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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 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 institu-

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 commingled. 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 castiron 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 pliable in its immaturity and almost as unchangeable when its development is com-

There has been no lack of zeal, courage and I teenth century.

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

They have striven to propagate science, philosophy and true religion, and have been murdered or burned alive, like the Disciples, like ing heretics (and even on the soil of New England), because they sought to recducate those who were already educated to hate the truth.

The bravest and most persistent labors for reform by reëducating 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 1 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 refer ence 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 old school college? A system of education which rism, and is at war with the spirit of the nine-

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 molety 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 paraly-Socrates, like Bruno, like millions of free-think- sis. 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 verte brate morphology." The dead languages have been obtruded 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 slipshod. 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 mo necessary, physiological de velopment; the formation of the manly, active, healthy constitution, competent to five a hundred years-competent to win success in life by unflagging 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 cradle for ten years, on the pretext that it usage, each word has but half its proper meanneeds, but if our colleges would look back two must first acquire Innguage perfectly before it ing. I mean the education which shall exalt thousand years they would see how much bet- learns to walk? The infant would be impaired man to the plane of a happy, a holy and a gloeducation 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 educa-

tion is dangerous to health. Thus the educational systems of two thousand years have at last culminated in this selfevident 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 pleas-

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 inexcusa ble, 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 lifein 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 forged 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 | tions the man himself may be a total failure. 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 produces such results is a survival of barba- labor as something degrading; to speak with contempt of money and the arts by which it is Monestly acquired; to aspire to professional dence that health should be contagious instead of the State Reformatory School of Lancaster.

But if all these barbarisms were removed by | life and office-holding, and to glory in the mili- of disease. I have demonstrated, and am daily tary exploits of the crowned felons who have demonstrating to my pupils and patients, that ravaged the homes of civilization with wholesale homicide and arson. It is no palliation that these things are not ostensibly and ex- him. pressly taught, for the silent teaching is often the most effective.

> College education is thus largely demoralizing. The world is full of wreeks and failures or exposure, either through profligacy or ignofrom inefficiency, for which colleges are often rance, and he has no right to be either profliresponsible, and has been continually ravaged gate or ignorant, even if the college trains him by wars in which the college-taught have been the leaders and instigators, instead of being conservative and moral influences to teach the church on which it leans also knows nothing of universal brotherhood, having its chaplains, its deacons, bishops and members tightwe expect but the satanic reign of national crime, desolation and misery, perpetuated by the national dobt that crushes out the life of 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-museled 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 there- element of a liberal education, which is to the man without certain necessary elements of or ethical, or religious education. Either of manliness, as the habits of twelve years of lit- these words, rightly understood, conveys the erary effeminacy must cling through life. full idea, for each should mean the same; al-Would it be rational to confine a baby to the though contracted and perverted by vulgar for life, as men are impaired by any 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 convul sions, 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? 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 qualifica-Therefore these three are the first elements of a liberal education. With physiological development and industrial qualifications, the MEDI-CAL 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 as an improvement on the plans of Divine Provi-

health is contagious. The man who maintains high health is a fountain of health to all around

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 up in ignorance of himself. My demand for a medical education for all

sounds extravagant when it is first heard; it mankind their brotherhood. When the college brings up a ferrific array of surgery, obstetrics knows nothing of universal brotherhood, and and death bed consultations; but I mean nothing of that sort. I mean an education by which disease shall be stamped out in its inciniency. I mean that disease should be treated as ing against each other in every war, what can 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 labor. We need true churches and true col- to disease. Its first approaches are easily releges, whose walls are not stained with human pelled. The great majority of diseases can be blood, by whose influence swords and cannons | 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 prefected 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 furlough for life.

One-half the time that is usually expended on the Latin language would be sufficent 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 thetoric, grammar, arithmetic, geography, history, languages and

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 fore it excludes industrial education and builds make him a good and happy man-the moral, -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 plasmic 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 scentre of knowledge into the hands of the social Lucifers.

I affirm that every element of the human constitution is capable of being educated and developed, and that the moral nature, which is associated with the coronal region of the brain. 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-young men 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 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 scribblings, 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 eriminal youths were so thoroughly changed in their nature by parental kindness and mora education that they were entirely redeemed and regenerated in character, and this moral miraele 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 acquitting 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 rouses some feeling. Hence when we convey language to another not by articulation but chiefly by the vowel sounds as in singing, we rouse 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

It is religious song that has conquered the world for Christianity. It is the songs that conquer where the sermon fails. And while ready to be a victim of masculine deceit, to 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 tongs 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 rouses in himself by the tones of his own voice.

This musical and vocal power is almost om nipotent 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 wil 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 intel lectual, which has been chiefly a matter of let ters, and which, as it has been conducted here tofore, 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 singer, 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 interminale and unite like inter-diffused gases that aid each other's elasticity. The coeducation 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 i not to study at least to true intellectual pro

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 time does not allow me to present, that the true LIBERAL EDUCATION requires no more time than the old fractional system, and that the first eighteen of life are amply sufficient for a liberal education-the co-education of soul and body, the co-education of man and woman, the coeducation 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 liberand duty of schools. The school is omnipo-TENT, because it takes hold of humanity in its out regard to the laws of health, without regard feebleness. The oak is immovable, but when it even to law), and to ignore the laws of our eterfirst appears from the acorn an infant may deeide its destiny-its life or death, form and lim- death shuts out all scenes of earthly ambition, its 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 illiberal education of to-day leaves hereditary discase 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

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 produciveness 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 nonmanual 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 beclouded 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 illtrained, 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 good-

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 beyand 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 blindly or 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, mauliness, 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. Illiberal education has carried its subjects nto an unreal realm of thought, or perhaps into the mists of metaphysics; has surrounded them with the mummics 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 felous 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

all solemn thoughts, to ignore the welfare of al education and the conception of the power others, to look to money, power and estentation and mortar, wealth, comfort and fashionable as the goal of life, and to pursue that aim withpliable condition when it is at our mercy in its to any high principle (perhaps without regard nal destiny until the cold hand of hovering 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 Englishspeaking 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

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 meended that the public are competent judges-the edueation by which great minds are formed. To rear up minds with aspirations and faculties above the herd, capable of leading on their countrymen to greater ichlevements in virtue, intelligence, and social wellbeing; to do this and likewise so to educate the lelsured 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 that very mul itude whom they are designed to elevate. These are the ends for which endowed universities are desirable: they are those which endowed universities profess to alm at, and greater is their disgrace if, having under taken 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 intrenched in theological, collegiate and other corporate institutions which represent

past ignorance as well as present knoweledge.] As Oxford and Cambridge resisted the astro nomical 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 compeers 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 hugs or unheard of fishes is recorded and hailed with delight, but a discovery which is destined to revolutionize science, philosophy and humar 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 with the forms of mature men they are still in spirit children sitting at the feet of our remote ancestors and incapable of independent thought.

body. They are simply aggregations of brick 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 tri umphant 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 progressionmen 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 ava-

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 Ed-

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 milions are flowing annually to institutions which perpetuate the past, and send forth young men ike 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 deportment of its male and female students, and by their ability not only to conduct busi ness 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 Pantological medical college, and the method in which t should make manifest its superiority as a benefactor of society.

Verification of a Spirit-Message. STEPHEN T. LOGAN.

o the Editor of the Banner of Light:

In the number of March 11th there is a mes-In the number of March 11th there is a message or communication that purports to come from the spirit-control of Stephen L. Logan, It is characteristic in many respects of the late Judge 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 sage 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:

To the Editor of the Banner of Light:

In the Banner of Light of March 11th there is a communication from Stephen L. 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 West. Logan and Lincoln were fast friends; [*] but the message to his old friends is the point: I wish to emphasize its characteristics of the man, for I knew him long and well.

Revere House, Springfield, Ill.

Revere House, Springfield, Ill.

guments 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 sceptre. 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 supremest 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

Spiritual Phenomena.

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

NUMBER TWO.

A spiritual medium whom I had never seen

To the Editor of the Banner of Light :

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 birth. place 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 carnestly, 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 mesmeric 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 mesmeric 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 vas, 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 shricks 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. 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

door to door to keep my wife and daughters out of the poor-house." My advice to him was, not to mention at present the fact of his changed belief, but to change his method of preaching, so as to encourage his congregation to try to fit themselves for the enjoyments of heaven, by living good purelives; rather than for the mere sake of escaping hell He subsequently informed me that he had followed my suggestions, and his preaching was so well liked that he had received a call to become the pastor of a larger church, at an increased salary of nearly one thousand dollars a year.

Traveling, as I do, from city to city, I have opportunities of learning facts; and I am confident that at no very distant day Spiritualism will become popular; and then whole churches will become, or appear to be, converted in a day. I think that if the majority of clergymen could be assured of a competency they would preach Spiritualism now. One of the most popular preachers I have talked with during the past year told me privately that his wife could see and converse with spirits. I meet clergymen often at private spiritual scances, when their parishioners suppose they are at their private devotions.

After a residence of about eight years in the West my wife wished to return to her native State, and we once more became residents of Springfield, Mass. Although I had often heard of the Davenport Brothers, I never saw them until they came to Springfield. They gave three of their cabinet scances in Union Hall, and dark séances in the large ante-room at the close of each cabinet performance. I believed them to be "humbugs" from the many stories concerning them; but I was anxious to know for myself if spirits could materialize.

Having become deeply interested the first two evenings, I took my wife with me on the third and last evening. The mediums occupied seats on the south side of the room, with a large table between them, on which were a large number of musical instruments. There were three rows of people across the east end of the room, and two rows across the west end; two rows on the north side, and a third row about half the length of the room : and I occupied the last chair, which was directly in front of one of the mediums. There was a request by the manager that some person volunteer to tie the mediums. I was confident that I could tie them so that nothing would take place, and I was pleasantly invited to do so. I had learned a variety of slip-knots made use of by the socalled "exposers," and I tied each medium in such a manner that it was utterly impossible for either of them to slip his hand out, or untie himself. There was no effort made to prevent my tying them as I wished to. I have made several efforts since to tie "exposers" in the same way, and only one would allow me to do so, and he acknowledged his inability to do anything while thus tied.

When I got up to tie the mediums I laid a newspaper in my wife's lap. As soon as I sat down, we all joined hands, the light was put out, and not only darkness, but silence reigned supreme. We could have heard the least movement, if either of the mediums had moved. After a deathly silence of half a minute something picked up that paper from my wife's lap, and commenced fanning us; and while the paper was moving to and fro, close by our faces, I made an effort-with my foot to find out who was fanning us; had it been any one of the audience, or one of the mediums, I should have touched him.

After fanning us about a minute, the paper was returned to my wife's lap, and a hand grasped my extended foot, gave it a firm, hard grip, and placed it down on the floor. A second later, a hand clasped my arm above the elbow, and pushed me back in a firm yet gentle manner. No human being could have clasped that foot and arm with more precision, had the room been as light as noonday.

A few moments later every one of those musical instruments commenced chasing each other around the room in the most lively manner. There was a small streak of light at the top of one of the windows, and I could see the guitar and violin, tambourine and bells, as they passed between me and that streak of light, several feet above the audience. In about twenty minutes the lights were called for, and I examined the tying and found all the knots precisely as I had tied them.

A few drops of phosphorus oil were rubbed on the back of the guitar and violin, and the instant the gas was turned off those instruments started from the table as if endowed with life. We could follow them in their rapid gyrations. as they sailed around the room, high above our heads; and I think that I never heard better music than was played on the flying guitar and violin, and a number of other instruments at the same time. By request the guitar would strike the ceiling and then the floor at least twenty times in rapid succession; a feat which no mortal could have performed under any circumstances. Those who have never attended a dark séance for genuine spiritual manifestations, have no conception of the vast difference between the true article and the bogus presentations of those who steal the livery of the angelworld for the sake of the loaves and fishes: or between the real phenomena and the base imitations of would-be "exposers." There were about seventy-five people present at the Davenport Brothers' dark séance, and at the request of the manager the guitar patted every person, save one, gently on the head; and although every effort was made by many, if not by all, to catch the "man," or spirit, who controlled the guitar, no one succeeded in even touching

I doubt if any man has had better opportunities for careful investigation, or has improved those opportunities more fully than myself. since I became convinced of the reality of mate-

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Dr. Moor, the gentlemanly manipulator of the stereopticon for the popular Stoddard lectures, said to me that he sat in the cabinet with the Davenport Brothers, and placed the ends of this fingers against the breast of each medium: and while he held them thus, at arm's length, hands patted him on his head and cheeks in the most tender and affectionate manner; and he knew that neither of the mediums, had they been untied, could have touched his face, as his arms, by measurement, were at least six inches longer than either of theirs.

The next time that I saw the Davenport Brothers was in the parlor of the United States last private scance before going to Europe. On that occasion I saw a cord tied around first one wrist and then the other of one of the Brothers and sealed tightly with sealing wax to both wrists. The gas was turned off for only forty seconds, and in that brief space of time his coat was removed and thrown across the room, and

sundown; and I might have to saw wood from the seal which had been placed on the wax by a very skeptical gentleman had not been broken. Mr. Leland, of the Union Hall Hotel, and his wife, sat on the sofa with me, and at my request they both examined the seals before and after the coat was removed. Some one remarked that the coat must have been prepared in some manner beforehand; and he (the doubter) was then requested to place his coat on the table. The gas was turned off and lighted again in less than one minute, and the skeptic's coat was on the medium and the seals were unbroken; and not a knot had been untied, nor had the cord been cut. I have had the pleasure of attending the séances of the Davenport Brothers many times since, and have as much faith in their mediumship now as ever. One of the Brothers passed over while in Australia, but has talked with me since through the lips of a trance medium, a Mrs. F. H. Wilcox, of Providence, R. I., and given me unmistakable proofs of his continued life by certain signs, of which Mrs. Wilcox could not have known anything herself.

Shortly after the Davenport Brothers were in Springfield, their father, Ira Davenport, Sen., came there with his daughter, Mrs. Blandy, and her husband, and a Mrs. Lamb and her husband; they gave a number of private scances in another ante-room of Union Hall, and also in several private parlors. At my request a Mr. Gardner, who was a foreman in one department of the United States Armory, attended one of the scances of the Davenport Sister and Mrs. Lamb. Before the seance was over he was invited to take a seat near the table, which was between the mediums. His hands were tied behind him, that others might know that what ever might take place was not wrought by him; the room was darkened, and the musical instruments went floating around the room, and somebody's hands patted him on the head, and disarranged his hair considerably.

The second night after that my friend Gardner was the last to come in; he was requested to sit near the table once more, and his hands were again tied behind him. These mediums were not tied by any of the company, but claimed to be securely tied by the spirits; and although I could not see how any persons could tie themselves in the manner they were tied, I could not say that I knew they did not.

During the time Mr. Gardner sat by the table could hear some one patting him on the head, and disturbing his hair. A voice asked him how he liked the way he was being treated and he answered that they were very rough, When the room was again lighted, Mr. Gardner's hair was pointing directly upward. Mr Davenport, who had been sitting in the back part of the room, went forward to untie him, and Mr. Gardner said that he had come prepared to prove him a humbug, and was going to do so, then and there. Mr. Davenport replied that if he could, he would be as glad as anybody; for, said Mr. Davenport, I believe that what is done in these scances is the work of spirits; and if you will convince me that it is. not, I will thank you from the bottom of my heart, and take the mediums home.

Mr. Gardner called me to come and help him expose a fraud; for he knew that I was as anxious as himself to know the truth. I went forward when requested to do so, wondering how he was going to proceed. "Now," said Mr. Gardner to me, "I want you to just take a little of my hair between your thumb and finger, and then smell of them." I did as requested. I had wondered at the terrible stench that filled the room, now I began to comprehend it. "I went into the drug store," said Mr. Gardner, "the last thing before coming here, and told the druggist to fill my hair with the most unpleasant smelling stuff he had; and I know," said he, "that one of these mediums has had her hands in my hair, and she cannot rub it off in ford (Ct.) Times denominates, and truly, "a half an hour; and if you will let me smell of clarion blast for progress in religious ideas": their hands I will tell you which one."

Mr. Davenport seemed as anxious as Gardner to have him do so. I think I never saw a man more disappointed than that man was. He smelled of both hands of the mediums and of the hands of every person in the room, and I did the same myself; and so did nearly every other person in the room; and there were none with that scent on them, except on my own thumb and finger, which I had taken on when requested by him to touch his hair. I could smell the stuff whenever I held my thumb and finger to my nose all the next day.

Some people talk very learnedly about what tests they would apply if they only had the' opportunity; not knowing that genuine mediums are being tested in every conceivable way by the most skillful skeptics on earth.

I-will venture the assertion that I have heard a hundred men declare that the Davenports have been "exposed." I remember at one hotel a company of probably twenty-five men were listening to another man, as he was telling how he tied the Davenport Brothers, and, in his expressive parlance, they "squealed like a stuck pig!" When he had regaled the company with a long story of how they could not get loose, etc., I asked him when and where this happened. As he did not anticipate a question of that nature, he was at a loss to "think" where and when. I said to him that I was not a betting man, but I would risk fifty dollars against ten dollars that he had never seen the Davenport Brothers; and fifty dollars more that he had never tied them. He did not take the bet; but after he left the room some one remarked that I had made him "squeal" worse than he claimed to have made the Davenports. And this is not the only instance in which I have satisfied myself that those who condemn the mediums know absolutely nothing of what

they are talking about. While the Davenport Sister and Mrs. Lamb were apparently securely tied, and the room darkened, musical instruments would float above the heads of the audience, from one end of the room to the other, and somebody or something would play on them, furnishing the most delightful music I had ever listened to; it was better than that I had heard in the "Brothers" séance. And while this was taking place, somebody's hands would be patting the head or face of first one and then another of every person in the room. Mr. Davenport would usually rub a little phosphorus oil on the back of the guitar and violin, and we could see them distinctly as they floated to the ceiling of the room, or hall, sometimes twenty feet above the heads of the audience. I have seen the guitar go up and strike the ceiling and descend to the floor at least twenty times in succession, with such a rapid motion as to create a hum-

At the close of their seances some one would be invited to untie the mediums; and I have seen men work for twenty minutes and give it up, as the knots were drawn so tightly as to require more than an average man to untie them. I saw the foreman of the machine shop of the Springfield Armory give it up in despair. at the residence of Harvey Lyman; and then the lights were put out, and the invisibles untied the mediums in less than a minute. I invited the Rev. Mr. McKnight, the Episcopal clergyman, to attend on the last night they were in Springfield; he expressed himself as most deeply interested in the manifestations, and he wanted me to let him know if there should ever be another opportunity to witness the phenomena.

At the request of Mr. Davenport I accompanied them to Saratoga, Ballston Spa, and other places; and I continued with them for several weeks, at an expense to me of over sixty dollars. If there was any trickery about it, I intended to find it out for myself; but the more I witnessed of the manifestation of spirit power, the more I became convinced of its truthfulness.

While I was with them, there was not money enough taken to any more than pay the expenses. I made a great effort to get a goodly number to attend the first scance in Ballston Spa, in the parlor of one of the hotels. Some of the people came very early and others very late, and those who came last were very much offended because they could not occupy the vacant space near the mediums, and in front of those who had come early. I think that I never saw so unreasonable a collection of people in my life. They all knew that we were to have a dark scance, but as soon as the room was darkened, every effort that seemed possible was made to prevent the manifestations. If the mediums had tied themselves on other nights, they could have tied themselves on this occasion if they had wanted to.

