperism is on the increase in that country.

In London "artists" are employed to paint meat and fish exposed for sale in the markets. It is said that a cook who had purchased what

he supposed a fresh salmon, was disgusted to see the spots and red tint boil off, leaving a plain codfish in the pot.

The custom of stopping the natural growth of women's feet in China was inaugurated in the twelfth century. It seems that the Emperor, Tchou-Kang, had a wife named Ja-Kya. She was beautiful, but had deformed feet; and in order to hide the defect she wrapped them in all sorts of bandages and put on little shoes. The ladies of the court hastened to follow her example, the women generally followed suit, and thus the strange habit has been continued from that time to this.

It is one hundred and nineteen years since Canada became the possession of Great Britain.

There are an abundance of Maryland peaches this season, which will be sent to market the present week and so on as rapidly as they can be shipped. The packers expect to do an extensive traffic this summer. It is said that between seven and eight thousand men are employed in picking the peaches and preparing them for transportation.

The man who defied the twilight of repose,
Had just cured a corn on one of his toes!

"What is the difference between me and St. Paul?" asked a martial-music harmonical philosopher in New York the other day. "Don't know," replied Bro. So-so, "except that St. Paul was all things to all men, and you are nothing to nobody."

Mediumship is the pearl of great price, whose lustre shines for the illumination of the nations.

A London lecturer on female attire said recently: "Dressed as women are, the less exercise they take the better for health. In fact, they are seldom fit to stand erect or walk a block, but should be rolled around or carried on a palanquin. Not one woman in ten thousand has room inside her clothes for the rise and fall of the ribs in breathing, and there is not one in ten thousand whose vital organs are not displaced by external pressure. While this is so, the less exercise the better."

"Ain't that a lovely critter, John?" said Jerusha, as they stopped opposite the leopard's cage. "Waal, yes," said John, "but he's dreadfully freckled, ain't he?"

A waterspout in Manitow, Col., recently caused the loss of over \$100,000 in property.

A thirteen-year-old Louisiana girl has growing upon her face a light brown beard, two inches long and very heavy, except upon the upper lip.

No man's mission is ended so long as he has something to love. It is not years that bring age; life is in love, and so long as the man loves he is never old.

"There are no divorces in heaven," said a minister to a henpecked husband who had asked advice in regard to a legal separation from his wife. "That is the reason," responded the sufferer, "why I am so anxious to procure a divorce here."

"All vegetables," said a physician yesterday to Digby, "have an effect on the chemistry of the body." "I have no doubt of it," replied Digby, "especially cucumbers—often a very painful effect."

People who lie abed Sundays seldom tell the truth week days.

Last Monday was hot, Tuesday was hotter, and probably Wednesday will be hottest—do not know at this writing, however.

The unprincipled man who has formed the habit of uttering falsehoods, repeats them so often that decent people hold him in the utmost contempt, as they should.

Captain Payne, of Oklahoma territory, says he will start for the Indian Territory, July 20th, with a large band of colophists, and thinks the Government will not interfere with him.—*Boston Journal.*

If the United States Government does not interfere, it will deserve the condemnation of all lovers of justice.

Mary Foster, mother of Charles H. Foster the noted test medium, died at Salem, Mass., Wednesday, July 5th, aged 83 years.

Some idea of the importance of the fisheries carried on from Gloucester, Mass., may be gleaned from the fact in June there were landed there 6,038,000 pounds of codfish; 635,750 pounds of halibut; 25,000 barrels of mackerel; and more than half a million pounds of other fish.

The editor of the *Marshfield* (Mo.) *News* is evidently practicing for a position on a Chicago paper, by calling a rival sheet "a mud alley polecat."

Matters in Egypt reached a crisis on Tuesday, July 11th, on the morning of which day the British Admiral Seymour, conceiving that the Alexandrian forts were getting too strong for the safety of the "Queen's navy," opened fire on the same by a bombardment which, it is reported, silenced some of the national works, after a sharp encounter, but little damage occurring to the war ships, as the Egyptian guns were but poorly served in reply. As we go to press the reports are yet conflicting, though the advantage appears on the side of the English. The curtain has risen on what may turn out to be a general war in Europe.

The price of fresh beef in this section is coming down, and that rapidly, as the selfish speculators fear to "bull" up the market any longer. Large droves of steers are on their way from Texas.