By the time we succeeded in quieting the people, the room had become too full of moisture from the breath of over forty people, and there was not so much as the tinkle of a bell. I know that it is very hard to produce any electrical phenomena in a room similarly surcharged with moisture. I have tried it myself, and could not start an electric spark with a machine that in a vacant hall would shock a man severely.

I had taken in twenty dollars that night from those people, and I paid back each one his or her half-dollar, as the party left the room. I supposed that they would respect the mediums for their honesty; but I was never more mistaken in all my dealings with mortals. I could hear them exclaiming "Humbug!" "Fraud!" and other disagreeable epithets for four or five blocks away. They fairly made the night hideous with their shouts. I -mention this case merely as a specimen of the "fair" treatment almost invariably dealt out by a certain order of skeptics to the modern media. If honest mediums are called "humbugs" for demonstrating that they are honest-as in the case now under mention, since a dishonest programme could have proceeded without regard to atmospheric or other conditions-what inducement do such investigators generally hold out for them (the mediums) to continue so? could cite many very remarkable tests which witnessed with these mediums, and also many interesting events; but I will reserve them for some future number.

[No. Three will appear July 29th.]

DR. HOLMES TO THE Y. M. C. U.

Dr. Oliver Wendell Holmes was prevailed upon to address the yearly meeting of the Young Men's Christian Union, in Boston, recently; and, after making a few introductory remarks, he read this poem, which the Hart-

Why linger 'round the sunken wrecks, Where old Armadas found their graves?

Whis slumber on the sleepy decks
While foam and clash the angry waves?
Up! When the storm blast rends the clouds,
And winged with ruin sweeps the gale,
Young feet must climb the quivering shrouds,
Young hands must reef the barsting sail!

Leave us to fight the tyrant creeds,
Who felt their shackles, feel their scars;
The cheerful sunlight little heeds
The brutes that provide beneath the stars;
The dawn is here, the day-star shows
The spoils of manya buttle won;
But sh and sorrow still are foes
That face us in the morning sun.

The sleeps beneath yon bannered mounds,
The proudly sorrowing mourner seeks —
The garland-bearing crowd surrounds?
A bright-haired boy with beardless cheeks.
'T'ds time this "fallen world" should rise;
Let Youth the sacred work begin!
What nobler task, what fairer prize,
Than Earth to save and Heaven to win!

[*In allusion to "Decoration Day," which had Jus

The glazier is conscientious. He always takes panes with his work, but makes light of it, nevertheless.

Hop Bitters have more patience than Joh curing thousands of patients daily.

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

WHEREAS, The estate of the late E. V. Wilson [*] is in debt, and the farm (two hundred and forty acres) and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one bundred dollars each, drawing interest at four per cent. per annum, and secured by a mortgage or trust' deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and Whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels:

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(*) This farm lies twenty miles West of Chicago on the Northwestern Railroad. Lombard is a thriving suburban town. The land is thus described in legal phrase: "The West half of the Southeast quarter and the Southwest quarter of the Northeast quarter of section/eight (8), in township thirty-nine (33), North of range eleven (11), East of the third (34) principal meridian, in the County of Du Page, and State of Hilnois."

To the Liberal-Minded.

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

no more.

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

As our angel visitants desire to beheld natural flowers
upon our Circle-floom lable, we solicit donations of such
from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerlurs.

We invite written questions for answer at these ances. (Miss Shelhamer wishes it distinctly understood that she (Miss Shelhamer wishes at any time; neither does she regives no private sittings at any time; neither does she re-belve yishtors on Tuesday; Wednesdays or Fridays.

32 Latters of inquiry in regard to this department of the Bunner should not be addressed to the medium in any case. LEWIS B. WILKON, Chairman.

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

Public Scance, May 12th, 1882. Invocation.

Nearer, oh God, to thee, may the, aspirations of every soul still continue to be; nearer in thought, in holiness of life, in purity of desire, in harmony. In all things that pertain to nobility of life and being may each one of thy human creatures ever step yet nearer and closer toward thee, who art the Sun of all Existence, the Source of all Life and Power, the Creator ence, the Source of all Life and Power, the Creator of all things, the Sustainer of all that there is, our Father and our Mother God! May we realize the divine and blessed relationship that permeates all life, causing new forms to spring upward, and expressing to conscious and thinking man the fact that unality of existence is everywhere; that the male and the female elements of life permeate all things, quickening them anew with fresh power and vigor, drawing all things upward from the earthly, material conditions to the dryine and spiritual herceptions of life. Our Father God, our Friend and Holper, we approach thee in spirit at list hour, to receive more light than we have held before within our souls, asking for more of strength of spirit than we have ever known before, asking for instruction, knowledge and wisdom, such as have not penetrated our minds in the past; and off may we still so derward, higher and ligher; above the difficulties that we have to encounter, surmounting difficulties that we have to encounter, surmounting difficulties that we have in creaminer, such obstacles that he in our pathway, until we feel that we have indeed joined hands with angelic hosts; that we are marching on toward the land of Beulah, the sweet home of the soul, where love, peace and harmony reign forevermore.

Questions and Answers.

CONTROLLING SPIRIT,-We are ready to con-Are we governed by circumstances over which we have no control, and to what extent? Or, to there we have no control, and to what extent? Or, to there we do not a dyon believe in destiny, as we term it?

term it?
Ans.—That man is, to a large extent, a creaknowledge, and to attain still higher wisdom and comprehension concerning his own being and the natural laws of external existence, of objective life, he will find himself still gaining power to subject those arbitrary conditions and circumstances which have hitherto governed him, to his own will. We believe in destiny so far as this: we have been taught that every individual is to exceed a contain position which dividual is to occupy a certain position which none other can occupy, and to fulfill a certain mission which none other can do, and whateve obstacles he may encounter, causing him for a time to swerve uside from his true and proper time to swerve aside from his true and proper place, whatever difficulties he may meet causing him to neglect his mission in life, or fail to fulfill it to his satisfaction, we believe the whole machinery of these things will be swept aside, and he will be given power to fulfill his duties in life wisely and well. Man is a creature of circumstances, to a certain extent. The more positive the individual, the greater the amount of will-power he possesses, the less is he governed by conditions, held bound by circumstances; the more negative and yielding his nature, the more is he controlled by outward conditions; and yet there are many times when ture, the more is he controlled by outward conditions; and yet there are many times when man is given the power and opportunity to seize upon conditions, and make them subservient to his own will, to take advantage of them. If he neglects to do this, he fails in his duty to himself and humanity, and is held responsible.

Q.—[By A. E. D.] A large per cent. of the communications from spirits appear to come from those who are partially developed. Why is this so?

A.—If your correspondent means by the term "partially developed" that a large number of returning spirits are but partially unfolded in goodness, in purity and nobility of character. goodness, in purity and nobility of character, and in all that pertains to the perfect whole of an individual, we reply by asking: How many mortals are fully unfolded in these things? and who shall we find perfect among us all? But we are not prepared to admit the assertion of your correspondent in this respect; for, were he to accumulate all the spiritual communications given through the register medium into he to accumulate all the spiritual communica-tions given through the various mediumistic channels of this country during one year and carefully review them, we believe he would admit that the larger number of these com-munications, certainly eighty per cent, of them, are moral in their teachings and elevat-ing to the human race, insomuch as they seek to inculcate purity of character, and to en-lighten the individual concerning the spiritual pature of man. They seek to elevate man nature of man. They seek to elevate man above the conditions which error and ignorance have thrown around him, to the plane of knowledge, wisdom and understanding. Perhaps he would find less than twenty per cent. of them displaying a vicious, selfish or diabolical character. But if your correspondent means to assert that a large number of communications received from spiritual life emanate from those who are not unfolded in culture, in educational advantages, who are not learned, that they do not proceed from what you would term scholarly minds, we reply: The spiritual world is constantly receiving large accessions from mortal existence of the every-day, commonplace people of this land; those who have not become learned, educated, rounded out in scholarly attainments, who are not the savants of your country. These individuals pass to the spiritual world bearing with them all the yearnings of affection and sympathy of their souls for those whom they leave behind them in mortal existence—friends who yearn to know of their whereabouts and of the conditions of life which are theirs—consequently there is an attractive force operating between those of earth and those of the spirit-world, which force impels the spirit to return in some manner and manifest its intelligence to its friends. Therefore it is easily explained why so many communications are from those of the middle class reither autitude in the second of the middle class reither autitude in the second of the middle class reither autitude in the second of the secon class, neither entirely ignorant of life and its laws, nor fully versed in all that goes to round out the perfect scholar and ripened man. At the same time there are those who have passed beyond the vale of mortal life who were scholarly, thinking minds, who, having attained wisdom and knowledge while in the body, have still retained all these things in their spirits; and these are by no means idle; they frequently and these are by no means idle; they frequently return, and in public and private communicate teachings of a high order and elevating to humanity. But just how many of your thinking minds of the earth, your scholars, scientists, teachers, philosophers and metaphysicians are controlled and influenced, unconsciously to themselves, by such spirits, mortals will perhaps never know.

Q.—Is it duty, adaptation, or choice, that determines one's occupation in spirit life?

A.—The pursuits and careers of spirits are largely determined by the laws of adaptation.

will also find it to be his duty to follow that particular profession or line of pursuit for the simple reason that whatever he is adapted for hecomes congenial to him; it is not irksome; he delights to operate through its laws, and he finds it is his duty to do so rather than to choose some occupation or profession unsuitable to him. Whatever the individual is not adapted to becomes irksome to the spirit; he desires to step aside from it; he cannot find himself in harmony with the duties it presents. But when he finds himself thoroughly adapted to his work he delights to enter into it, for the reason that it lights to enter into it, for the reason that it gives him opportunities of expanding his powers and cultivating whatever genius he may possess, while at the same time opening before him new fields of study, of research, vast fields of labor which bring to him higher knowledge and a greater degree of wisdom than he has ever possessed before.

Mercy Wheeler.

My name is Morcy Wheeler. I have friends in Gardiner, Me., whom I particularly wish to reach. I have friends in other parts of that State who I think will learn that I have return-State who I think will learn that I have returned. There is one who I know reads your paper; others may do so. I desire her to take my message to all my friends and assure them I have come back from the spirit-world. When the shadows of death gathered around me, and I felt that I was passing out from the body, I trembled in spirit; that is, I feared, because I knew not where I was going. I did not know anything of spirit-life apart from the body; I had no realization of a tangible home after the death of the mortal form, and everything was vague to me. I did not really believe that I would go to a place of eternal torment, but I did not know where I would go or what would would go to a place of eternal torment, but I did not know where I would go or what would be my condition after I had passed away from my earthly home, so I felt sad and doubtful, and I dreaded the changes but at the last moment or two, just before I lost consciousness of mortal life, I saw such beautiful beings approaching me, and I heard such sweet sounds of music blending with the tones of human voices that were chanting words of welcome, that I felt as though I was entering a land of beauty and of peace! It seemed like a fairy scene to me; I could not fear any longer; all doubt and dread passed away; only a deep feeling of contentment, of perfect tranquility, came over my spirit, and at the last moment I waved my hand to my mortal friends because I could not express my feelings in words, and I smiled on them that they might know I had no fear or on them that they might know I had no fear or terror, but that all was peace. I think they did realize it, for I heard them converse together after my spirit had left the form. They said. "How calm she looks! she must be at rest."

No, we do not think that she fears any more!"

I wish to say, Oh, no! there was nothing to fear—only perfect rest was mine; all doubt had vanished, all pain had disappeared, all trembling had ceased; only the fullness of joy, of perfect peace, came to my spirit as I found myself surrounded by loving friends who were inyself surrounded by loving friends who were kindly in their attentions, who sought in every way to make me feel at home and happy. I could not sorrow, I could not mourn for the earthly life and its conditions; I could not even be sad because I had left my friends of earth, for I felt that was for the best. And very soon I learned I could return and speak to my friends; that I could whisper to them, even though they realized it not outwardly; that I was there, yet my whisperings brought a deeper peace to them; they felt comforted, hardly knowing whence the comfort came, thinking ANS.—That mith is, to a large extent, a creature of circumstances, and governed by conditions over which he has little or no control, all thinking and observing minds will admit; and yet the conditions which seemed so arbitrary in the past that man must submit to them, and be governed entirely by them, have, during the present era, become subjected to his powers, for he has advanced in knowledge, and attained a comprehension of the laws of nature and they laws of life. As man continues to advance in knowledge, and to attain still higher wisdom and comprehension concerning his own being and the natural laws of external existence, of objective life, he will find himself still gaining power to subject those arbitrary conditions and circumstances which have hitherto governed. can of the spiritual before they pass from the body. I will be glad at any time to return and give them what information I possess in regard to it, if I can only find some instrument that I

Caroline Smith.

They called me Caroline Smith when I lived in the body. It seems to me that it was a very long time ago. Now, as I come back into earthly conditions, and try to look back over the did not have those opportunities for unfolding my own powers that I desired; I did not have

my own powers that I desired; I did not have those things for which I longed in the internal part of my being, but they have been brought to me since I passed out of the mortal, so I rejoice that the spirit-world is mine, that I am not now eneased in the flesh.

I belonged in Boston, and I have friends in this city who I hope will learn that I have come back. I think they will. I hope they will not be so obtuse to the spiritual light which is brought to them as to refuse to entertain it, to believe that spirits can come back and manifest after the body's decease. I hope they will not after the body's decease. I hope they will not enwrap themselves with disbellef, distrust and doubt, and so render their spirit-friends unable and powerless to penetrate the barriers which they creet between their own souls and that light, that assistance which I know very well

they require.

I come in the spirit of love and sympathy, not only bringing my own affection, but also the regards of our friends, who desire me to assure gards of our friends, who desire me to assure those in the body that they still remember them with love, and are ready to work for them at all times when it is in their power. I think if my friends will visit some Boston medium, not only myself but others will be able to come, for we have work to do—we have words to bring from the spirit-world. It seems to me that our mis-sion is more here with the earthly friends than sion is more here with the earthly triends than it is with the spiritual ones, for we see there is much to be accomplished—there are gardens to be planted with immortal truths; there are weeds to be uprooted, weeds of error, doubt and ignorance—and we are ready to assist in that work if our friends on this side of life will be ready to receive us

rendy to receive us.

During the last few months of my mortal life I had strange and varied experiences, more so than my friends realized, although they know what I was passing through. I wish to tell them now I can see more clearly; all things have been explained to me; I can understand just why these experiences came, that they were really for my benefit, although they did not seem so at that time. I tried to push some of them aside and say I could not bear them, yet they came to me, and I was obliged to bear them and take them into my life. I now find they were all right, and for my spiritual unfoldment; I am a wiser woman than I should have been without them; I havelearned my lessons more thoroughly than I would had they not come to me.

them; I have learned my lessons more thoroughly than I would had they not come to me.
Please tell my friends that all is well; I am glad to find all so well with them. They have passed through changes since I passed from the mortal form. I know what struggles they have had to undergo, what difficulties they have had to encounter. They have passed through them successfully; all is bright compared to what it has been in the past and whatever shadows has been in the past, and whatever shadows come before them in the future will, I am sure, disappear the same as they have done before; so all will be well and beautiful when they reach me in the spirit-world.

Walter B. Allen.

[To the Chairman:] I am invited to come and present myself at this place, and I avail myself of the invitation, because it is one that we do not often get. I do not claim any particular place as my home. I did not when I was here in the body—that is, after I grew up to years of discretion—but I roamed about from rount to point as force suited my I leasted years of discretion—but I roamed about from point to point as fancy suited me. I located for a time in one place, then in another, and so on until I was pulled out of the body, as you might say—for I did not go of my own free will—and found myself upon another plane of being. In a little time I found my old roving propensities strong upon me; so, finding myself not confined or limited to any particular locality, I still made it a point to travel from place to place. Sometimes my roamings were in conlargely determined by the laws of adaptation, although duty and choice both come into the individual's life in this respect. Whatever a spirit is adapted for he will find congenial; he

nection with friends in the body, sometimes they were in connection with different parts of the earth that I had before visited, or that I had desired to visit; at other times my travelings were in the spirit-world, independent of the mortal sphere, and they were ever new and pleasant to me. You may ask what has brought me back, why I have taken the time of some other person who perhaps would receive more good than I would do by coming; but I do not know whether that is so or not. I think I good than I would do by coming; but I do not know whether that is so or not. I think I need this experience, that I ought to take upon myself every experience which will be of any good to me as an individual; and furthermore, I have friends on this side of life; I have friends at various places; I have them in Cincinnati, also in several parts of Kansas, where I have been during the past. I have others, also, in Florida, who, I think, would be delighted to learn that I have turned up again, like the bad shilling; and so I come to send my best regards to each friend, and particularly to say to my Southern friends: I would like very much to have, you form a circle, so called, and say to my Southern friends: I would like very much to have, you form a circle, so called, and see if you cannot get demonstrations of spirit-power and presence. I have an idea that I will be able to come and manifest, and if I do, it will certainly be in the old way, so that you cannot mistake my identity. I will be very much obliged to you if you will do this for my benefit, if you have no desire to do it for your own; for if I once succeed in manifesting my presence to you. I will not stop there, but will presence to you, I will not stop there, but will continue until you have learned something more than you know at present concerning the spiritual life, also concerning things pertaining to the mortal which you certainly ought to know, but which you cannot learn from any one in the body. A good old wise individual once said that "a rolling stone gathers no moss." Well, I was certainly a rolling stone, rolling

Well, I was certainly a rolling stone, rolling from place to place, but, after all, I did accumu-late a little something of the world's goods, and I think I gained considerable information and experience of the world in general and of manexperience of the world in general and of multi-kind in particular. My friends used to say they liked to have me relate to them portions of my experience, accounts of my own life, because it not only interested them, but it gave them ideas of different parts of the country, and of the inhabitants of those places, which they could not learn from books, because I had been there and realized things as they actually were there and realized things as they actually were. So perhaps I might say I had gathered a little moss, although I was a rolling-stone. I am trying to do the same now in the spiritual life, to gather as I go something of information that gather as I go something of mformation that will be of benefit to me as a man, that will enrich my store of knowledge. I have gathered some things concerning the different localities of the spirit-world. I have not visited them all, of course. I am rather—although I said, at first, not limited in my spiritual powers, yet I am to a certain extent confined, because I am more fully attracted to the physical life than I more fully attracted to the physical life than I am to the higher states of spiritual existence, consequently there are many places I have not seen in the immortal world. I presume I will visit them sometime. However, those localities I have visited have afforded me strange scenes, they have afforded spectacles which have brought out my powers of meditation, and I have thought long and deeply concerning the many strange things I have seen, the many strange beings I have come in contact with since

passing from the body.

Now if my friends will form a circle as I desire them to, and will sit patiently for some months, in order to give me a fair trial, in order to afford me conditions by which I can come, I think that within four months I will be able to manifest myself intelligently to them, and I am sure that I can use the hand of one-my old friend, George Williams, in order to indite to them messages concerning my life and experience since parting from them. I don't want George to think this is "all moonshine," because he knows he sometimes feels very strange-ly and cannot account for his sensations; he cannot comprehend himself at times, and won-ders what kind of a being he is. I want him to ders what kind of a being he is. I want him to realize that he is, at those times, surrounded by spirits—that they are operating upon him for a good work. I know I can write through his hand those recitals which I feel will be interesting and perhaps beneficial to himself, his family, and my particular friends.

Then to my friends in Cincinnati, also in Kansas, and further North, I send my greetings. I wish them to feel that I have returned, the same individual as I was when I passed out some few years ago, for I am still ready to meet

some few years ago, for I am still ready to meet them and to compare notes with them, as I was when here. We had many jolly times in that way, and I think they were fruitful of good results to us all. Concerning my commercial career I have no need to speak; my friends know about that as much as it is good for them to know. I tell them I have laid aside all those interests and pursuits, because I think found something better. I am Walter B. Allen. I am much obliged to you, Mr. Chairman, for permitting me to come.

Viola.

I am allowed to take possession of the medium in order to send the greetings and love of the spiritual band to which I belong to my friends who are in the body. I desire not to friends who are in the body. I desire not to speak to them concerning my earthly life and career, because they would not realize and understand it did I do so, for they knew me not in those days; but I would speak to them concerning the spiritual experiences through which they have passed with their spirit-band, and concerning the work which has been accomplished. I feel that much effective labor has been wrought out for the good of more than one individual in the form, and I know that a great amount of work has been performed for the benefit of many spirits who are outside of the physical form. I feel that all the experience, all the coöperation which has been ours during the past few years, has been for the benduring the past few years, has been for the benefit and for the welfare of many, and we are thus encouraged to press on for the future. I wish to tell my friends that although knowledge has been brought to them in the past, and edge has been brought to them in the past, and almost surpassing knowledge, I might say, concerning the life of spirits in the spheres, yet there is higher knowledge to be brought to them, there are greater truths yet to be attained by them; and the spiritual band which is working for the advancement of humanity in diverse wave the ready to see this work account. diverse ways is ready to see this work accom-plished. A portion of that great band is con-nected with myself and my work; we unite our efforts and concentrate our powers upon individuals in the city of Utica, N. Y. To them we bring our influence and our power, knowing that through them we may be able to send forth new strength and magnetism to others who are in need of enlightenment. We have brought to those individuals, mediumistically and otherwise, knowledge concerning the spirit-world but we have something more in store, and but we have something more in store, and I come as an advanced guard, as a message-bearer, a herald, to announce to those individuals that we are preparing the way for something higher and broader; their spirits are to pass through new experiences; they are to trayel a royal road, as I may say, which will lead them to greater learning; for we have a new influx of power from the bands in advance of us.

I come to day to speak in this way because one spirit of the band—he who wears the robes of the morning, which are engraved with

cause one spirit of the band—he who wears the robes of the morning, which are engraved with scroll-work of glittering brightness—assures meit is best for me to do so, to send out these few words, not only to prepare our friends here, but those who are to come by-and-by, in the near future, to assure them that we do not in any sense forget them. Of the future of their earthly as well as their spiritual lives there is much to be said, but I think it will be best to defer what we have to say until we can there is much to be said, but I think it will be best to defer what we have to say until we can come again in connection with our own dear medium who is at a distance from this place—that will be very soon, before my words are printed in your paper. I feel that perhaps I will be able to bring an influence to assure my friends that we are still progressing with our work, still bringing light and instruction from the spiritual spheres for his unfoldment, for the unfoldment of our medium, for the dissemination of eternal truth. One bright spirit of our band is with me to-day; she sends her love and her strength; she will guide him upward and onward still, as we all desire to do; she will give him new truths, and knowledge she will give him new truths, and knowledge concerning her past history and life in the body, which was a sacrifice to mankind.

Please to say that Viola comes to W. B. Lord,

of Utica.

Rev. Charles Noble. (To the Chairman and audience:) I have

taken upon myself, good friends, a new occupa-tion; I have found a new line of study opening tion; I have found a new line of study opening before me, and it becomes my duty, in connection with that work and with that study, to return to mortal life and communicate to my friends who are yet in the body. For many years I inhabited a physical tenement, for many years I sought to perform my labors, to fill what I believed to be my calling faithfully and well. I desired to do that which I felt to be right in the Mostar's gight; and and well. I desired to do that which I felt to be right in the Master's sight; and yet, now that I have departed from the tabernacle of clay, and am a spirit independent of the mortal form, its conditions and environments, and find myself enabled to strike out into new paths and lines of thought and labor, I stand amazed at my past ignorance of life and its laws, at the obtuseness which settled upon me concerning the futurity of man and the destiny of the soul. And while I feel that perhaps my words will not be accepted by those who knew me in the past, while I realize deeply that possibly I may be rejected and denied, yet I return to communicate through a mortal channel as best I can (for I am a novice in this work) those thoughts which well up in my spirit, to my friends who are yet in the a novice in this work those thoughts which wen up in my spirit, to my friends who are yet in the mortal form. To me, the morning breaks, and the entire east is purple with new glory, with the roseate hues of a better and a brighter day. You who are Spiritualists, who have long known that departed spirits could return to mortal life and manifest themselves intelligent. the moontide of this day, and, it may be, warming yourselves in its glory; but to me, the morning of knowledge, of truth, is just dawning, and I stand delighted, like a little child, as I behold

I stand delighted, like a little child, as I behold the glorious rays, bursting through the clouds of the night of doubt and ignorance, and perceive their full glory beginning to shine upon my pathway. I trust that they will shine through my awakened life into the hearts of my friends on earth.

To the Chairman: I was, sir, a member, an old member, of the New England Conference, and I have many friends, many co-workers, many colleagues yet encased in garbs of flesh. I trust that I will be able to come into close communion with them, for the purpose of inparting to their minds certain knowledge concerning spiritual life, which I know they require in order to have their work more effective than it has been during the past.

For the first few months of my spiritual ex-

For the first few months of my spiritual existence I was as one amazed, as one who did not dare to put forth his powers and step in any dare to put forth his powers and step in any direction for fear of encountering something which he could not overcome, for this spiritual life of man is so entirely different from what I anticipated, so profoundly tangible and real to the spirit, that I could not for a time understand it, but, like a little child. I would step feelly and real to the spirit and the context and the whole set the well were in the spirit and real to the spirit and spiritual spiritua stand it, but, like a little child. I would step feebly, and put out my hands as though groping in the dark, until good spirits came and ministered to me. I speak of those bright and glorious spirits who, having inhabited the spiritual world for a long time, have become learned, in its laws, have accepted its teachings, and have become strong and wise; these came to me, and they may thou ministrations. I have to learn the through their ministrations I began to learn the first rudiments of knowledge. I have been trying to grope on in this way during the past year, and I think I have begun to receive a few glimmerings of light; that is why I say the morning dawns for me, and I rejoice in the lustre which it sheds across my awakened soul. As I begin to think and reason upon the spiritual life of man, and to apply the principles which I have gained to the knowledge which man acquires on earth. I find that we have been ground in darken the find that we have been ground in darken. gained to the knowledge which man acquires on earth, I find that we have been groping in darkness through all the years of earthly life; that we have been struggling on through clouds and tortuous by-ways, and after all we have not acquired that truth which is for our attainment which we must gain before we can fit ourselves to become teachers and educators of the race. I wish to say to my brethren: It is important for you—if is demanded of you by the spiritual for you—it is demanded of you by the spiritual world and by the clamoring class of people who desire light, knowledge and instruction in spirenlarge your principles, that you seek to understand the laws of life in order that you may give wider and freer liberty to the minds of the people, to the searching, earnest, eager spirits who demand knowledge as their right. It is for you to cease to be so intolerant and conservative, and if you will stretch out your hands toward the eternal world, if you will seek intoward the eternal world, if you will seek instruction and assistance from those who have passed on before, it will be brought to you, and you will be enabled to give forth liberal thought, to disseminate broad and grand ideas which will sink down deep into the human heart, stir therein, fructify and grow, and at last bring forth glorious fruitage for the harvest time. You may do this by at first seeking for light and knowledge yourselves, and then impart what ledge vourselves, and then impart wha you have gained to those who look to you for guidance and for truth.

As I continue to speak, the old limitations of As I continue to speak, the old limitations of physical life seem to press upon me, the infirmities of years weigh upon my head. I do not understand why this should be so, yet I am told that through this experience I will gain larger power and strength to go forward, that I will be able to understand more of the spiritual life than I have done before and while I there are he able to understand more of the spiritual life than I have done before, and while I throw out a few ideas—for I would most earnestly be of benefit to those who knew me in the past—I am certain that I can perceive little tendrils of thought, of aspiration, budding forth in their minds, groping around for something to seize upon where they can rest and grow, and I want them to take hold of these things, to allow these new thoughts room for growth, and to entertain and encourage them. If they will do so, they will find their own lives enlarging, broadening, expanding, until they will not limit themselves to one denomination, sect, or creed, but will possess a portion of the universal love bestowed upon us by the good Father of All bestowed upon us by the good Father of All-that will embrace all humanity, recognize all that will embrace all humanity, recognize all churches as one church, recognize all creeds in the one grand, ennobling creed of life, which will cause humanity to grow in truth and knowledge, and desire only that which elevates and strengthens the moral, intellectual and spiritual character. In this manner mankind will rise above the old levels, and reach the plane of celestial life.

plane of celestial life.

I will not longer intrude upon your time. I trust that through these experiences I will be enabled to reach out through other mediumistic above. tic channels, and perhaps come into closer rela tic channels, and perhaps come into closer relationship and communication with many in whom I take an abiding interest, and whom I desire to bless and befriend. I was of Wilbraham, Mass., and known during many years of active labor, and also during the few last years of my earthly existence, which were not engaged in active labor, by many, many individuals, who perhaps will recognize me as Rev. Charles Noble.

Susan H. Sylvester.

[To the Chairman:] How does thee do, friend? I have a desire to return in this manner and manifest my spiritual life to my friends who are in the body. I may not succeed very well, because I do not understand this law which seems to be in operation when spirits endeavor to control matter or material organisms; but I am anyious to come for I wish each each but I am anxious to come, for I wish each one to understand that I am at peace in a beautiful home called the spirit-world. There our loved friends abide; there we have our homes and our tamples: there we may meet in some said low home called the spirit-world. There our loved friends abide; there we have our homes and our temples; there we may meet in sweet and loving communion; for the hearts which I have found grouped together thrill in harmony one with the other in brotherly love, and I find life to be beautiful and sweet. Such is my testimony in returning in this strange manner, and I wish to give forth these words to each dear friend: There need be no fear of evil, of wrong coming to the spirit who seeks to do right; for the life apart from the body, the eternal home prepared for the individual soul, is bright in comparison with the good deeds performed while encased in the temple of clay; so we may make our own homes; and even if we find, after passing beyond death, that our spiritual homes are not as fair as we could have wished, there we may work for their adornment; we may seek even then to do good unto others; to fulfill the law of love in ceasing to do evil and seeking to do well; in endeavoring to bring a condition of harmony and universal peace in place of one of discord and strife; by doing these things our homes become fair and bright and our spiritual bodies beautiful. I come bearing great affection to friends, not only from myself but from other dear ones who inhabit

the spiritual world. They are truly blessed, and they seek to impart their blessing to those who yet dwell in forms of clay upon the mortal side. Two years and more have passed slowly away since my spirit was called from its casket, and I find myself still gaining greater power and keener perception of life as the weeks pass by; so do I desire to bring what I possess to my friends, and to assure them that I am truly happy in my new life. I have done the best I could, and I trust I may be able to come yet again and give something more; something that will assure each dear friend, each brother and sister, that I am happy and well. brother and sister, that I am happy and well. Susan H. Sylvester, of Baltimore. I resided on North Stryker street. I inhabited the earthly body for fifty-one years.

Mrs. Roxana W. French.

I went away an old lady, sixty-six years of age. I return not so aged, and yet I begin to feel as I did before I passed out of the body. I have been kindly assisted to come by the good gentleman who spoke to you at first, and I am deeply grateful for the privilege, for I wish to assure my friends that both my companion and myself ore truly consciously. Settively elections of the setting limits. myself are truly, consciously, actively alive in the spirit-world; that our powers are by no means dead, nor are they wasted. I did not understand these things when here; if I had I be-lieve I should have been much happier than I was, for by laying away dear friends, and separating myself from them. I became saddened indeed, for although I believed it was well with deed, for although I believed it was well with them in the heavenly land, yet I had not the assurance that it was so, and had the knowledge of this spiritual life and philosophy come to me while in the body, so that I could thoroughly have comprehended it, I should have been a glorified woman. But it is mine now, and all the years of earthly life seem as nothing in comparison to the joys and realities of the spiritual life which are now mine. True, I find shadows, at times, enwrapping my spirit, there is so much before me that I do not comprehend, and I have to learn and learn of these things and I have to learn and learn of these things just like an infant, so I sometimes grow impa-tient because I cannot understand them more there because I cannot understand them more thoroughly and quickly than I do, but I know it is because I have been so ignorant of such a life, and because my mind and attention have been directed in other channels. I wish that my friends who are yet on earth would bestir themselves and learn concerning these things, was while they are hore. I assure them it will now while they are here. I assure them it will be of much greater advantage to them than if they waited until they passed from the bodily life. I send my love to each one, and those who are with me also send their love; they desire all to realize and know consciously that we are with them, trying to assist them when possible, and awaiting their coming, in another world. Mrs. Roxana W. French. My husband was Charles W. French, of North Billerica, Mass.

Mrs. Hannah Lane.

[To the Chairman:] Good afternoon, sir, I was much older than the lady who just preceded me, when I passed away, but I do not feel aged and worn to-day, as I return to your beautiful circle-room. It will be four years the coming summer since I was summoned to my home. I felt that my home was there in the spirit-world, although I had a pleasant home and surroundings here in the mortal, yet this place seemed but a temporary abiding place. and surroundings here in the mortal, yet this place seemed but a temporary abiding place, while the home of the spirit seemed to be the permanent one for me. I felt at times sensations that gave me a realization of the presence of my beloved spirit-friends. I knew they were with me, sometimes overshadowing me by hely influences, cometimes by influences in the second times by influences. by holy influences, sometimes brightening my spirit, sometimes resting me when weary, and in many ways ministering to my comfort. I realized all that; although I did not perhaps express it so fully to those who were with me, yet many will remember me and my compan-ion, our pleasant home, and how we always delighted to welcome the angels; we would feel that we were then dwelling in heaven. Truly the kingdom of heaven is within, and many times we entertain angels unawares. I know that many times in my own quiet, hum-ble home, father and I entertained angels; they sat by our fireside, they watched us with their pure and loving eyes, and we were happy to feel this, to realize that the spiritual world was all around us, and that we were as truly spirits then as we are now.

I have come to send my love to my friends, to my dear children, to every one who is near to me, and to tell them I am happy and joyous in my spirit life; that we are together, my loved ones and 1. When I passed away from earthly conditions and opened my spirit eyes upon the immortal world, I beheld my beloved parents and my dear children, who had passed on before, and they gave me joyous greeting; I knew n heaven of peace, comfort and joy to my spirit. Tell each good friend that all is well with their Tell each good friend that all is well with their dear ones on the spirit-side, and that these good spirits are constantly working for the assistance and elevation of humanity on earth; that the work goes on and on, broadening out wider and wider, and by-and-by those who are faithful will behold the full and true result—that of work well performed, of labor accomplished, of a brighter condition for human beings here upon this side of life as well as upon the other; for I hold it to be a truth that we cannot, any one of us, administer to another to any degree; that we cannot perform any to any degree; that we cannot perform any action of good for some luman being without its reflecting its brightness upon ourselves, and our finding ourselves elevated correspondingly as we desire and endeavor to elevate others. I bring these words to each one as a token of our presence and of our affection. We world our presence and of our affection. We work together, those in the spirit and those in the mortal, and by-and-by we shall all meet upon the spiritual side, join hands in loving greeting, and rejoice to find each one safe at home. I was known as the wife of Albert Lane, of Lebanon, N. H.—Mrs. Hannah Lane. I wish to say how pleased I am at being permitted to-day to return at your circle-room, for I loved the Banner of Light, and I loved the teachings of the spirits. the spirits.

Lotela,

For Mary Ennis; Jennie E. Markham; Philip Moore; Addison S. Dole; Fernando Swain. Lotela is going to speak for them now.

Lotela is going to speak for them now.

Here's a young squaw; she is about seventeen summers; she has been gone about two years. She says: "My name is MARY ENNIS. I am from Durhamville, N. Y. I was drowned in the canal. I wish to say that I am all right now, and Steve is all right, too. He tried to get me out of the water, but he did n't succeed, and we both went out of the body. We are all right now, and are very glad that we went when we did. Stephen Murray is my cousin. It was so pleasant to be together in the spirit-world, because it was more like home. We send our love, and want each one to know that we have a good home, and are pleased with our surroundings in the spirit."

Now here's a young squaw; she says: "I was twenty years of age when I passed away. I have many times sought to return and manifest, but have been unable to do so. I wish to express myself to my friends as being happy and well contented now, much more so than I was when in the form, for I understand things more fully than I did. Then, I sometimes grew impatient, and felt that I was limited by conditions, cramped and confined; I often longed for the power to strike out, and to step aside from the old life; but I now know it was all for the best that I did not do so; that I was held just as I was; it was well, because those who were with me could not have been attended to had I gone away. I am Jennie E. Markham, and my friends are in Philadelphia. I did not pass away there, but near to that place. My friends are in the city of Philadelphia, and I think they will learn that I have returned. I would like very much to reach William Markham and Mary Otis. They resided in Philadelphia. If I reach them I will be sure to find all my friends. They do not believe in Spiritualism, because they know nothing of it. I want them to know that I come back to send them my love; to tell them I am satisfied now with the things of the past and with all that has come to me. I have a great deal to say to them if I ever have an opportunity of coming to communicate privately. Tell Mary that I bring her as a token an Now here's a young squaw; she says: "I opportunity of coming to communicate privately. Tell Mary that I bring her as a token an artificial rose. It is not made of cloth, it is made of hair. She will understand what I mean, and I think it will give her knowledge

that I return. The rose was made of a tress of my own hair."

Now there are three braves here. They have n't been gone to the hunting-grounds very long. They want to come back awfully, but they don't know how, so Lotela is going to speak for them. Lotela will take the oldest brave first. The old gentleman says: "It is only a very short time since I passed out from the body. I was nearly eighty years old—would have been in a fow weeks. I want to tell those interested in me that I have found a good country and a good home. I have safely landed, and I send back these words that they may know I feel to report my condition. I am glad to do so, because were I passing away to another country here my friends would like to know how I had arrived. Tell them it is all well with me, and, as far as I have seen, the surroundings are very pleasant and agreeable. Philip Moone, of Manchester, Mass." Now there are three braves here. They have

The next brave is not anywhere near as old as that one. I don't think he's yet fifty. He says: "Not a great while ago I was taken from the earthly life to the spirit-world. I have nothing of importance to say to-day, only to announce myself to my friends. Tell them I to announce myself to my friefids. Tell them I am still alive and hope to be active, hope to be a worker, by-and-by, and think I will have opportunities of growing young. Tell them I would like to meet them, and will hasten to do so, at any time; but if I cannot I will never forget those near to me. I send them my love, and will visit them whenever possible. My friends are in New Bedford. Addison S. Dole."

Another brave says: "I hall from Augusta, Me. I have a few words to say; they are about the same as have been said by others present. the same as have been said by others present, Like them I am anxious for my friends to know I have roused myself, and have come back. I wish them to feel that I am not dead, but am more alive than ever before. That is my first work, to convince my friends of earth of my existence; after that I mean to try to do something more, and to do this I am trying to find mediums that I can use. In a little while I expect to be heard from and recognized. Tell them, although I did not really feel to go from the body if I could remain and be useful, and well, and things were pleasant, yet it is all well, and things were pleasant, yet it is all right. I am glad that I passed on. I have greater opportunities given me now, and by and-by I expect to feel that nothing better could have happened. I was thirty-three years old when I died. Fernando Swain."