The young lady who undertook to re-form herself by the use of corsets has just died of consumption.

Mr. Gladstone should be called Flagstone, as the Commoners are walking over him continually.

Meetings in Duxbury, Mass.

Mr. George A. Fuller, of Dover, Mass., lectured in Temperance Hall, Duxbury, Mass., Sunday, July 9th, at 11 A. M. and 1:30 P. M. Good audiences were in attendance at both sessions, and the efforts by Mr. Fuller were fully appreciated. At the close of the afternoon lecture Mr. Joseph D. Stiles, of Weymouth, gave one of his remarkable test-speeches. In less than half-an-hour fifty-three names were given and nearly all of them were fully recognized. Mr. Stiles gives a séance in the same hall Wednesday evening, July 12th. Mr. Fuller will lecture at East Princeton, Mass., Sunday, July 16th.

Charles R. Miller, Esq., writes, July 10th: "W. J. Colville will speak in Everett Hall, 338 Fulton street, Brooklyn, N. Y., Friday evening, July 21st."

Women that have been bedridden for years have been completely cured by the use of Lydia E. Pinkham's Vegetable Compound.

Western Locals, Etc.

Ohio and New York.

Norwalk, Ohio—C. E. Watkins and his Gifts as a Medium—The *Lily Dale* (N. Y.) Camp-Meeting—Chips.

On Sunday, July 2d, C. E. Watkins gave public illustrations of his gifts as a medium in Whittlesey Hall, Norwalk, Ohio. A committee composed of leading citizens went upon the stage with the medium. Independent slate-writing was produced several times—at one time without a pencil. The medium also described many spirits, and several remarkable tests were given. The writer had the pleasure of prefacing the séances, afternoon and evening, with a brief address. Ira Lake and other local Spiritualists were highly delighted with the proceedings. Mr. Watkins is accompanied by his interesting wife and bright little boy, and his present tour. He is a remarkable medium, and his present address is Norwalk, Ohio, care of Ira Lake, Esq.

THE LILY DALE (N. Y.) CAMP-MEETING. Rainy weather interfered with the attendance during the initial days of this meeting. The regular programme was, however, carried out to the letter. On Sunday the audiences were large. Mrs. Byrnes gave several addresses, which were enthusiastically received. Mrs. E. C. Woodruff's speeches were brilliant and profound, showing fine spiritual insight, and philosophical grasp of the present condition of the cause of Spiritualism. Lyman C. Howe talked in an eloquent and sensible way of the progress of the religious world, and the blessings arising from a rational understanding of the Spiritual Philosophy. J. W. Fletcher's discourse called forth high encomiums, and his wonderful tests created intense interest. Indeed, as a public test medium, his gentleman has no superior. Judge McCormick presided most of the time. He is a Spiritualist of experience and intelligence. Mr. and Mrs. Alden, always genial and enthusiastic, made everybody feel at home. The meeting closed July 9th, J. W. Fletcher and Mrs. Byrnes addressing the people.

A duty: To support journalism in Spiritualism. An honor: To cooperate with the spirit-world.

A pleasure: To witness genuine spiritual phenomena.

Ira Lake has decided to attend the Cassadaga Lake meeting.

Jesse Shepard's Western tour is being crowned with success.

Wonderful: J. Wm. Fletcher's powers as a public test medium.

Lily Dale took the lead as the first Spiritualist camp-meeting for 1882.

Remember: That O. P. Kellogg's list of anecdotes will never give out.

Luxuries incident to a high state of civilization: Spiritualist camp-meetings.

Judge McCormick's public utterances are slow (judicially slow), incisive and profound.

Mrs. Skidmore, of Laona, N. Y., is in Decatur, Indiana. She will return home in August.

C. E. Watkins will pursue his professional labors, during August, at the Cassadaga meeting.

Mrs. E. C. Woodruff's luminous sentences were greatly admired by the people at the Lily Dale gathering.

Mrs. Mary Andrews, the materializing medium, has been holding séances at the Lily Dale camp-meeting.

The Neshannony Falls (Pa.) camp-meeting opens on Sunday, July 16th. The attendance will be large.

Mrs. E. P. Head, 105 Harrison street, Syracuse, N. Y., an excellent test medium, receives many calls from investigators of Spiritualism.