MESSAGES TO BE PUBLISHED.

May 16,—Red Wing; Maggle Devlin; Abbie Dolbear; Ilman Jessandne; Mrs. Margaret Allen; Peter Curtls, May 19,—Sarah M. Thompson; Alice Johnson; Mrs. and Lingham; Avery Farnham; Mary Wyman; A. C. laybow

May 23.—Rov. Charles Ferguson; William L. Meeker; William Jordan; Susan Robbins; Mrs. Rebecca F. Whiting; E. V. Wilson; Lotein, to J. H. Foss. May 23.—Thomas Starr King; Johnnie Watson; James Tonhill; Vellie U. Winchester; Susan Bacon; Mrs. Sarah

May 26.—Thomas Statr King; Johnnie Watson; James Tonhili; Vellie U. Winchester; Susan Bacon; Mrs. Sarah A. Hinkley.
June 2.—Sargent Moody; B. Chamberlain; Mary J. Willard; H. H. Earle; Father Cleveland; Jennie.
June 6.—Dr. E. A. Tweedy; Sarah C. Whitney; Capt. G. B. R. Vatten; L. Sweet Sarah A. Brown; Julia Morgan.
June 9.—Lucy Edwards; E. C. Fellows; Mrs. Maria Bennett; R. L. Morton; Rebecca Jordan; Samuel Jacobs; Mrs. Mary Webster.
June 13.—Mary J. Phillips; Peter Rogers; Cyrus Miller; June 13.—Mary J. Phillips; Peter Rogers; Cyrus Miller;

Mary Websler,
June 13.—Mary J. Phillips; Peter Rogers; Cyrus Miller;
June 13.—Mary J. Phillips; Peter Rogers; Cyrus Miller;
William S. Clemence; Mary Dearborn; Walace H. Blackwell; James Dennis,
June 16.—Mrs. Almira L. Baker; George H. Plerson;
Dora Snow; Deila A. Walker; Daulel Brady; B. W. Titus,
June 20.—William Whiting Pond; Theodore L. Scott;
Sarah Erskine; Mary Fowler; S. H. Tilton; Gilman Tutlle.

Sarah Erskine; Mary Fowler; S. H. Tillon; Gilman Tutile,
June 23, —Children's Day, — Lillie May; Lottle Sanby;
Rutha May Williams; Albert Johnson; Bessle Spurr; Johnny Harmon; Mamle Wheeler; Carrie Dunn; Willie J. Hanl;
Annie Bates Graves; Willie Barstow Bates; Mary J. Stumson; Sanmy Marston; Isabelle; Little Golden; Johnny
MeArthur,
June 27, —John Munroe; Henry Paine; Maria Roberts;
Leonora W. Sullivan; Sylvester Taylor; Lotela, for Annie
L. F. Fish; Emily K. Darling; William Wallace; Henry V.
Whito; Emina M. Livermore,
June 30,—Elbridge G. Moulton; Lydla Maria Child; Minnie Hardy; Samuel O. Stone; Elljah L. Rowes; Lotela, for
Helen M. Carr, Mary Abido Bird, Mary Stillman—Robert
Anderson.

Report

Of the Superintendent of the Boston Spiritual Bethesda, 36 Hanson street, Boston, Mass., to the Board of Managers thereof, for the quarter ending June 30th, 1882.

ending June 30th, 1882.

It is with feelings of unalloyed pleasure that we present to your honorable body the first quarterly report of our infant institution. It is now fust three months since this new venture was launched upon the broad sea of human progress. At the outset of its existence carping critics, ever ready to question every new attempt to alleviate human misery, prophesied its speedy overthrow. Designing persons, exasperated at the defeat of their schemes to prostitute the new enterprise to the promotion of their personal ends, lost no opportunity to malign those interested in establishing an institution for the promotion of the great principles taught by that greatest of seers, Jesus of Nazareth. Kind friends sometimes doubted the practicability of the enterprise; but far above these human objectors, there shone from the galaxy of stars in the moral heavens a divine light that eclipsed the dark clouds beneath, and from these celestial realms there proceeded a stream of sacred truth, wafting-carthward the inspiring words, "Be of good cheer, for I am with you."

It may be safely said that never before was an enterprise began with more entire reliance on the aid of the angelic world than this. We may truthfully affirm that "this gospel was not of man, nor conceived by man, but by the Holy Ghost sent down from heaven." The whole enterprise, from its very beginning, was planned and contrived by those invisible beings who are "sent forth to minister unto the heirs of salvation." Its very first words were directed by that angelic throng who hover over the abodes of men, burdened with the heavenly secrets of plans for man's redemption.

dened with the heavenly secrets of plans for man's redemption.

We repeat that this enterprise originated in heaven, and, consequently, all of heaven's children below must have upheld it so far as they were able. Spiritualism was designed to receive a new impetus through the practical working of this institution. Said Jesus, "By their fruits ye shall know them." Worn-out systems of theology denied the possibility of the practical results of Christ's teachings, predicted by Jesus. He had said "the blind should see, the deaf hear, the lame walk," under the influence of the benign principles of his religion; but his professed followers had ignored these predictions, had forgotten the hidden power of their professed Lord and Master, and had declared that the age of miracles had passed, and that none of the glorious results predicted by him could possibly follow faith in his name. Spiritualism gaye the lie to these assortions, and boldly asserted that the angels were as ready now to remove "the stone from the door of the sepulchre" of human allments as they were eighteen hundred years ago.

INSTANCES OF GOOD ACCOMPLISHED.

INSTANCES OF GOOD ACCOMPLISHED.

they were eighteen hundred years ago.

Just as these words escaped from our pen, a rap was heard at our door, and we were invited to see a young lady of twenty-live years of age, who had just walked to the Bethesda from her residence, one-half mile distant; and from her lips we obtained the following information. Her name was L. R., and she resided at No. 11 Acton street. For one and one-half years she had been confined to her bed with acute rheumatism. During that time every joint in her body had been affected, and many of them had been bent double. She could not bear the least touch of her body without exquisite pain, and could not turn her head and move her limbs without extreme difficulty. During the whole of that time she had not been able to sleep three hours at a time without the use of morphine. Her distress was so great that the beating of her heart caused her bed to shake violently on the entrance of the spiritual physician (Dr. S.), who gave her relief. He treated her three times under spirit control, and her aches and pains had so far left her that she was intending in three days from this time to start on a journey to Belfast, Maine.

Previous to this, she said she had received no thorough magnetic treatment from any one, but had been attended entirely by eminent allopathic physicians, who had done her no good. Until a doctor from this institution visited her, her case had been considered nearly if not quite hopeless. Now does not this, prove the existence of a curative agency, unknown to other than magnetic and spiritual physicians?

In another portion of this report we shall endeavor,

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known fo other than magnetic and spiritual physicians?

In another portion of this report we shall endeavor, in a brief manner, to describe the operation of the laws that govern magnetic treatment. At present, we shall give only a few facts bearing on this subject: Yesterday a man named C. H. P., residing at 1 Builfinch street, was treated for the seventh time by Dr. McL., who, when he first came to the institution, was unable to see at all, the result of an injury inflicted on hits spine. On his examination by a good clairvoyant, his case was pronounced a very difficult one, but not entirely hopeless. After the fourth, treatment, he was able to count the branches of the chandeller in the room, which he could not see at all when he beton the room, which he could not see at all when he beton magnetic and spiritual treatment are subject to unflinching law, precisely as all the other operations of nature are. A man whose optic nerve has been destroyed cannot be restored to sight by any power in the universe. Our claim is simply that in entire accordance with natural law, human beings can change the current of the life-giving element, and cause it to flow to those portions of the body suffering from exhausted vitality; and can also divert from inflamed parts that superabundance of the vital fluid that causes fevers and inflammations, and that invisible as well as visible human beings can control the action of this fluid; but as this subject will be

touched upon in another place, we will return to a simple statement of facts: A few days ago a young man came to the institution whose name is B. F. L., of Somerville. He had been entirely deaf in one car for more than ten years. After one treatment of half an hour by Dr. S., he was able to hear the ticking of a watch distinctly, which he said he had not heard before for years, and he will doubtless entirely recover his hearing. A gentleman from Ashland had been afflicted with salt rheum for seventeen years, causing great suffering, and injuring his eyes very much. After four treatments by Drs. S., K. and McL., he declared himself cured, and his eyes and face were entirely relieved of all signs of disease.

Shortly after the institution was opened a gentleman from Vermont entered the house looking the very pleture of despair; very much like a man doomed to suffer a great calamity in a few days. He was threatened with paralysis of the brain, caused by severe mental labor. After receiving six treatments from Mr. McL. he left the place with as bright and cheerful looks as a young convert at a Methodist Camp-Mecting; and after his return home his wife wrote that he had entirely recovered, and was able to do the work of four men. A gentleman in Boston had learned of the case from a friend in Vermont, and came to tell us that it was considered a perfect miracle. A gentleman living on Mt. Vernon street, Boston, sent to the institution for a physician to treat him for neuralgia in the limbs, which rendered him unable to walk. After three or four treatments from Dr. B. he was able to go about his business as usual.

A lady from Bristol, R. I., came to the institution an invalid of fourteen years' standing. She had been perfectly helpless for two years, and it took three men to bring her into the house from the carriage at the door. After receiving three or four treatments from Dr. K. she was able to descend-three flights of stairs and take her readed a red were from the carriage at the door.

After receiving three or four treatments from Dr. K. she was able to descend-three flights of stairs and take her seat at the breakfast table. She afterward experienced a relapse, from taking a severe cold, but under skillful treatment recovered, so as to be able to walk quite a distance in the streets without much assistance. But as her complaints were very complicated, her entire recovery is doubtful, although her improvement has been very great. She was doctored at different times by six different physicians, all of whom rendered her more or less assistance.

Mrs. L. had been afflicted with lameness from a "milk leg" for twenty-seven years, and suffered extremely all that time, finding it very difficult to sleep and to move about. After a very few treatments she found her pains gone, and that she was able to walk without difficulty, and to sleep soundly. She was treated by Miss P.

NUMBER OF CASES TREATED.

NUMBER OF CASES TREATED.

These cases might be almost indefinitely multiplied. A record of each case is kept, and this record can be inspected at any time by any one interested in the matter.

The whole number of treatments given by the institution since it was opened is about 475, divided among about 440 patients. Of this number, hardly any have said that they were not refleved, and very many besides those mentioned have acknowledged that they had been very much benefited. In some cases a single treatment has been of great value, and in very many cases two or three treatments have restored to health a person severely afflicted.

THEORY OF THEATMENTS AND CURATIVE AGENCIES.

THEORY OF TREATMENTS AND CURATIVE AGENCIES.

It is apparent that as a diseased state of the system is produced by a multitude of causes, some of which are very remote, while others are of recent occurrence, and each one of them differing from the other, so no one curative agency can possibly relieve every case of disease. As well might we expect to raise every variety of crops from the same or similar seed. There can be no greater medical error than to teach that there is anything like a universal remedy for disease, either physical or moral. We do not teach that animal magnetism will cure every it! that flesh is helr to. But we do believe that the curative agencies of nature are imminerable. Air, food, water, cleanliness, exercise, purity, quietness of mind, mental and moral action are all essential to the cure of some kinds of disease. What we do claim is that allopathy, joincopathy, hydropathy, and even celecticism, are only agencies that can be used at times advantageously for the removal of disease; and that electricity, animal magnetism, electro-biology, etc., are other agencies that can at times be used with still greater advantage to the human system.

Now our claim for this Institution may be deemed a THEORY OF TREATMENTS AND CURATIVE AGENCIES

ism, electro-biology, etc., are other agencies that can at times be used with still greater advantage to the human system.

Now our claim for this institution may be deemed a preposterous and perhaps a faoatleal one, but it is simply this: As will be seen by our Constitution and circulars, this institution was established to demonstrate to mankind the supremacy of mind over matter, or in other words, to cure by spiritual power. We do not profess to cure by animal magnetism alone, but "under the direction and with the aid of spiritual intelligence." Animal magnetism of itself is not spirit-power, although it may be used by spirits to accomplish their purposes. We consider the best healer to be the one who has the most of spirit-power, and not the one of the most powerful magnetism. No two persons need the same kind and amount of magnetism, and no magnetizer in the flesh can accurately determine the precise amount and quality to be used, but disembodied intelligences, of superior wisdom to us, can almost infallibly direct the hands of the magnetizer, so as for induce him to treat the patient correctly. The best healer, then, is the one the most under the guidance that we depend for the performance of cures. A trance medium not posted in the laws of magnetism may therefore become a better healer than one well instructed in these laws who does not act ander spirit influence. The great power we recognize is spiritual power, and not physical, merely. To always be under the guidance of this spirit power, one must conform to the laws of his being, and not knowingly violate any of them.

Time NECESSARY TO CURE.

TIME NECESSARY TO CURE.

As disease creeps gradually upon the human system, so good health can only come gradually. We no more believe in Instantaneous physical cures than in the same kind of moral ones, although we do not deny that they may sometimes occur. If they should too often occur it might cause human beings to violate the laws of their being, knowing that they can be cured instantaneously. nstantaneously.

DIFFERENT KINDS OF MAGNETISM.

DIFFERENT KINDS OF MAGNETISM.

Many persons lose their faith in magnetic treatment because so far it has failed to do them any good; but this is unwise on their part, for the magnetism of different persons varies with their other characteristics. A negative person, with exhausted vitality, cannot be helped by another negative person. A person with a fevered brain is only made worse by a powerful magnetizer approaching him. One already too much charged with electricity or magnetism should be treated by one quite negative, and then the superabundance of this element in his system will flow quietly from him into the system of the negative one. A very delicately organized person cannot bear the rough mode of treatment that may be advantageously used with a more robust one.

more robust one. IMMORAL MAGNETIZERS.

One word of caution is necessary in reference to the character of healers. No more ruinous theory can be advocated than the one that grossly immoral persons can be good magnetic healers. The subtle magnetism that flows from the spirit has as much to do with healing or injuring the patient as the magnetism that flows from the body. A yile person may remove physical pain for a season, but the immoral virus that he will infuse into the spirit of the patient will be far more injurious to his whole man than the removal of pain will benefit him. Let all magnetizers, then, be on their guard against the cherishing in their souls of selfish and angry feelings; but whatever may be the provocation let them always "possess their souls in patience," and endeavor to throw around their patients the sweet and gentle aroma of a loving spirit.

PECUMIARY CONDITION OF THE BETHESDA, INCOR-

PECUNIARY CONDITION OF THE BETHESDA, INCOR-

After a long delay, occasioned by a want of time to take the necessary steps, an organization of the Bethesda under a State charter has at length been effected, and the institution is now incorporated under the general statutes of the State, and is authorized to hold property to the amount of five hundred thousand dollars. The officers of the institution remain very nearly the same as before.

It has been found necessary to enact some stringent rules for the government of the Bethesda, in order to secure the continued influences of those divine guides who have hitherto controlled the institution, and who have informed us, through the most perfect mediums,

rules for the government of the Bethesda, in order to secure the continued influences of those divine guides secure the continued influences of the secure the continued in the secure that the lenthessa may remain clear of debt. Under the act of incorporation, the same direction; and the profit on the bearing and the profit on the bearing as the secure that the lenthessa may remain clear of debt. Under the act of incorporation, the same direction is debts only to the secure the secure that the lenthessa may remain clear of debt. Under the act of incorporation, the same direction is debt. Only the secure the secure that the lenthessa may remain clear of debt. Under the act of incorporation, the same direction is debt. Only the secure that the lenthessa may remain clear of debt. Under the act of incorporation, the sam

The same of the sa

penses of the Bethesda for the last quarter, and would inform all friends of the institution that our books are open at all times for their inspection, as are all of our records. We alve some twenty-five healing médiums connected with the institution, most of whom have been very successful in their work, and nearly all have performed a large amount of labor gratultously. More than half of our patients have been treated gratuitously, and no one has ever been turned away, or ever will be, on account of lack of money. Very many of those who have paid, have been charged but half of the regular price, which is \$2 for treatments, and \$1 for medical and other examinations. We have secured the services of two good clairvoyant examiners, a gentleman and a lady of strict integrity and frieproachateman and a lady of strict integrity and frieproachate the stripping of the lady of strict integrity and frieproachate the stripping of the lady of strict integrity and frieproachate the stripping of the lady of strict integrity and frieproachate the stripping of the lady of strict integrity and frieproachate the stripping of the lady of strict integrity and frieproachate the stripping of the lady of the l

RECEIPTS AND EXPENDITURES. CASH EXPENDED IN THE SAME TIME. Amount paid for rent \$20,00
provisions. 125,75
chairs, furniture and housekeeping
ntendly. 109,53 \$760,62 All of which is respectfully submitted.

C. STEARNS, Superintendent.

Banner Correspondence.

Massachusetts.

EVERETT.-B. I. Haskell writes: "As an invited guest I was, not long since, one of a party of twelve persons who met at Mrs. Pickering's, No. 132 Chandler street, Boston, for the purpose of witnessing such phenomena as might occur at one of that lady's materializing séances. I went as one who did not believe that form of spirit manifestation known as materialization possible, yet willing to believe if convinced of its being a fact. Having examined the premises until satisfied, each for himself, that everything was fair, honest, and what it appeared to be, we took our seats.

The first spirit that came out of the cabinet was a beautiful lady, who beckoned with her hand for me to come up to her, walking to meet me at the same time. I did not recognize her. Then came spirits to all, each fully identified by their friends in the circle. Next, a large man with Masonic regalia on, who made a motion for me to approach him, and also walked to meet me. As I stood close beside him, to my surprise he began to dematerialize before my eyes. A lady present said it was my brother. but I failed to see a resemblance. Then came my nephew, who had been in the spirit-world about four months, whose countenance I was very familiar with. He stood by the cabinet, holding the curtain away so I could see the medium and himself at the same time. Then he walked about fen feet, put his hand on my shoulder, partly dematerialized, and went back to the cabinet, holding the curtain away, showing me the medium. I fully identified this spirit as my nephew.

Last, but not least, my good mother appeared as plainly as I ever saw her in earth-life; took particular pains to show me the medium and herself at the same time; then walked up to me, but her arms around my neck as she did when with me in life, then stepping back a few feet dematerialized before me. This I knew to be my mother.

How all this was produced I cannot tell, but it must be in some way in harmony with the will and law of God. In it I see the truth of what the Bible affirms respecting one who, having died, was raised again, passed through doors that were closed, and suddenly appeared to his disciples in an inner room. I know that the same law is operating now as in Paul's day, when the spirit asked him to go and preach. 'Whatsoever God doeth, it shall be forever.' Eccle. iii: 14, and 'The thing that hath been, it is that which shall be; and that which is done, is that which shall be done.' Eccle, i: 9."

WEST ACTON. - A correspondent, "II.," writes: "Prominent Universalist ministers are now preaching good spiritualistic discourses at funerals. Recently the writer heard one on such an occasion allude to God as 'Father and Mother,' and state that death was but a birth to higher life. If the Universalists had not such a fear of speaking the word Spiritualism, the two orders of belief could draw near, in harmony, as far as their teachings are concerned."

WORCESTER. - Fred L. Hildreth writes: Last May our young brother, J. W. Fletcher, fed us with food that ministered to the spirit. As a speaker he is one of the brightest; as a test medium, I have yet to learn of a single. error in all the names and personal descriptions of spirits given through him here, while his poems were rendered true to the divine inspiration which gave them birth. At each of his lectures our hall was filled to overflowing. All success to him in his glorious work.

June 4th, Rose Shepard Lillie and her gifted companion came to us from Ohio, and rarely have we had such a feast of good things as during the present month. Many have spoken in our hall during the past two years, yet we have rarely listened to such eloquence as fell from our sister's lips. The subjects for her lectures were chosen by the audience, and covered a wide field of thought. Nothing was cast aside by those arisen ones, who spoke through a hu-

The Banner of Light comes to us weekly, filled to the brim with good things; may it ever wave to cheer on the weary souls who are striving and praying for light."

Michigan.

ALGANSEE. - Rebecca G. Braman, under date of June 9th, writes: "Some three weeks since I sent you a notice of the departure of Mrs. Adelia I. Taylor, wife of Enos S. Taylor, a pioneer in Spiritualism and a gifted clairvoyant. Yesterday noon a letter was brought in by her daughter, bearing a Baltimore postmark, and directed to Enos Taylor. On opening it, we found it to be a message from our dear Adelia, given through the mediumship of Mrs. Sarah A. Danskin of Baltimore, Md. For the benefit of her many friends that read your paper I will give the message:

altimore, June 4th, 1882. My dear husband-1 went this morning on the wings of the morning to carry the glad tidings of my safe entrance to the beautiful spirit-land of which you and I so often spoke. 1 still remain your loying wife Adelia. Enos, my husband, you receive this from a stranger, but one whom the angel-world has chosen for a mouth-piece. Proof you do not need of my identity, for that you will have day by day. Oh, how beautiful on the eternal shores. where the beautiful sunshine comes and warms us into being! The angel visitor will come again and claim the feeble, and have them grow into beautiful youth. Do not let your mind be taken away from this God-given truth, for it will comfort whilst all else falls to do so. You have demonstrations, and so have I. Oh, the beautiful life, without one pain or distress! I could sing, for my heart refotees that I have found everything as presented. We will all meet again, for with powers given I will watch and guide your footsteps. Yes, I have met our dear ones, and knew them as they knew me. I was taken to the erystal fount and drank, and thus revived to memory, My first words were, Home, sweet home in the beautiful kingdom; and then I slept, from which I gathered strength. How delightful to pen these few lines through a stranger!'

She then told who she was, gave the name and address of her husband; and when he received the letter it was the first that he had ever known of the medium. Oh, what a glorious boon to know that our dear departed ones live on and can and do communicate to us of earth. Well can we exclaim: 'Oh death, where is thy sting? on grave, where is thy vic-

Nevada.

CARSON CITY .- Mrs. P. W. Stephens writes, June 27th: "For a greater part of the time during the past eighteen months I have been in Sacramento City, Cal., having removed there to enable my youngest son to finish a business education. While there I kept open séance rooms, and frequently lectured on Sunday evenings for the Spiritualist Society. In March my son took his first start into the great world of business life, going up to British Columbia, where he is doing well. This gives me liberty to again come into the public field of workers In March I went up to Humboldt County, Cal.; staid there a month; helped them with their Anniversary celebration, which was finely conducted. I left Sacramento the early part of May, and have been here in Nevada at various places for the last six weeks; will leave about the 10th of July. I shall stop in Ogden, Utah Territory, till the last of the month, then go to Cheyenne, and pass the autumn in Colorado. I would like to receive calls for lectures and manifestations in any part of California, 1 will have 'The Truths of Spiritualism,' by my brother, E. V. Wilson, with me for sale."

New Jersey.

TRENTON .- Wm. Hibbert writes: "You were informed a few weeks ago by Mr. Jas. W. Royle, that spiritual conference meetings were being held in the Polk Building in this city. These meetings were commenced for the purpose of drawing together all persons interested in Spiritualism. We have succeeded in finding a number who. I think, will lay the foundation of a good Association. Sunday afternoon, July 2d, we effected a permanent organization, and the following officers were elected for the next six months: President, Jas. W. Royle: Vice President, Elwood Fow; Secretary, Wm. Hibbert; Treasurer, Milton Baker; Executive Committee, Albert Schultz, Geo. H. Bamford, Philip Volps. Among other resolutions the following was adopted:

WAS AGOPICU:

Resolved, That this Association recommend its members to subscribe for read and circulate the Banner of Light, it being one of the best exponents of the Spiritual-Philosophy; that this Association subscribe for the same, and that the Secretary take the names and subscription fee of all desiring to subscribe and forward the same to the publishers. All papers, etc., to be obtained through the Secretary for the Association."

New York.

WAVERLY .- Capt. A. S. Jenks writes: "The Spiritualists of Waverly were aroused by stirring and eloquent lectures on June 11th and 18th from the lips of Miss Lessie N. Goodell, of Amherst. Mass. Her psychometric readings from photographs were truly wonderful, and gave general satisfaction. During her brief stay of two weeks in this place, her truly gifted lectures, pleasing address and evident sincerity for the cause of Spiritualism won her many warm friends who will be glad to welcome her here again. We bespeak for her a cordial reception wheresoever she may be called upon to labor."

Vermont.

HYDE PARK .- A correspondent writes, July 2d: "The convention at the American House, Hyde Park, Vt., was a great success. All the meetings were well attended, and great interest was manifested. The lectures by Mrs. Emma Paul, Mrs. Fanny Davis Smith and Geo. A. Fuller were eloquent and logical and fully appreciated by the audiences."

It is impossible to remain long sick or out of health where Hop Bitters are used.

Passed to Spirit-Life:

From Islington, Mass., April 28th, Mrs. Abba S. Crane Webber, aged 81 years and 8 months.

Webber, aged 81 years and 8 months.

This aged and estimable lady deserves appreciative notice in the columns of the Banner of Light. A large portion of her long, active and benevolent life was spent in Canton, Mass. White there (being the wife of Iriend Crane, deacon of a Baptist Church) she, as a Baptist, was a liberal contributor to the funds of various soleties pertaining to that sect, in several of which she was a life-member. After, as she said, "wandering forty years in the wilderness," she became a Spiritualist, and was theneforth liberal in adding mediums, and a-cheerful and hearty exemplar of her new and cherished faith. Long before her release she had parted with three husbands and three children—all of her children. Her later years were chieffully shent in much retired with three husbands and three children—all of her children, there has been gently breathed forth the following beautiful thoughts:

"How strange to call Death grim, and fear his approach! To me Death is as a beautiful white-robed angel, conding to bear me over the smooth waters to that bright shore where my loved ones are waiting for mother. To me there is no darkness—all is bright."

ALLEN PUTNAM.

Boston, Mass.

From Monroe, Orange Co., N. Y., on Wednesday even-

ing, June 28th, Floyd L. Garlson, aged 26 years 10 months and 28 days.

He was a confirmed Spiritualist during his earth-life,
G. B. Garison.

From Somerville, Mass., July 4th, Mrs. Fannie C. Thaxter, aged @ years. Mrs. Thaxter was born in Boston, and had lived in Cam-

bridge for twenty-six years. The funeral services occurred at the residence of her son-in-law, Mr. Joseph S. Dobbarre, 33 Springfield street, Somerville, on Thursday, July 6th, at 2 o'clock, and were conducted by the fley, J. P. Bland (Unitarian), assisted by a vocal quartette. The interment took place at Cambridge Cemetery. N. M. D.

From Jamaica Plain, Mass., July 3d, Warren H. Billings, aged 51 years.

His functal was attended by Tremont Lodge No. 15, 1, O. O. F., of which he was a member, and which has been a source of relief to him during the four years of his slekness. The burial services of that Order were conducted at the house, Dr. H. B. Storer, of Boston, also making appropriate remarks by request of the family, who have enjoyed for many vears the cheering and sustaining philosophy of Spiritualism.

[Oblinary Notices not exceeding tibenty lines published gratuitously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a line. No poetry admitted under this heading.

The Michigan State Association.

The Michigan State Association.

It is known to many that Mr, fairdick, the President of the State Association of Spiritualists and Liberalists, some time ago resigned his postion. The revised articles of association contain no provision for filling vacancles. They provide that in case of the absence of the President from any meeting, one of the Directors shall act in his stead, but do not say which one. This vacancy leaves the Secretary theonly responsible executive officer of the Association, as he is the rightful and logitimate medium of communication and correspondence. As such officer, I shall be glad to receive communications bearing upon the organic work in the Scale, and on all matters of interest connected with the cause, from others of Societies and all other persons.

S. B. McCRWELN, Secretary.

Detroit, July 31, 4882.

Berkeley Hall Lectures

W. J. COLVILLE'S DISCOURSES.

No. 1 All Things Made New. Delivered Sunday Morning, Sept. 18th, 1881,

No. 2-Why was our President Taken Away? Delivered by Spirit E. H. Chapin, Sept. 23th, 184.

No. 3 President Garfield Living After Death. Delivered Sanday, Oct. 2d, 4-st.

No. 4 The Spiritual Temple: And How to Build It. Delivered Sunday, Oct. 9th, 1881.

No. 5 - Houses of God and Gates of Heaven.

Delivered Sunday, Oct. 16th, 1881. No. 6-The Gods of the Past and the God of the Future.

Delivered Sunday, Oct. 25d, Isst. No. 7-Spirit E. V. Wilson's Answer to Prof. Pholps. Delivered Sunday, Nov. 6th, 1881.

No. 8-In Memory of Our Departed Friends. Delivered Sunday, Nov. 6th, 1881.

No. 9-The True Gift of Healing: How we May all Exercise It. Delivered Sunday, Nov. 20th, 48st.

No. 10-The Restoration of the Devil. Delivered Sunday, Nov. 20th, 18-1. No. 11-The Blessedness of Gratitude.

Delivered Thursday, Nov. 20th, 18-1. No. 12 The Tares and the Wheat.

Delivered Sunday, Nov. 27th, 1-st, No. 13 Natural and Revealed Religion.

Delivered Sunday, Dec, 4th, 1881. No. 14-The True Basis and Best Methods of Spiritual Organization.

Delivered Sunday, Dec. 11th, 1886. No. 15-What kind of Religious Organization will best Supply the Needs of the Hour?

Delivered Sunday, Dec. 18th, 1881. No. 16 The Origin, History and Meaning of the Christmas Festival.

Delivered Sunday, Dec. 25th, 1881. No. 17-The New Year, its Hopes, Promises and Duties.
Delivered Sunday, Jan. 1st, 1882.

No. 18-Death in the Light of the Spiritual

Philosophy. Dellvered Sunday, Jan. 8th, 1882. No. 19-The Coming Physicians and Healing Institutes.

> Delivered Sunday, Jan. 15th, 1852. No. 20-The Coming Race. Delivered Sunday, Feb. 12th, 1882.

No. 21-The Religion of the Coming Race. Delivered Sunday, Feb. 19th, 1882.

No. 22-New Bottles for New Wine; or, The True Work of the Religious Reformer. Delivered Sunday, Feb. 26th, 1882.

No. 23-The Coming Government. Delivered Sunday, Feb. 5th, 1882. No. 24—Easier for a Camel to go Through the Eye of a Needle than for a Rich Man

to Enter the Kingdom of God. Dellyered Sunday, March 5th, 1882.

No. 25-The Sermon on the Mount, and its Ethical Teaching. PART 1. Delivered Sunday, March 12th, 1882.

No. 26-The Sermon on the Mount, and its Ethical Teaching.
PART II. - DO WE ALWAYS RECEIVE OUR JUST DESERTS Delivered Sunday, March 19th, 1882.

Paper, single copies, 5 cents; 6 copies for 25 cents; 13 copies or 50 cents; 30 copies for \$1.60; 100 copies for \$3.00; postage fire. Published and for sale by COLBY & RICH, Banner of Light office. Also, for sale by TIMOTHY BIGELOW, Esq., No. 3 Hancock street, Boston.

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SPECIAL NOTICES.

SPECIAL NOTICES.

137- In quoting from the BANNER of LIGHT care should be taken to distinguish between editorial articles and the communications (condensed of otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we, cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

32 We do not read anonymous letters and communications. The name and address of the writer are in all case indispensable as against and good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for 1974834. perusal. Notices of spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER or LIGHT goes to press every Tuesday.

Banner of **Bight**.

BOSTON, SATURDAY, JULY 15, 1882.

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JOHN W. DAY......ASSISTANT EDITOR.

69* Business Letters should be addressed to ISAAC B. Rie II, Banner of Light, Publishing House, Roston Mass, All other letters and communications should be forwarded to LCTHER COLEY.

THE WORK OF SPIRITUALISM IS as broad as the universe, Dextends from the highest spheres of angelle, life to the towest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless,mankind, -John Pherpont.

Belief and Conduct.

ishness to hear men dispute so hotly over their creeds, when, if the creeds are the inspirers of their temperand speech, they are too worthless to dispute about, but only good enough to be thrown the creedal press and the Church pulpits over the Newman Smyth affair at Andover. It is a sions. 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 practices. He had noth- attendants begin to file their cruel prods as ing to say about the metyphysical, the ecclesi- soon as the train begins to move out of Chicaastical and the priestly subtleties with which | go, as if they would testify to the active work Orthodoxy seeks, alternately to overawe or en- of cruelty that still remained for them on the tangle the minds of people. His precepts were | road. 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 began 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 signboard 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 tithe 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 material ism is making its rapid progress among men.

In view of the frantic efforts of selfish ultrachurchmen 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 helief and its | they were to be exported to Europe in the form practical application to conduct seems to come up in prominent fashion before thinking minds | within the following twenty-four hours a cattle all over the world. Whatever system fails- train arrived from St. Louis, having been one are invited to call upon her.

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 lay. 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 No further than belief works in character and to remedy. An observer, to illustrate what we action is it of any practical use. All the rest is | mean, not long ago accompanied one of these for outside effect. It seems to be sheer child- | 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 overboard. What volumes of talk are made in daily occurrence. The transportation of cattle ville in Vineland (whose control gives his views has grown to a business of very large dimen-

· For example, there were shipped by rail from Chicago to the East, in 1866, 263,693 head of cattle; while in 1881 the number shipped was 938,712. For the past sixteen years the aggregate of such shipments was 8,927,745 cattle, 2,329,971 sheep, and 21,107,984 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 an inch long, 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

There were two of them, and they had personal charge of thirty-seven such carloads of cattle. The reporter very properly describes them as "spearsmen." 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 thirtysix 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 of dead meat. The same observer relates that 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

A Stirring Letter of Verification.

In our issue of May 27th we printed a spiritmessage given by the late Confederate General, John Bankhead Magnuder, of Texas, through the mediumship of Miss M. T. Shelhamer, 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 fearless and hearty 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 BANK HEAD 'MAGRUDER-' Gentleman John' his comrades

This letter from his spirit-home is like him in every

He was ever kind and true; ever ready to help his omrades; 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 peauty, would surely find him armed and ready to obey the loving orders of our immortal leaders in per-

fect 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-eall' I hope to join the ranks of mmortal 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

total stranger to yourself. I read the Bannor with pleasure and benefit, and Faithfully.

wish you all good things. 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. Rodes Buchanan in Boston (who treats of medical and educational reform), W. J. Colon 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 dis courses 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 correspondential 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 omas 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 quintet 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

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 666 Fulton street Chicago, Ill., is now stopping at No. 46 Beach street, in this city, for a few days, and friends

"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 cooperation 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 despatched 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 miry street, Those bruised lilles in their weakness lle. 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 mupurpose of considering the proposition of Mr. | sic fine, Mrs. II. A. Marshall presiding at the rand organ, and Madame Marie Fries-Bishon. 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 spirit 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

> 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 of God [the spirit-world wise intelligences]

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 Cephas 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.

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 NIANTIC (Conn.) meeting opens July 15th. and will continue to Aug. 21st, inclusive. The NESHAMINY 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.

155 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 Lead-ville, 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 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

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 osy 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 84x32 feet, and capable of seating two hundred and fifty persons in its spacious hall, is completed, and its tables are well patronized.

ronized.
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 yachtmen of Buzzard's Bay. Arrangements will be perfected for a grand affair throughout. The prizes will be gotten up by the "old saits" themselves.
Since the road leading to the camp has by the

by the "old saits" 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 feeling bloomly 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, both externally 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

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 skiff races which last season created no little interest upon these waters among the

no little interest upon these waters among the lovers of aquatic sports.

The Cutter mansion, erected on the eminence of Wickett'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 manifestations; elt] but from what I saw and heard at several scances 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., etc., he has taken up his residence for awhile in Boston. He will give private séances 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 Frobisher 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 séance of which Miss Ada Turk was the medi-

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

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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 naners. 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 appear-

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

Marie 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. II. 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, they giving a grand exhibition while there. For particulars address Thos. Lees, 105 Cross street, Cleveland, O.

Bo Jay Chaapel 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 re-port 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

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

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

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

Mr. Geo. A. Fuller, of Dover, Mass., will lecture at Princeton, Mass., July 16th; at Leominster, Mass., July 23d; 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. Mand E. Lord, occurred on the 28th ult. in Chicago, in the form of a farewell reception signalizing 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 Slade is employed in filling lecturing engagements at the West-last Sunday, 9th, in Detroit, and the day following in Ypsilanti. He finds everything encouraging to the hopes of those who desire to have a knowledge of the truths of Spiritualism known and appreclated.

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 utter-

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

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

Dr. Peebles 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 before this society in September.

Dr. J. K. Bailey lectured during the month of June at Akron, Ohlo, Spartansburg, Titusville 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 Harmonial Spiritual 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 Pro-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

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

A note from Mr. Wm. Hyde, dated New York, July 8th, informs us that the writer, accompanied by J. Jeffor England, with the intention of locating in London. The Leominster (Mass.) Spiritualists closed their neetings June 30th until Sept. 1st, but will open their hall July 23d for the purpose of hearing Mr. George A.

Grove-Meeting in Stoucham.

Fuller as he comes that way.

To the Editor of the Banner of Light: To the Editor of the Barmer of Light:

The Spiritualists of Stoneham, Mass., held a well-attended session at Hill's Grove, on Sunday, July 9th, under the auspices of the Ladies' Aid Society. The weather was fine, the speaking by Mrs. C. Fannie Allyn, N. S. Greenleaf, Fairchild Robinson (of Lynn) and others was excellent, and all enjoyed the services, pronouncing the occasion to be a very successful one.

The owner of the grove has denated 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 phonographic 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. tf

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. \$1.

Spiritualist Meetings in Boston.

Englo Hall,—Spiritual Meetings are held at this hall, sie Washington street, corner of Essex, every Sunday, at 10% A.M. and 2½ and 7½ P.M. Ellen Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at

Harmony Hall, 34 Essex Street (1st sight).—Spiritual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ P. M.; also every Thursday, at 3 P. M. Soveral well-known speakers and mediums wil take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescett Robinson, Chairman.

Spiritual Bethesda, 36 Hanson Street.—Meetings: Tuesday, 3 P. M.—Lectures on "Heath and Healing": Tuesday, 8 P. M.—Sociable for Conversation, with no formal 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,

Ladles' Aid Parlors, 718 Washington Street. we spiritualist Ladies' Aid Society meet in their Parlors very Friday afternoon anis-evening. Business Meeting P. M. Mrs. M. V. Lincoln, Taislaent; Mrs. A. M. H. 4P. M. Mrs. M. V. Linconi, Tableau, A. A. A. Tyler, Secretary.

MEETINGS held every Sunday. At 2½ o'clock, Test Circles by prominent nediums. Evening, at 7½ o'clock, Conference meetings. All mediums and speakers are most cordially invited. Miss Amanda Balley, organist.