Rev. Mr. Powell, of Norwalk, Ohio, (Universalist) read in his pulpit a notice of the public séance by Mr. Watkins in that town, on Sunday, July 2d.

Mrs. Sarah Byrnes has made many friends by her speeches at the Lily Dale camp-meeting. She is a veteran lecturer and an estimable woman.

Moses Hull spoke at Lily Dale early in the meeting; he also gave an illustrated lecture on the "Holy Land," which included stereoscopic views of the Centennial and Continental cities.

Rev. Mr. Powell, of Norwalk, N. Y., will speak in East Randolph July 10th; also in Stemburg in the evening of that date. Mr. Howe is actively engaged as a lecturer all of the time.

J. W. Root, Esq., of Fredonia, N. Y., the efficient Secretary of the "Cassadaga Lake Free Association," is an earnest worker in the cause of Spiritualism. Mr. Root is an able journalist.

O. P. Kellogg conducted memorial services in honor of N. B. Johnson, of Geneva, Ohio, who passed to spirit-life in Florida a short time ago. Mr. J. was an enthusiastic Spiritualist of many years' standing.

The many Spiritualists who have enjoyed the hospitality of Mr. and Mrs. Thos. Skidmore, of Laona, N. Y., will be glad to know that "William" is again healthy. He is nearly ready for the opening of the camp-meeting.

J. W. Fletcher is a model speaker; he is self-possessed and graceful; his language is choice; and it is a pleasure to listen to his polished and perfectly formed sentences. Mr. F. should be more extensively known in the West.

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Eastern Michigan Camp-Meeting at Orion Lake.

To the Editor of the *Banner of Light*: One of the most successful meetings ever held in Michigan closed on Sunday last at Orion. It was a six-days' Camp-Meeting, beginning on Tuesday, June 13th. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City Railroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. One gentleman who is familiar with Orion, Pleasant declared Orion to far excel in natural beauty that famous rallying ground of the spiritual forces.

Owing to the backwardness of the season, and the great demonstration at the soldiers' reunion in Detroit the same week, the numbers in attendance met all of its financial obligations, and was, in every other feature, a gratifying success.

There were representatives from nearly every section of the State, and some from other States. Among the latter may be mentioned A. J. Pope, of Indianapolis, Ind., a most faithful and earnest worker in any line to which he is called.

The more substantial result of the meeting was the organization of the "Fourth District Spiritual Liberal Association," comprising the counties of Oakland, Macomb, St. Clair and Lapeer. Last summer a Committee was appointed by the Executive Board of the State Association of Spiritualists and Liberals to divide the State into districts as a basis for district work. The division comprehends twenty districts, and the new Fourth District Association is the first substantial step in this new departure, which it is hoped may be speedily followed

by others. The Association will hold its first annual meeting at Orion, in connection with two days' grove-meeting, the last Saturday and Sunday of August. The provisional officers for that time are: President, Israel C. Smith, Metamora, Lapeer Co.; Secretary and Treasurer, Mrs. Frances M. Odell, Farmer's Creek, Lapeer Co.; Directors, W. B. Barron, St. Clair, St. Clair Co., Charles S. Hutchins, Mt. Clemens, Macomb Co., Allen S. Fearsall, Shelby, Macomb Co. Owing simply to the accident that no representative from Oakland County was made, no one appears in the list from that county, but this will be remedied at the annual meeting. Our spiritual and liberal friends in Eastern Michigan took an especial interest in this meeting, as the first of the kind held in that part of the State, and this interest insured for it its gratifying measure of success. The utmost harmony prevailed throughout. The principal speakers in attendance from Michigan were J. H. Burnham, Mrs. L. A. Pearsall and Mrs. Sarah Graves, and from abroad the popular spiritual speaker Cephas B. Lynn, and H. L. Green, Liberal.

A notable fact of the meeting was an address on Sunday evening by Mr. Chouteau, Principal of the village schools, in which he placed himself squarely on the Liberal platform. This, for a schoolman, whose position in all likelihood will depend upon men subservient to church influences, is an act of moral courage that is well worthy of imitation. Mr. Predmore, an old and leading citizen of the place, may also be named among the leading Liberals.