Chelsen.—The Spiritual Association holds meetings at 3 and 7% r. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Bellingham Car Station.—Next Sunday afternoon, conference. In the evening Mrs. S. Dick will speak and give tests.—Subject for lecture. "The Spheres." The LADIES' HARMONIAL 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 in Republican Hall, 55 West 33d street, at 1034 A. M. and 73 P. M. Henry J. Newton, President; Hen-ry Van Gilder, Secretary.

Funds Received in Aid of Charles II. Foster.

Amounts previously acknowledged. \$29,75
J. Tilson, Sandy Hook, Ct. 1,00
Thos. R. Hazard, South Portsmouth, R. 1 25,00
Friend. 10,00

RATES OF ADVERTISING.

Each line in Agaic type, twenty cents for the first and subsequent insertions on the seventh page, and filteen cents for every insertion on the eleventh page.

Nectal Notices forty cents per line, Minion, each insertion.

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

Husiness Cards Inity cents per line, Agate, each insertion.

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

Payments in all cases in advance.

AT Electrotypes or Cuts will not be inserted.

Ar 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 where-on they are to appear.

SPECIAL NOTICES.

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

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

Jy.1. Jy.1.

J. V. Mansield, 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.

Tills Wonderful Medium is used by the invisibles for the benefit of those who wish for more light in Spirit-Phenomena, and skepites 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, Itoom 1.

July 15.

KIDNEY-WORT HE CREAT CURE

RHEUMATISM

As it is for all the painful diseases of the KIDNEYS, LIVER AND BOWELS. t cleanses the system of the acrid poison that uses the dreadful suffering which only the victims Rheumatism can realize.

causes the dreadful suffering which only the victims of Rheumatism can realize.

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

KIDNEY-WORT FREE A correct diagnosis and trial box age, sex and 25 cents to DR. CARPENTER, 29 A Tremont atreet, Boston, Mass.

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., 82 Per Share. Orders must be posted this date to secure Stock.

CONSOLIDATED

8th, informs us that the writer, accompanied by J. Jefferson Reilley, a trance speaker and test medium, was to embark that day on a steamer of the Anchor Line 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 Clifton, 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 Works, yieffled respectively, \$110,13, \$198,45, \$113, \$72,39, \$116,54, \$99,33, \$99,76, \$162,42, \$65,72 per ton. Most of these were actual milling tests from the average ore-body. The property has been examined 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 Arlzona infine is Gold, and free milling; can be mined very cheap. There are four tunnels and two shafts that ore can be taken from, the amount limited only to the number of men employed. We are at present working the property, and there is no doubt of the

success of the enterprise.

The well-known 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

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 mines.

At present we have but few miners at work, as nothing can be done in reduction until a mill is creeted on the grounds; the expense of carting ore to mills in distant lo-calities being too great, and the work of reduction 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 siness 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 Specimen ores from their gold mines, in Arizona, on Metallurgical Works, for assay; and Professor Holiday reports the yield to be for ton of 2,000 pounds; one hundred pennyweights of gold at \$104, and eleven ounces of silver at \$12,51; total valuation. \$116,51 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 intrinsic worth than that of the Golden Development Company, on the San Francisco Elver, Arizona, This property contains gold and sliver minesof undoubted worth, and is situated only sixty mites from the line of the Southern Pacific Rathroad. The assays are especially wrathfying, and effic 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 bld. The null is nearly ready for operation with an abundance 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 infining enterprise. The property is valued at as much as we have capitalized it at, Checks or money orders made payable to GEORGE F. FIELD, Transver, 40 Water street, Room 23, Boston, Mass, July 15.—Iw

NEW ADVERTISEMENTS.

selling or dealing in any bogus, counterfeit or imitation HOP BITTERS, especially Bitters or preparations with the word Hop or Hops in their name or connected therewith that is intended to mislead and cheat the public, or for any preparation but in any form, pretending to be the same as HOP BITTERS. The genuine have cluster of GREEN HOPS (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 Hop Bittens published in papers or for sale, as they are frauds and swindles. Whoever deals in any but the genuine will be prosecuted.

HOP BITTERS Mrg. Co., Rochester, N. Y.

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

TESTIMONIAL.

RED HOUSE, N. Y., Sept. 29, 1880.

Dr. S. B. Collins, La Porte, Ind.: 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 last August I began taking the Autidote and since then I have never wanted any of the poisonous stuff (onlum). I took eight bottles of the Antidote, and am cured of the habit. I thank God and Dr. Collins for my delivery. If there is any poor soil that wants to get cured, go to Dr. Collins, and not to those impostors to whom you throw your money away.

July 15. Yours truly, Mrs. L. M. Sharp.

Mrs. Augustia Dwinels. CLAIRVOYANT AND BOTANIC PHYSICIAN; also Trance and Prophetic Medium. Residence and office. No. 150 Castle street, Boston. 3w*-July 15.

HOUSEKEEPER WANTED!

PERMANENT HOME: good pay; beautiful and healthy locality; Radical Spiritualist preferred. Address M. C. DWIGHT, Orange Bluff Hotel, Clear Water Harbor, Fla.

A BRAM JAMES, Vita-Pathic Physician, Magnetic Healer, and Electrician. 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 Route, inidway between Bosto and Troy), JULY 20TH TO AUGUST 27TH, 1882, INCLUSIVE.

and Froy).

JULY 26TH TO AUGUST 27TH, 1882, INCLUSIVE.

SPEAM FRN.

The following speakers have been engaged for the meeting: Mrs, R. Shepard Lillie, Mrs, Helen L. Palmer, Mrs. Neille J. T. Brigham, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. Aby N. Burnham, Mrs. Fannde Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchanan, Prof. Henry Kiddle, Ed. S. Wheeler, W. J. Coville, Cephars B. Lynn, A. B. French, J. William Fletcher, J. Frank Baxter, Dr. H. B. Storer, Glies B. Stebblus, Dr. George H. Geer.

Edgar W. Emerson of Manchester, N. H. J. William Fletcher of Roston, 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 lectures; Mr. Emerson from July 36th to August 12th, Inclusive; Mr. Fletcher from the 31th to the 23d of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23d to the close of the meeting.

A large number of noted mediums will aftend the meeting among them Dr. Henry Slade, of New York, who will generously devote one entire week for free scances to honest investigators.

MUNIC.

The Fireting of Microsci.

among them 17. Henry Stade, of New York, Mio will generously devote one entire week for free scances to honest Investigators.

THE FITCHBURG MILITARY BASIS, of twenty-four pleces, will arrive Saturday, July 20%, at 11 A. M., and remain until Monday, August 28th, giving daily two concerts—at 923 and 1 F M. This Band is pronounced by musical crities as having no superior in New England, especially in concert music.

Russell's Orchestra, of Fitchburg—sixteen pleces—will furnish music for dancing at the pavillon every week day atternoon and evening.

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

THE BROTEL

Has been leased for the season by Mrs. A. D. French, of 351 Columbus avenue, Boston, who gave such genuine satisfaction to the guests of the house last year, and will be opened for the reception of guests from July Eath to September 15th: Address as above until July 1st; after that date, Lake Pleasant, Montagne, Mass.

For particulars concerning transportation of campendipage and baggage, leasing tents and lots, engaging loighings and beard, schedules of ratinand fares, etc., etc., see annual circular, which will be sent post paid to any address by JOHN H, SMITH, Clerk, BOX 152, Spring-field, Mass.

SPIRITUALIST CAMP-MEETING.

AT LAKE GEORGE, N.Y.,

From July 23d to August 27th, 1882. No Stages—Railrond all the way. Excursion Rates via Saratoga Springs to Camp-Ground, Latte George.

CPEAKERS for Sunday, July 30th: Phor. J. R. BU-CHANAN, of New York, and Mrs. A. E. BUCK-LEY, of Connected. Regular Speaking on Sundays, Tuesdays, Thurs-days and Suturdays, Boat-Riding, Vishing, Drives and Amusements, Mon-days, Wednesdays and Fridays, Speakers for each week will be atmonuced from Platform goals Sunday.

Speakers for each week will be sold during this Camp-cach Smiday.

Lots of different sizes will be sold during this Camp-Meeting 10 per cent. less regular price! Lots for those belinging their own tents, Free first senson.

Tents can be rented on the grounds for two or say persons, infurnished, per week, \$3; furnished, do., \$5; univarished, for the season (6 weeks), \$10; turnished, do., do., \$12.

SPIRIT PHENOMENA.

Reliable Mediums will be present by whom the different phases of spirit-phenomena will be presented, including GENTINE SPIRIT MATERIALIZATIONS.

Board and Lodging turnished on the grounds at REASON-ABLE RATES. Also SPICIAL ARRANGEMENTS have been made with the "CENTIAL HOUSE," at Lake George, at Grently Reduced Rates.

Economic information address.

Julys. A. A. WHEELOCK, See'y and Gen'l Sup't, Ballston Sua, N. Y.

Onset Bay

SEASON OF 1882.

TMHS Great Meeting of Spiritualists at their Summer-Home by the Sea, will commence July 16th and close August 13th, 1882.

TM18 Great Meeting of Spiritualists at their SummerAltone by the Sea, will commence July 16th and close
August 13th, 1882.

Spenkers Engaged - E. S. Wheeler, Mrs. E. L. Saxon,
Dr. H. B. Storer, A. B. French, Sarah A. Byrnes, Dr. H.
P. Fairfield, Cephas R. Lynn, J. Frank Baxter, Mrs. H.
Morse, Gloss B. Stebbins, Dr. I. P. Greenleat, Mrs. S. A.
Wiley, N. S. Greenleaf, Miss Jennie B. Hagan, Joseph D.
Stiles, Miss Lizzle Doten, Goo, A. Fuller, W. J. Colville,
Prof. F. McIntire.
Charles W. Sullivan, Musical Director; Dancing in charge
of Haverhill Quadrille Band. Entertainments, musical
and artistle, during the meeting. Test Mediums always
present. New Dinlog Rooms, scating 30s persons.

For tents, ground room, &c., address Simeon Butterfield,
Clustel Bay, East Wareham, or W. W. Currier, Haverhill,
Passengers will see the regular time-tables of the Oid Colony Ralirond for time of departure and arrival of trains for
Onset Bay. Ask FOR EXCLUSION TICKETS to Oinset Bay,
which are solid at reduced rates, and are good for the season,
30° Fare from Boston to Onset Bay and return, 82,15.
Way stations at proportionate rates.

86° All Regular Trains from the Cape will leave
passengers at Onset Bay.

passengers at Onset Bay.

20 Circulars giving full particulars sent free to any ad-lress on application to

DR. H. B. STORER, Clerk, Boston, Mass.

GRAND EXCURSION! ONSET BAY GROVE

Sunday, July 16. "ALL ABOARD!"

DOSTON passengers take the 7% o'clock train Sunday morning at the Old Colony Railroad Station, reaching Onse; in two hours, enjoying the whole day at this most charming sea-side grove; returning at 6:31 P. M., or next morning by the 6:28 or 8:16 A. M. trains, in time for business. The addresses of this first Sunday of the Grove Meeting will be given by the cloquent speakers.

E.S. WHEELER, of Philadelphia, and MRS. ELIZABETH L. SANON, of New Orleans. The MIDDLEBORO' BRASS BAND will give open air Concertsduring the day, and PERBODY'S HAVERHILL OR-CRESTRAL BAND furnish instrumental music at the plat-

The People's Camp-Meeting The People's Camp-Meeting Will be held on the Grounds of the Cassading a Lake Free Association from duly 24th to August 28th Inclusive. Following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Glies B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Helphis, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colly and O. K. Smith, St. Louis; Geo, W. Taylor, Lawton, N. Y.; Chara A. Field, Boston, Mass.; Prof. Bradford, Eden Valley, N. Y.; Mrs. R. Shepard-Lille, Philadelphia, Pa.; A. B. French, Clyde, Ohio, Will be in attendance. Thos, Lees, of Civetand, Ohio, will be in attendance. Thos, Lees, of Civetand, Ohio, will have charge of Children's Department and organize Progressive Lyceum, Reduced rates on all rallicads, Tickets good the entiry season. Buy Evenrsion Tickets for Jamestown or Chautauqua, then take D. A. V. and P. R. R. to Lily Dale. Ample hotel and bearding accommodations for all, Grounds for tents free, Tents and cottages can be leased on reasonable terms. Your name and address on Postal will insure Programme with full particulars by return mall.

JOE W. ROOD, Secretary, Dunkirk, N. Y. Fredonia, N. Y. 2 4 we-July 15, Predonia, N. Y.

SPIRITUALISTS' Camp-Meeting AT NICKERSON CROVE,

Harwich, Mass., Cape Cod. THE WICH, MARSS., CEPE COd.

The Spiritualists of Barnstade County will hold their Annual Camp-Meeting, commencing July 18th, and closing July 28d. Speakers engaged: W. J. Colville, J. Frank Baxter, Jenule B. Hagan, Dr. H. B. Storer, Mrs. E. L. Saxon, Rev. L. K. Wishburn, Prof. McIntire with stereopticon, A. B. French, of Michigan, Concert Tuesday P. M. Stereopticon Entertainment Friday evening. Tickets can be obtained at the principal stations on the Old Colony Railroad at reduced rates, and a cortial invitation is extended to all.

Per order of Committee, W. B. KELLEY, Secretary, July 8,—2w

MRS. E. R. STILL, M.D., 108 WEST SPRINGFIELD STREET, BOSTON, Specialty: Chronic Diseases, Female Diseases, etc. Diagnosis of Disease, by letter, \$2.00, Opinin Cure, \$2.00; Supinir Baths, with or without Magnetic treatment, \$2.00—Electricity when required. Dr. STILL is a thoroughly competent Physician, being a graduate of two medical colleges of different schools, and baying had charge of the Gentral Dispeasary of New York City, with a practice of many years' continuance. Hours 10 to 5.

July 15.—Iw*

July 15.—Iw*

WANTED—A middle-aged man, who is a Magnetic Heafer, and a graduate of the New York Eelectic Medical College, would like to form the acquaint-ance of some liberal-minded Physician who would like to avail himself of the writer's natural and legal abilities in practice. Address M. D., care Banner of Light, Boston, Mass.

FOR SALE. One lot of Ephemerises from lot from 1805 to 1820 inclusive, \$4.50. Also other-Astrological matter for sale. Address PAUL LEAVELL, 163 West Madison street, Chicago, III.

SUMMER BOARD.—Good Board and Rooms In a Farm-House with very pleasant surroundings, can be had by applying to Box 5, Harvard, Worcester Co., Mass, July 15.

Pearls.

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

Right inspires its own glorious spirit, everywhere and makes all hearts and lives redolent with its light.

LOVIA In this tiny wreath are wed Roses white and roses red. Take it, maiden fair, and seek

In the white my love-pale check; But in the red a token see Of my fond heart fired by thee. -{Bonnefonlus.

The faithful obedience to the dictates of a good conscience gives moral strength to overcome all diffi-

RALPH WALDO LMERSON. This was indeed life's fulness, to behold $\hat{\Lambda}$ world that mocked thee in that earlier time— A world that spurned the offerings of thy prime-Withchowed head listening to thy words of gold. All that the boyish prophecy forefold In my-tic phrases and in runged rhymi

Was come to pass; the height thou 'dst dared to elim! Was conquered, and the doubting folk of old Pressed hard behind thee to the hills new-won, To eatch the shimmer of a far-off sea, The plimpses of strange lands undreamt before, The glory of a new arisen sun:

To raise foud hands of gratitude to thee. Victor and leader, life could hold no more!

Good temper, like a summer day, sheds a brightnes over everything. It is the sweetener of toll 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 Vincland, N. J., May 25th, 1882. (Reported for the Banner of Light by E. J. Sillman.

It is with the greatest pleasure that we again occupy this platform, and take up a subject of such wital 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 for 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 churches, to their complete system of organizathe churchianic method as to exert yourselves as earnestly as Christian brethren exert them-

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 board 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 be lost, merely because the eye of man has 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 to the songs or read the books they have inof everything we acquire we are compelled to wardly, written. The spirit-world is a real employ universal agencies, the common proper- world, composed of forces not tangible to man's ty of all, we owe it to humanity to share with outward sense, but as tangible to the senses of others whatsoever ability and means are in and | the spiritual body as material objects are obunder 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 the time for your departure arrives you will worked for ; but we mean that intelligent communism which, instead of saying, "Thine is mine | thing you have undertaken has, figuratively 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; the express image of your interior state. Now we are very frequently asked, shall we know nition in the spheres, or do we wander as memall individual friendships formed on earth? All real attraction for another soul or mind on separated or by reason of your special works freaks of fortune, is due to the presence of demanding your presence in different scenes of | spirits in the one place who affiliate with you and

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 spiritwithout 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, other, and no others, should live under the owing to the very different conditions in which they have been conceived and born. One child engage in a colony life together. Robert Owen will be spiritual while another is gross; one adapted to mercantile pursuits, another to agriculture or music; one will require much food, dict the future social life of man; but no comanother little; that which will be one's meat is, another's poison. All children of the same pair any great extent, because while they are sucof parents are not conceived and born under similar influences. Hence we find that boys truth concerning spiritual communism can be and girls come into the world, into the same family, with characteristics rendering them en- have to become educated and advanced morally tirely unfit, for each other's society. Your ere they can live below the life lived above. brother or your sister more than any other But the great communists who have labored for person is sometimes one you cannot agree with | the improvement of the human family on earth while living under one roof, yet you admire and | are now endeavoring to carry out plans of solove 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 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 long 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 minds and souls as between atoms. Intelligent minds will unite as affinities, or will repel each other voluntarily it 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 can 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 moment your eyes close to earthly things they tion, and urge upon all of you who are convinced will open to see the spirits who have blessed of the reality of Spiritualism, to so far follow 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 never seen it? because mortal ears have never heard its voice? Such spirits find themselves on their introduction into the spirit-life perfeetly at home among those who have listened jective 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 loathe to leave the spot, as there almost everyspeaking, 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 whether you exist in one or another state in the, houses, you can succeed in nothing, while in spirit-world, your outward conditions are only others' you are successful in every undertaking? The spirit-world must be appealed to for an answer to these queries, and the answer each other in the spirit-world? is there recog- comes when the spirits assure you that the very homes in which you dwell on earth are the bers of one great family, ignoring or forgetting abode of spirits; that spirit-beings dwell in the unseen atmosphere of the earth which you peoaffection is eternal. If ever you have conceived ple; and the reason why you are lucky in some spots, why happy and wealthy in some localiearth, you carry that attraction into the spirit- ties and the opposite in others, while you can ual spheres, and never part unless voluntarily assign no material reason for such apparent

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 ual affection, and thus we throw overboard 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 apon 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 an same roof, be members of the same society or and Robert Dale Owen were inspired to preach the truths of communism to the world, to premunistic settlement has yet been successful to cessful in the spirit-world to-day, and while communicated to earth, the people on earth cial 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, is 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 east 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 tongues. Now, when we look behind the scenes | 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: drawn to another, person, it is evident you be- 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 tre 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 | could live to thrive, if communistic settlements tnemselves. All kin dred 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

A great question now before the world is the question of cooperative liousekeeping. 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 land and trial of an experiment. If you follow

another; but while fathers and mothers have you will find yourselves besieged with applitheir 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 each other, should feel that they are drawn spiritually together for the formation of a colony, will leave overcrowded centres and travel 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 vitals 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 houses 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 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 re-We advise the selection of a plot of sources. closest contact with their offspring. The work out the impressions you receive from the spiritaction. If you have loved a mother, father, give you power to succeed, and the influence in of a father or mother can never be delegated to world, joining with persons you can agree with,

cants 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 work. There are vast fields of uncultivated land houses which shall be entirely distinct from in the Western States which, if properly culti- ordinary boarding-houses. Let them provide vated, would yield rich harvests. If a certain social entertainments every evening, and strugnumber of persons, large or small, according to gle to provide happy homes in our cities for circumstances, who have grown to appreciate persons in need of such, which shall save the young from going out into the world and forming perficious alliances, often because they have no home. It is needless for us to elaborate Westward, and there establish new homes and 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 power; 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 hat it belonged to an aunt of his. He clared 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 spiritroom; 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 spiritlife 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 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 synthematisms, at intervals of three days, except in the case of horses' tails and manes, when more applications may be needed.

plications 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 Adver-

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

Written for the Banner of Light. PRAY DO NOT "HAVE THE BLUES." BY BELLE BUSH.

What if the day be dark and drear. And cheerless seems the sky? Yield not thy soul to doubt or fear, Heave not the bitter sigh. Though earth may wear her sablest hues, 'T will naught/great to "have the blues."

Though friends may prove unkind to you, And faithful ones depart, Still let thy course be up and on, Bear thou a fearless heart. But do not all the fates abuse-'T will naught avail to "have the blues." Be firm, be strong, thy purpose high,

Stay not thy upward flight; True courage wears the strongest shield Amid the shades of night. Then wear not melancholy hues-We're woakost when we court " the blues." Though fortune prove a "fickle dame."

And wealth " a fleeting show," Still from the treasures of the mind The purest joys may flow.

Then cast aside those sable hues— The brave will never seek "the blues."

If thou wouldst win a deathless fame, Bear well thy weight of years. The priceless treasure of a name Was never bought with tears. Then cast aside those sombre hues-Toil on, and wait, but shun "the blues." If thou wouldst nobly live and die, Fear not the passing gale. Know thou that to the valiant soul There's no such word as fail. Then cast aside those sable hues,

And bld farewell to all " the blues."

Belvidero Seminary, June 28th.

WESTERN LOCALS, ETC.

Michigan. Flint—An Enterprising City—Progress of Spir-itualism—Miscellaneous Items.

Flint is a very pretty and enterprising city. The special envoy of the Banner of Light was most cordially greeted by the resident Spiritualists on Sunday, June 25th. The Spiritual and Liberal Society is officered as follows: President, Mr. Turbush; Secretary, Mrs. A. U. Russell; Treasurer, Mrs. Wolcott. Mr. and Mrs. Cronk, veteran workers of twenty-five years' standing, assured the traveling news-gatherer for Colby & Rich that the outlook in Flint for Spiritualism was good. Conventions are held in the city frequently, and are uniformly well attended. C. Fannie Allyn has lectured here, meeting with excellent success; and Rev. J. H. Burnham has addressed the friends on several occasions in a very acceptable manner. Rev. Charles Andrus, of Flushing, is highly spoken of as an able speaker and an estimable man. Mrs. Woodruff, Mrs. Gale, Mrs. Pearsall and other speakers, were referred to by the brethren in affectionate terms. Copies of the Banner and circulars of the Eastern Camp-Meetings were distributed among the people by the writer, and a great degree of interest was manifested concerning the work of journalism in Spiritualism, and the notable success which has attended the great Camp-Meetings in the East.

CHIPS. Divine: A forgiving spirit. A royal title: The medium's friend. Dying at a rapid rate: The old theology. Dr. J. M. Peebles is in Grand Haven, Mich. Messengers of peace and good will: Mediums. A profitable pursuit: Reading the Banner of

Crude work: Defending old theological opin-One needs great wisdom in the choice of

The welfare of humanity is not in the hands

of any sect. Personal: Moses C, P. Lynn can be addressed

at Barnard, Vt. Very satisfactory to investigators: Independ-

ent slate-writing. Spirit communion is the distinguishing fea-

ture of Modern Spiritualism.

Foolishness: Worrying about the religious views of the so-called heathen. Western New York will be largely represent-

ed at the Cassadaga Lake Meeting. There is a wide difference between a cynical

mental mood and honest and intelligent skepti-As a whole the people are willing to hear. Al-

leged reform orators should bear this fact in mind.

Out of fashion: Long lectures. Dear breth-

ren of the rostrum, let us bear this fact in mind.

The average Christian, in the rural districts. does not keep up with the progress of the

church. Astonishing to hear: The young graduate from a theological seminary. He thinks he

knows it all. Mrs. Mossop-Putnani, formerly a prominent

and eloquent Spiritualist lecturer, is a resident of Flint. Mich.

Good advice: Reader, select some books from the catalogue of Colby & Rich to give to investigators of Spiritualism.

C. E. Watkins enjoyed his recent visit in Lockport, N. Y. He was the guest of Isaac

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Allen, Esq., and family.

The mysteries of nature are fast being dissipated. The beneficent reign of inflexible law

is now almost universally conceded. Victor Hugo: "There is but one power, Conscience in the service of Justice; there is but one glory. Genius in service of Truth."

Fine singing at Lake Pleasant is guaranteed with such names as Bacon, Baxter, Lillie, Sullivan and Altemus as the engaged vocalists.

Abram Smith, of Sturgis, Mich., will answer calls to lecture. He is a speaker of many years' experience, and should be actively employed. Unbelievers should take pleasure in recogniz-

ing the powerful movement against dogmatic theology now in operation inside of the church. A sensible act: Contributing funds for the maintenance of the cause of Spiritualism through mediumship, journalism and the plat-

Spiritualists believe in Nature; in the economy of the universe-not in books or historic characters, after the pattern of the sectarian

Interest in mediumship is reviving all over the country among veteran Spiritualists. It is well to keep near the reservoir of spiritual

Accomplishing a great work for Spiritualism: Camp-Meetings. The good order at these gatherings is a subject of favorable comment all

over the country. Poor business: Idealizing Jesus' anew. Divested of theological paraphernalia Jesus stands as a luminous human spirit. Is there anything

better than that? A wise preacher: Theodore Parker. The | Hop Bitters will do you good. Prove it.

almost infinite tenderness of a full-orbed soul gave marvelous power and great cohesive influence to his utterances.

C. E. Watkins, the famous psychic, has been holding successful séances in Norwalk, Ohio. The editors of the Experiment and the Chronicle speak in high terms of the gifts of this remarkable medium.

The world's progress is brought about by diverse means. One prominent method is a series of revolts against precedents-inherited beliefs. Buddha made his protest; so did Jesus; so did Luther. And the end is not at hand. The new will ever be in constant process of development. Our foundation is movable, and we are glad

of it. Our platform is like a beautiful yacht, on which we can sail, at will, on the illimitable sea of human thought. Spiritualists are not "fixed" or "anchored." They are on a voyage of discovery. Come along, reader; join us.

A great man: Said a clergyman to the writer the other day: "I am recentive to the truth in Spiritualism, provided it will harmonize with my theology." "Hold on!" we interrupted.
"You are a great man—in your own estimation -but you lack wisdom when you begin to dictate how the truth shall come to you, and what its effect on your theology shall be.'

To Ingersoll: Go on, hero brother. Pause not in wit or sarcasm; denounce slavery wherever found; speak often of the liberty of man, woman and child; eulogize the home, circledeify domesticity—and in generations to come your name shall be on the lips of little children, not as a brutal fiend-as some of your clerical critics would indicate but as a brave apostle of liberty who builded wiser than he knew.

A. B. French, of Clyde, Ohio, is busily employed in the lecture field. He has engage ments at all of the Eastern camp-meetings. Brad Tuttle recently presented an elaborate report to Mr. French of remarkable discoveries made of late through the aid of psychometry, relative to the pre-historic races in this country, South America and Asia. Mr. Tuttle is destined to gain great fame as a psychometrist. He intends to travel with Mr. French.

Lake Pleasant: Tourists to this great Camp-Meeting from New York City can travel by steamer via New York Transportation Company, leaving the city at 5 P. M., and connecting at New London with the New London Northern Railroad at 5 A. M., arriving at Lake Pleasant at 9:35 A. M. Fare only \$4,25 round trip. Or the following route can be taken: Leave at 6 P. M. Pier 44, and enjoy a ride up the Hudson River to Troy, connecting with the Troy and Boston Railroad at 7:40 A. ., arriving at Lake Pleasaut at 11 A. M. Fare, round trip, \$4,25.

It is important to understand that the almost universal dissatisfaction with old forms of belief is not the result of native depravity. The church has had the inside track; everything has been in its favor. It has molded the infant mind. People have protested, not on the impulse of the moment, but after hours of prayer and meditation. It was a great trial to protest. In many instances affiliations dear and (so considered) sacred had to be severed. Soul-growth, however, cannot be frustrated. The Christs, Luthers and Parkers were impelled by the voice of the spirit within.

CEPHAS.

A Suggestion.

It appears to us that the Religio-Philosophical Journal is making a great mistake in seeking to read so many good persons out of the spiritualistic circles of this country. He who is going steadily and honestly to the front has little time or inclination to turn to the rear looking for warts. Those who are back of the procession see these things. Would it not be better and more Christ-like to encourage harmonial philosophy, and to so write and act as to enand more Christ-like to encourage harmonial philosophy, and to so write and act as to encourage men and women to a higher and better life; than to carry petty personal spites, dislikes and punishments, for preferring some other newspaper, into public print? Not all persons can see alike. We believe there are frauds, charlatans, impostors and counterfeits everywhere that there are capains existes. But where-that there are genuine articles. But not an persons can see a traud so quick as can others, and therefore should not be damned for others, and therefore should not be damned for their unwillingness to burn down a temple in order to drive out a few rats and mice. While a procession is stopping to quarrel and to fisticuff, it makes no advance. Therefore, to the Religio-Philosophical Journal we commend the good example of the Banner of Light, which is what its name indicates, a leader up and into better conditions. The setting of good examples is the surest way to educate people against frauds, and those whose great mission is peace and good-will have no need for martial music.—Pomeroy's Great West, Denver, Col.

Lydia Maria Child's Grave.

Lydia Maria Child's Grave.

The visitor to the old moss-covered cemetery at Wayland Centre will find a very plain and unpretentious white marble slab erected at the grave of Mrs. Lydia Maria Child. It contains her name in full and the age, with the date of her death. There also appears on it this inscription: "You call us dead. We are not dead, but truly living now." There is a peculiar history to this inscription. There is a decased sea-captain, Pickering by name, who is a strong Spiritualist, and to whom Mrs. Child willed an income of six hundred dollars annually during her life and gave her other property. This Mrs. Pickering is a medium, and some time ago while in a trance she received, or claimed to receive, this inscription in the form of a message from the spirit-world. Mrs. Child, who herself was very much interested in Spiritualism, fancled the message so much that it has been placed on her headstone. The gifted woman is buried beside her husband, David Lee Child, who preceded her some years ago.—Boston Daily Herald.

ton Daily Herald.

EE Garibaldi, in the course of his adventurous life, received ten wounds. Two wounds in the neck and throat, at first believed to be mortal, were received in 1835, in Uruguay, in a sea fight against the Dictator; two wounds in the right arm at the sea fight of Rio Plata; in 1836—every officer and man near Garibaldi being killed or wounded; one wound in the abdomen, on April 30th, 1849, while fighting against the French on the Janiculum. The wound was not dangerous, but was excessively painful, and Garibaldi concealed his sufferings until the battle was over. On May 8th, 1849, at Velletri, he was knocked off his horse by the Neapolitans and trampled on. He received one bayonet and one sword wound, and was rescued by a band of mere boys, who were engaged in the fight. On August 29th, 1862, he was wounded in the thigh by one of the Royal Bersagliert. A second bullet, rebounding, broke the ankle bone, and remained in the wound. When extracted, it exactly resembled in shape a cap of liberty. On July 4th, 1866, on his birth-day, Garibaldi was hit, in the Tyrol, by an Austrian bullet. It was a flesh-wound in the thigh.

Upon hearing of the death of Darwin, the students of Kieff University drew up, for transmission to his son, the following telegram: "The students of Kieff University deplore with you the loss of the grand master and pulssant soldier of science. The Russian youth bows with respect before the profound genius who has revealed to man the mysteries of the struggle for existence, has assigned to him his place in nature, has indicated to thought the way of indefinite development, and who by his own example has shown how truth ought to be served. The memory of your father is immortal as his glory."

No matter what your feeling or ailment is,

"THE SCIENTIFIC BASIS OF SPIRITUAL-18M," BY EPES SARGENT—HIS LAST GREAT WORK PREVIOUS TO HIS DECEASE—IS A BOOK REPLETE WITH FACTS, SHOWING THAT THE SPIRITUAL PHILOSOPHY IS A NATURAL SCIENCE, AND CON-SEQUENTLY NOT OUTSIDE OF NATURE. IT SHOULD BE IN THE HANDS OF EVERY INVESTI-GATOR IN THE WORLD.

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

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

New Books.

PRICE REDUCED. THE YOUTH'S LIBERAL GUIDE

Moral Culture and Religious Enlightenment. BY PROF. H. M. KOTTINGER, A.M.

Five years ago the author published a Text Book for the Five years ago the author published a Text Book for the Sinday Schools of the German Free Religious Congregations in America ("Leitfaden für den Unterricht in den Somtagsschulen Freder Gemeinden, Mitwaukee, Wis,") It was authorized by their Supreme Board, and has been since in general use in most of those schools. This work having subserved so valuable a purpose in the liberal chication of the German youth, the author was encouraged to attempt the publication of an English edition. It is a liberal guide for the moral education and mental enlightenment of children. It almost the destruction of creaceous theological views, and is adapted to the principles and development of illustral science. It contains this, A doctrine of human duttes and rights, established upon the nature of human crason, and illustrated by examples collected from standard English and American authors, both in crose and verse; secondly, the history, of the principles and evalves; fourthly, a criticism of the most important liberal narralives; fourthly, a criticism of the most important liberal narralives; fourthly, of the English, French, German and American natural philosophers, such as Darwin, Huxley, Tyndall, Spencer, La Place, La Marck, Humboldt, Bucchner, Feuerbach, Felke, etc.

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Containing a brief historical survey of Mesmer's operations, and the examination of the same by the French Combissioners. Phrene-Sommanbulism; or, The Exposition of Phrene-Magnetism and Neurology. A new view, and division of the phrenological organs into functions, with descriptions of their nature and qualities, etc., in the senses and faculties; and a full and accurate description of the various phenomena belonging to this state; including its division into two distinct conditions, viz.; the waking and sleeping, with practical instructions how to cuter and awake from either. The identity of these conditions with other states and mysteries, together with an account of several obstetrical cases delivered while in this state; the proper method of preparing subjects for surgical operations; their management during and after the same, and the latest and best method of curing disease, etc., in those persons who are in that condition.

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In Address by MRS. MILTON RATHBUN, New York City, delivered before the Brook-lyn (N. Y.: Spicitual Fenternity, Friday

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Modern Spiritualism stands with its face toward us to-day, asking for more careful investigation, more honest interpretation, more attention of all classes, and especially that of learned thinkers; it enters not only the but of the lowly, but steps boldly over the threshold of the righ man's palace. It comes gladly when invited, and does not stay away from places where bigotry and superstition would forbid its entrance. High and low, rich and poor, of to its claims; have been elevated and blessed by it. In all parts of civilization its fair banner is: waving, a beacon of light to weary, doubting literature representing if. There is need of humanity.

Has Spiritualism any needs in this hour? will at all times be charitable; who will strive governing the ways of receiving light from the the benefit of the doubt, until their guilt or innocence may be, by just means, proven or established; who will "render unto Casar the things that are Ca say's," and be true judges of right from wrong when all sides of the question have been fairly presented: who will keep their own lives pure, that the higher influences may daily walk in communion with them; who will bear constantly in mind that the entire human family is in the great bosom of Divinity a unit, and that to be harmonious and progressive we must "love one another"; who will see to it that "wolves in sheep's clothing" are kept outside the fold; who will sacredly guard the interests of our grand and beautiful dispensation; who will religiously set forth in their own lives the practical points in our philosophy; who will bear a life-record worthy of imitation; who will carry everywhere an influence for good, and whose daily lives shall comport with their teachings; whose aim shall be to bring light into darkened places; to make happiness supersede sorrow and unrest; to aid liberty in possessing the posts now held by tyranny; to make slavery of all kinds a condition of the past, and to unite the human family in the bonds of right living, preparatory to a higher life "in the land beyond the river."

Spiritualism has need of followers more honest and less cowardly; more thoughtful and less egotistical; more humble, yet more selfreliant; more earnest and more careful in their investigation; less thoughtful of self, and more thoughtful of others; less voluminous in expression by words, and more expressive by deeds; less eager for tests, and more anxious for the pearls of truth which will teach of spirituality, and how to make this gem a part of our life; less uncharitable, and more kind; less bitter in denunciation, and more lenient in judgment: less given to slander and backbiting; more imbued with the spirit of forgiveness; less disposed to hunt for faults and tlaws, and more inclined to help the erring and straying into the paths of truth and honesty; less of preference for casy sailing, to the work of paddling one's own canoe; and finally, more of the practical results indicated by such medita

Spiritualism has need of broader fields in which to sow the seeds of truth; of better soil; of more frequent rains and dews; of greater sunshine, and of the constant care of the husband-

Have we any responsibility in this matter? Is it in our province to enlarge the boundaries of the fields in which the seeds may be sown? Can we enrich and make more receptive the soil? Is it in our power to bring to these precious fields the atmosphere necessary to the growth and unfoldment of the tender plants springing up on every side? Can we add the sunshine necessary? And are we the husbandmen, who must carefully tend and cultivate these plants lest they be choked by the weeds of oppression, bigotry, ignorance, and intoler-

Spiritualists, we appeal to you, in this hour of need. Let us see to it that every clog which we may have placed in the way of the great car of progress is removed, rather than by our heedless indifference, our over-zealous lack of prudence, our careless statements and assertions, our want of forethought, our erratic expressions in regard to this cause which we all love: I say, rather than by any of these means hinder the cause and create new needs. Let us be thoughtfully consistent, anxious for new truths (new to us, and humble as little children. Let us keep at hand the scales of reason and common sense: while we are eager to cast far from us the chaff, let us be equally anxious to retain the sound kernels of wheat; let us strive at all times to be calm, consistent and honest. Let us avoid the lines which lead to preferment because of title, wealth or fame; let us seek to be arbiters of genuine worth in whatever garb it may be presented; let us be true to all, and especially to ourselves. If we are the latter, we shall have a great work on hand, for the moment we turn our attention to ourselves, honestly desiring to eradicate evil and inculcate good, we shall be overwhelmed with the vastness of the labor before us, and the one great thought will be: "How could I have so neglected my work here, while anxiously toiling in other fields better cared for than this?'

Spiritualism cries out for self-investigating followers; we are too prone to find fault with others about their "motes," forgetful of the "beams" in our own eyes.

We do not believe that Spiritualism forbids or discountenances the proper investigation of the claims of her chosen instruments; on the contrary, we deem it the duty of Spiritualists to demand proof of medial powers; but the subject is so delicate and intricate, the laws are so subtle and so easily transgressed, even by the wisest in spiritual wisdom, that we deem it sacred ground, upon which careless feet should never be allowed to tread. We believe that mediumship is so finely formed that a rude touch shatters it; so sensitive to harshness that an impious thought weakens its power to act; that it depends so entirely upon what is expressed by that hackneyed word "conditions," that none but "sensitives" can even lightly

estimate the extreme care with which these "conditions" should be made.