The conference meetings were presided over with dignity and grace by Mrs. C. W. Graves. Charles C. Woodruff's speeches were brilliant and profound, showing fine spiritual insight, and philosophical grasp of the present condition of the cause of Spiritualism. Lyman C. Howe talked in an eloquent and sensible way of the progress of the religious world, and the blessings arising from a rational understanding of the Spiritual Philosophy. J. W. Fletcher's discourse called forth high encomiums, and his wonderful tests created intense interest. Indeed, as a public test medium, his gentleman has no superior.

Judge McCormick presided most of the time. He is a Spiritualist of experience and intelligence. Mr. and Mrs. Alden, always genial and enthusiastic, made everybody feel at home. The meeting closed July 9th, J. W. Fletcher and Mrs. Byrnes addressing the people.

A duty: To support journalism in Spiritualism. An honor: To cooperate with the spirit-world.

A pleasure: To witness genuine spiritual phenomena.

Ira Lake has decided to attend the Cassadaga Lake meeting.

Jesse Shepard's Western tour is being crowned with success.

Wonderful: J. Wm. Fletcher's powers as a public test medium.

Lily Dale took the lead as the first Spiritualist camp-meeting for 1882.

Remember: That O. P. Kellogg's list of anecdotes will never give out.

Luxuries incident to a high state of civilization: Spiritualist camp-meetings.

Judge McCormick's public utterances are slow (judicially slow), incisive and profound.

Mrs. Skidmore, of Laona, N. Y., is in Decatur, Indiana. She will return home in August.

C. E. Watkins will pursue his professional labors, during August, at the Cassadaga meeting.

Mrs. E. C. Woodruff's luminous sentences were greatly admired by the people at the Lily Dale gathering.

Mrs. Mary Andrews, the materializing medium, has been holding séances at the Lily Dale camp-meeting.

The Neshannony Falls (Pa.) camp-meeting opens on Sunday, July 16th. The attendance will be large.

Mrs. E. P. Head, 105 Harrison street, Syracuse, N. Y., an excellent test medium, receives many calls from investigators of Spiritualism.

Rev. Mr. Powell, of Norwalk, Ohio, (Universalist) read in his pulpit a notice of the public séance by Mr. Watkins in that town, on Sunday, July 2d.

Mrs. Sarah Byrnes has made many friends by her speeches at the Lily Dale camp-meeting. She is a veteran lecturer and an estimable woman.

Moses Hull spoke at Lily Dale early in the meeting; he also gave an illustrated lecture on the "Holy Land," which included stereoscopic views of the Centennial and Continental cities.

Rev. Mr. Powell, of Norwalk, N. Y., will speak in East Randolph July 10th; also in Stemburg in the evening of that date. Mr. Howe is actively engaged as a lecturer all of the time.

J. W. Root, Esq., of Fredonia, N. Y., the efficient Secretary of the "Cassadaga Lake Free Association," is an earnest worker in the cause of Spiritualism. Mr. Root is an able journalist.

O. P. Kellogg conducted memorial services in honor of N. B. Johnson, of Geneva, Ohio, who passed to spirit-life in Florida a short time ago. Mr. J. was an enthusiastic Spiritualist of many years' standing.

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Cleveland (O.) Notes.

To the Editor of the *Banner of Light*: As foreshadowed in my last, the Children's Lyceum, an exciting and more properly grove-meeting, took place Sunday, June 25th, and proved to be a grand success, over five hundred going to this city alone. The location selected this year was Congress Lake, about two hours' ride from Cleveland, a spot well adapted by nature and improved by art for such gatherings, having ample enjoyments for young and old.

Mr. J. R. Haines, Mr. Rockwell and other friends were present from Alliance, Mr. Noah Merrill and family from Kent, Mr. Frank Pryor and son from Ravenna, and many others unknown to your correspondent. Everything passed off pleasantly, and the disappointment through the inability of Dr. A. Underhill and D. M. King to be present and speak to the friends was very opportunely counterbalanced by the timely arrival of J. E. Harter, of Auburn, N. Y., and Dr. G. Newcomer, of Cleveland, both giving short and appropriate addresses in the afternoon.

Yesterday, the anniversary of Garfield's assassination, the last session of the Lyceum was held for this season, and it has adjourned its meetings until the first Sunday in September (3d), in anticipation of the full time during vacation. Mr. Jno. Whitworth, of the Lyceum, of this city, intends holding Sunday afternoon services at his residence, 26 Summer street, assisted by Mr. J. Davis (a disciple of T. L. Harris), to which gathering all friends and investigators are cordially invited.

The Cleveland excursion to the camp-meeting at Lake Cassadaga is now a fixed fact, and should enough tickets be sold the children of the Lyceum will attend in a body (free). The route selected is by the N. Y. and O. Railroad to the junction at Jamestown, and thence by D. A. V. and P. Railroad to Cassadaga, thus giving the friends along the line at Mantua, Garrettsville, Kent, Ravenna, Warren, etc., an opportunity to enjoy the pleasure with us—leaving Cleveland Thursday, August 24th, and returning at pleasure on Monday, August 28th. The fare for the round trip is fixed at \$4.00; the

regular excursion rate from this city, good for thirty days, is fixed this year at \$6.00; the rates making it possible for the multitude to attend this popular summer resort. The directors of Camp Cassadaga are to be commended for the truly progressive step they have taken in officially inviting the young folks and catering to their instruction and amusement. July 3d, 1882. THOS. LEES.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society—Mrs. F. O. Hyzer, permanent seance, at Everett Hall, 285 Fulton street, between South street and Gold street, every Sunday, at 10 A. M. and 7 P. M. Seats free to all. Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—David Chapman—every Friday evening, at 8 o'clock. W. Bonedict, President.

Brooklyn Spiritualist Institute—Sunday services in Large Hall of Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7 P. M. Conference meetings held every Friday evening in Lower Hall of Brooklyn Institute. All the spiritualist papers for sale at all meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening, at 8 o'clock, at 4th street, corner South street, at 7 P. M. Charles R. Miller, President; W. H. Comm, Secretary.

Adelphi Hall, corner Myrtle Avenue and Adelphi Street—Rev. Dr. Monk lectures and publicly heals the sick every Wednesday and Sunday evening, at 8 o'clock.

Brooklyn (E. D.) Spiritual Conference.

To the Editor of the *Banner of Light*: The Chairman, Mr. C. R. Miller, opened the Conference of July 3d by reading a memorial poem by Mrs. F. E. Rogers, of Sterling, Ill., on the transition of her husband. Mr. Swift spoke under control. After remarking in words of commendation upon the poem that had been read, and how much we are indebted to our media, he said: "Without aspiration you cannot have receptivity; and until the aspirations of your hearts are toward the highest you cannot receive knowledge. Mind is the master of all things. See that its storehouses are well filled, for in that is your wealth. The equilibrium of the universe is held by the same laws which rule your life." The control here announced that spirits Mrs. Helen Slocum and E. V. Wilson were present saluting the President, and Mr. Wilson gave Mr. Miller a reminder of some words which he had addressed to him at a materialization séance of the Eddy Brothers in New York City some months before—a matter which was unknown to the media. The speaker proceeded to read the best manifestations occurred in private family circles, because there were the most perfect conditions and harmonious influences, and then described a spirit of a young man who came to a lady present, saying that his sister, though with ears deaf to mortal voices, yet heard those of angels speaking love to her constantly. The spirit was recognized by the friends.

A circle was then organized, according to the custom of previous meetings. After singing, Mrs. Mullig rose and said that upon her entrance into the hall a person had given her two pond lilies, and afterwards on taking out her handkerchief a white feather dropped into her lap. These were the emblems of spirit "White Feather," the lively control of Mrs. H. A. Cate, now in Chicago, who was present and greeted all, and said she had promised the gift of pond lilies, and had placed the feather where it was found. An Indian spirit then came, afterward a German named Jacobs, who saw and described Rose, Daisy and Angie Violet Howard. A young lady, Miss Smith, was controlled by several spirits in succession, and Mrs. Mullig by a spirit called "Bethesda," the golden-haired maiden, who gave several tests. The session closed with singing and benediction by the spirit-guide of Mr. Swift. These medium circles are of great interest.

DR. WM. H. COFFIN, Sec.

852 Fulton street, Brooklyn.

"DON'T DIE" in the house. Ask Druggists for "Rough on Rats." Clears out rats, mice, weasels, 15 cts.

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