We do not deny that there are mediums who are sufficiently strong in the hands of their bands to give satisfactory tests even under "crucial" conditions; but these are the rare exceptions, and not the rule.

Spiritualism, then, has need of followers who will make this great branch of the cause a special study; who will abnegate themselves that others may be benefited; who will give unto us | Do Spiritualists as a class contribute to the the result of their thoughts, experiments and researches. The ignorance upon this especial point | support of Spiritualism a serious matter of conis deplorable, while the egotistical teachings, or earnest advocacy, and more determined effort; and disgusting. We have had the misfortune toward its advancement. It commands the to meet some of those sailing under our flag who actually talked and acted as if they knew the exact modus operandi to gain the true standing of any medium, and the just weight of the manifestations through these mediums, throwing out of consideration the circumstances and surroundings of the medium at that time, particularly the spirit in which they were apall nationalities and of all climes, have yielded proached by these self-constituted judges and censors.

Spiritualism needs purification in some of the Sadly, with bowed heads and shained faces, we "tion of truth. We have many writers, of whom answer, Yes. At has need of sterling advocates; any cause might justly be proud, who voice the -advocates who will not swerve either to the thoughts and aspirations of their own natures right or left upon evidence unsubstantial; who and couple with them the glad response from still greater minds, carrying us steadily, logicalto understand and apply the mysterious laws by on the tide of eloquence from one height to another, until we exclaim, "It is good for us to other life; who will give all accused mediums | be here!" Our souls are expanded by their | thoughts of self uppermost; if they forget the utterances; we are instructed and elevated by their teachings, and our grateful aspirations follow them. May every year increase this band of noble men and women, making less and less the need in this direction.

Spiritualism needs more truly courageous people on board the ship. When we are sighted by the rollicking, fun-loving world, cold materialism or the sneering Church, do all stand upon the deck in full view, presenting the grand array we might and ought? No: too many slink away into hiding-places until no. other ship is in sight, when lo! they return and shout even more lustily than the few who remained on deck: "What a glorious cause is ours!" We can neither induce nor compel-the Church or world to step aboard and see how many we are, when the cabin, gangway and other parts of our craft have been searched; so we sail on, the victims of misrepresentation, persecution, always underrated as to numbers and power.

Too often those who derive all their consolation through Spiritualism, in order to gain favor, socially or financially, either enter or remain within the precincts of the church; many are led to believe that certain church forms must be observed, or they cannot hope to be considered "respectable." Is it respectable to countenance and aid by our presence and money forms which we know are hollow and falseceremonies which we know, beyond a doubt, represent error? Is it respectable to openly avow that which in private we detest and abhor? On the other hand, is it respectable to openly deny, by our actions at least, that which in secret we reverence and love? Is it respectable to be a hypocrite? Is it a badge of respectability to wear a mask? Is it respectable to give cheerfully a liberal sum yearly for a new in a church, while we grudgingly dole out now and then a dollar to aid in carrying forward the cause which should lie nearest our hearts? Let us at once rise to our true position, and from henceforth, in the catalogue of spiritualistic needs, let not this be found. Let us cast aside this cowardice which makes us cringing slaves. deep thought, with determination to work out and in the strength of our manhood and womanhood stand erect : let us hear the Spiritualism aloft, and proclaim to all the world greet us, we hope, a haven of rest, peace and our freedom to think for ourselves, and our determination to act in accordance with our conception of the truth when we have earnestly sought for the light which will guide us into the channels leading to the great ocean of divine wisdom.

Let us accept Spiritualism as it is; and if we discover crudities and absurdities, instead of turning away in ridicule or condemnation, earnestly seek to make it less and less objectionable by our combined efforts to understand and apply the laws which make manifestations possible: by educating ourselves to deal gently and intelligently with medial instruments, and by teaching these instruments to become wise in self-government, and harmonious in action with their spirit bands, in whose hands they have been placed. When mediums can be made to realize their responsibility, that their mission is great, and should be grand and good; when they can be made to understand that alcoholic drinks, opium, tobacco, lasciviousness, envy and avarice are not helps to spirituality; that by indulgence in these and other vices their mediumistic power is depleted or destroyed; when they will listen to the reasonable teachings of their own spirit-guides; when they will trust that part of humanity who have discretion, above the greater part who have no discretion; when they learn that to be impervious to the shafts of poison which some sitter in a circle may aim at them, they must wear at all times the shield with which their band will surely provide them, if they will but patiently give them the conditions; when they know that to give forth true and clean communications they must be true to themselves and clean within; when they realize that "uniting the two worlds," or lifting the veil, if but for an instant, is a holy act; when they know that it is their's to lift burdens, banish sighs, wipe away tears, to bring sunshine that shall illumine darkened souls, to cheer the lonely and comfort the sorrowing, and to give indisputable evidence of the life beyond the physical; when mediums shall go below the surface down into the depths of reality, then will they rise to their duties and responsibilities, and a great need that now exists

will be no more. Spiritualism greatly needs organized effort and concert of action in bringing its truths before the world. Could we put down the monster. Self. which rises everywhere, the battle would be well-nigh won. When any attempt at organization is made, this serpent raises its head and demands the highest place, making all to feel its venom who dare remonstrate or oppose: it seems futile to spend our time in efforts to organize until we can become less selfish, more charitable, and can in some little degree learn in love to prefer another before ourselves.

All Spiritualists cannot be classified thus. but I sadly fear the majority belong under this head.

It seems strange that among so many pro-

fessing love for the cause, so few there are who

really value it as they should. Let us not pass

Special Notice.

this point lightly, for it is of great importance; we would do well to weigh and examine ourselves closely in this connection, and see how far we are responsible for this sad need of harmonious action. Are we loyal and disinterested? Are we self-sacrificing? We might imitate the church in self-sacrifice; many of its members contribute that for its support which costs them the most rigid economy in other directions.

extent of self-sacrifice? Do they make the sideration? Do they look systematically afrather pratings concerning it, are both startling ter its public teachers? Are these teachers strengthened and fortified as they should be by love, sympathy, good-will, the right-hand of fellowship and the wherewithal for their maintenance? Do their words fall upon good soil? Are we model listeners? Do we value our spiritual instruction? Is it our care to profit by what we are taught? Is the ministry of angels in the form of public utterance fully appreciated and rightly understood? Are we like little children willing to be taught, or are we selfconfident and arrogant? Do we not more often fetter our speakers by our critical spirit, than help them by our aspirational attitude? If our greater sublimity of thought, loftier ideas, and leaders are ambitious rather than philanoftener a more reasonable, practicable concep- thropic; if they are anxious to be seen and heard of men rather than act as humble instruments in the hands of wiser, better spirits; if they work for the applause of their fellow-mortals rather than the approval of their guides: if the love of fame or money, or both, leads them contrary to their convictions of right, whither Dame Popularity may point: if they keep woes of humanity in seeking their own pleasure; if they are bitter and unkind toward others in the same field; if they are ready to accept flattery as just praise; if they cannot discern good from evil, and dare not probe to the core whatever is "a crying sin," e'en though for a time such a course will bring upon them the contumely of the attacked and those in sympathy; if they cannot bear the cross cheerfully, bringing good to all, then in both teacher

and taught lies the need of reform. We have teachers who are loyal to the cause at all times; who never whisper the word Spiritualism, but give it the same tone as any other respectable word in the English language, and labor continuously and earnestly for the spread of truth and the unfoldment of our spiritual natures; to whose lives we can point with pride, as the approximation of right-livingall honor to them!

Another great need in Spiritualism as it stands before us to-day, and the last to which we shall refer, is, that mortals in this earthly pilgrimage shall cast off the garment of materiality, which covers them so closely and thickly that it is exceedingly difficult for the light of spirituality to penetrate its massive folds and reach them. Our thoughts are of the earth. earthy, and all our ways tend toward the material. We are so eager to win and hoard, or win and spend, the almighty dollar, that we heed not the dwarfing of our spirits. We count worth too often by dollars and cents; we too often overlook spiritual gems while eagerly seeking precious stones; we stumble with closed eyes over the diamonds of truth while looking for material glitter. Too often we heed the mandates of wealth and fashion, ignoring the just demands of the victims of poverty and misfortune; we wrap about us our hard mantle of materiality, and stop our ears to every call from suffering humanity. Spiritualism in all its teachings and demonstrations would take from us this cloak, and give in its stead a garment of true spirituality, in which we might learn to know ourselves, and be ready to assist our fellow-mortals up the steeps, over the rough passes, and through the dark waters, as we journey, all bound for the same final port, which will

We know by blessed experience that if we rend this garment of materiality, our angel friends come quickly, gladly, and closely to us; they bring sweet counsel, give us the greetings of love and good will, rejoice with joy unutterable that we are liberated, even so little, and strive to win us from our dark enveloped state and lead us to the light. Alas! we too often repair the rent, and retire even more closely into the darkness which the angels deplore. When they come through mediums, what are our questions to them? Do we beg for spiritual instruction? Do we seek for directions in developing our spirits? Do we ask of their attainments in spirit-life? Do we show by our earnest attention the deep interest which should be ours, when they exhort us to be more spiritually minded; when they urge us to "lay up our treasures where neither moth nor rust doth corrupt"?

Must it not be true that they turn from us in sorrow, when our questions so universally shape themselves into clods of earth? "Will I succeed in this business venture?" "Do you see me accumulating money?" "Will a certain investment pay?" Are not these and similar ones the common queries which greet the return of our loved who come freighted with good. news from spirit-realms, who are so anxious to help us up the hill of spiritual progress, who would lighten our burdens and share our sorrows; who soothe us when perturbed, who strive to rouse us from our lethargic indifference; these good spirit-friends who leave their vine-clad homes to help us to weave bright

threads in our web of life. May we rise in firm resolve to strike off this garb of materiality; we shall come off conquerors if we strive in earnest, seeking the aid of our spirit helpers. Day by day let us become more spiritual, and less carnal; let us seek to not only understand, but to lessen the needs of the hour, so that when the kindly death-angel comes to bear us home, we may glance backward, and with satisfaction learn that by our united and individual efforts from this time on. we have helped to meet and turn backward the tide of needs which flows in upon us, in surging, threatening billows.

May we be alive to our duties and responsibilities, and ever ready to strike for the Right. May Spiritualism steadily advance, and grow in beautiful proportions, until the whole world shall be embraced in the gospel of the New Dis-

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LIFE'S MORNING AND EVENING. A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on fiscurrent the time-worn
bark of an aged Pfligrim. An Angel accompanies the boat,
one hand resting on the helm, while with the other she points
toward the open sea—an emblem of eternity—reminding
"Life's Morning" to live good and pure lives, so "That
when their barks shall-float at eventide." they may be like
"Life's Evening, "lifted for the "crown of immertal
worth." A band of largels are scattering flowers, typical
of God's inspired teachings. From the original painting by
doseph John. Engraved on steel by J. A. J. Wilcox. Size
of sheet, 22x2s inches.

Pelce, 30 cents.

Price, 50 cents. THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE.

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World, fin a boat, as it lay in the swolden stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all caribly help. Through the feaning rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cutarest the children were stricken with terror, and thought that death was inevitable. Suddenly there came a wondrons change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she gasped the rope that lay by her side, when to her surprise line boat turned, as by some unseen power, toward a quiet eddy in the stream a little haven among the rocks. The boy, of more tender age, and not controlled by that inysterious influence, in despair fell toward his herole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original pathning by Joseph John, Size of sheet, 22v25 inches.

NEARER, MY GOD, TO THEE.

DEFINITION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has tradical her Ansky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expliting candle nor the moon, "rold and pale," shinding through the, filted clouds and the partially curtained window, produces the soft light that lalls over the woman's face and filtuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches.

HOMEWARD.

HOMEWARD.

AN ILLUSTRATION OF THEFTIRST LINE IN GRAY'S ELEGY.

"The current tolls the knell of parting day," " " " from
the church tower bathed in sunset's fading light, "Tho
lowing herd winds slowly o'er the lea," toward the humble
cottage in the distance. "Tho plowman homeward plots
his weary way," and the tired horses look 'eagerly toward
their home and its rest, 'A boy and his dog are eagerly hunting in the medow earth. The little girl imparts life and
heauty to the picture. In one hand she holds wild flowers,
in the other grass for "imy coft," Scated under a tree in
the churchyard, around which the twilght shadows are
closing in, the poet writes, "And leaves the world to darkness and to me," " Now fades the glimmering landscape
on the sight," This grand Elegy has been translated into
various languages, and its rich and harmonious coloring of
the threads of life, classical composition and polished
rhythm, have fascinated the poetical heart of the world.
Stein, copied in black and two tints. Designed and painted
by Joseph John. "Size of sheet, 22x2s.

Price 50 cents. Price 50 cents.

FARM-YARD AT SUNSET.

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting, blendings of a ground. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward" (or "The Curfew"), Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size, of sheet, 22x28.

Price, 50 cents.

THE DAWNING LIGHT.

ART ENSHRINEMENT OF THE BURTHPLACE OF MODERN SPIRITUALISM. SPIRITUALISM.

In 1872 PROFESSOR JOHN, THE DISTINGUISHED INSPIRATIONAL ARTIST, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject and the dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of art. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

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NATURAL LAW.

"THE universe is governed by law," were words filly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the Inspiration of Omnific power. Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skepties, and thereby make business for myself, I will make the following propositions, viz.:

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The most sensitive may be assured that no statement will

tance.
The most sensitive may be assured that no statement will be made touching the probable length of life, unless by request. I will point out to such the places in the pathway of the future where flowers may chance to spring.
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OLIVER AMES GOOLD.

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tiuss, Reyond the mortal. By love we arise.

lly love we arke, Come up thither, Come, gentle spirits, Consolation, Come, go with me, Day by day, Don't ask me to tarry,

Don't ask me to farry. Evergreen shote. Evergreen side. Fold us in your arms, Fraternity. Flowers in heaven. Gathered Home.

Gone before, Cientle words, Cratitude,

sea. Home of rest,

guardian days if yet, is weeping there, is death, is death, is death, ever lost,

Never lost,
Only waiting,
Over there,
One woe is past,
Ontside,
Over the river I 'm going,
Oh, bear me away,
One by one,
Passed on,
Passed on,

INDEX. Ready to go. Shall we know each ther the te? Sweet hour of prayer, Sweet meeting there, Sweet reflection: A day's match neater home.

Sweet inefting there.

Sweet reflection.

Sweet in the morn thy seed.

A day's match neater home.

Star of truth.

A sceinfied,
Be autiful angels are waiting. She has crossed the river,
Beautiful City,
Beautiful City,
Beautiful Land,
Bills,
Beyond the mortal,
Bry love we arise,
Stein help,
She has crossed the river,
They 'Il we feed to show,
There's a land of dadeless,
Beyond the mortal,
Bry love we arise,
Stein help,
They 'Il we feed to show,
They 'Il we calling us over tho
sea. sea. Tenting nearer home. Trust in God.

Tenting nearest home,
Frust in Gool,
The kind of rest,
The Sabbath meth,
The self-and of rest,
The largest are coming.
The largest three to come.
The happ time to come.
The happ three to come.
The happ three to come.
The largest three to come.
The region of light,
The self-and biles,
The region of light,
The self-and sore.
The harvest,
The appy spirit-land.
The by-and-by.
The Eden above,
The angel ferry,
Volces from the better land,
We shall meet on the bright
etc.
Welcome angels. Home of rest,
Ito's gone,
Itere and there,
I shall knoy his angel name,
I'm called to the better land,
I'm called to the better land,
I long to be there,
Looking over,
Looking beyond,
Longing for home,
Let men love one another,
Live for an object,
My arbor of love,
My home beyond the river,
Moving Homeward,
My home is not here,
My gnardian Angel,
Not yet, We shall meet on the bright etc.
Welcome angels,
Walting 'mid the shadows,
When shall we meet again?
We welcome them here.
We'll meet them by and-by,
Where shadows fall not, etc,
We'll gather at the portal,
We shall know each other
there.
We'll dwell beyond them
Walting to Ro-

Watting to go: Walting on this store. We re journeying n. that must it be to be there we'll weary neve hisper us of spirit-life, faiting at the river,

CHANTS.

ome to me.

have reared a castle often. nyocation chant.

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· OR. HOW WE THINK,

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CONTENTS:—Spirit-life the best place in which to study the mind. The mental surprise that a change of vibration among the atoms produces. Why brutes suffer less pain than inen. Why mammalia are more sensitive than lower orders. The brain is not the fountain of thought. An analysis of the brain will never reveal the mind. What makes people stupid. Why Reformers are persegifed, Truthful Ideas dependent upon an even and harmonious activity of the elements as they pass from the brain to the spiritual organism. The value of sleep and its nature, Jaralysis of the brain explained. How a child developing the power to think. The effect of Languago in developing the power to think. How the Reason originates. How the spirit masters the brain. How special talent is developed, Gradations of Mental Power in the Races of Men. How to break the power of ignorance. The Science of a true Mental Development, How language broadens under the reaction from the spirit. How the body refines under the influence of high grades of thought. How knowledge transcending human attainments can be transmitted to man. How spirits ean help humans to higher thought, Why each spirit seeks companions of its own grade, of mentality. The elevating effect of spirit intercourse, Paper, Price is cents.

Banner of Pight.

BRIEF PARAGRAPHS.

now it is. When one man is mad Another one is sad, And with women it is just the same : When you cross their path 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

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

True glory consists in doing what deserves to be written, in writing what deserves to be read, and in so living as to make the world happier and better for our living .- Pliny.

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 new a days, but there are also 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.

Skobeleff, 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 re-

"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

The Cil and Drug News says; "Carl Rumpt has discovered a new product resulting from the reaction of diagoazofoluolmonosophonic acid with the sodium salt of betanapthalinexylolmonosulphuric acid." Fortunately this discovery was made after the spelling match mania had subsided.

A friend of our writes 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 excruciating agonies.

The Dutch ironclad Adder has been lost, the bodies of several of her crew being washed ashore at Ymuiden. The Adder was a secondclass vessel, with 400 horse-power engines and a displacement of 1650 tons. She carried two

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 ministerwhich 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, xiii: 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 forchead with a layer of "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 sensorial 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 29th, 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 Guiteau's

The saffron mania in Paris, as to the fashion for women, is in full blast. Golden yellow, saffron yellow, buttercup yellow, jonquil yellowin 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" afe employed to paint meat and fish exposed for sale in the markets.

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 defined 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 harmonial 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

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 Manitou, 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

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 hennecked 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 Dig., "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 n't 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

Captain Payne, of Oklohama notoriety, says he shall start for the Indian Territory. July 20th, with a large band of colonists, 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; 26,000 barrels of mackerel; and more than half a million pounds of other

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

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 navee," 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

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 continu-

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 r. 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-scances. In less time than half-an-hour fifty-three names were given and nearly all of them were fully recognised. given and nearly all of them were fully recognized. Mr. Stiles gives a scance 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, 398 Fulton street, Brooklyn, N. Y., Friday evening, July 21st."

* Women that have been bedridden for years have been completely cured by the use of It is said that a cook who had purchased what 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 slatewriting was produced several times-at one time without a pencil. The medium also detime 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. Ita Lake and other local Spiritualists were highly delighted with the proceedings. Mr. Watkins is accompanied by his interesting wife and bright little boy on his present tour. He is a remarkable medium, and hundreds of investigators are being converted through his instrumentality every month. 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 a philosophical grasp of the present condition of the cause of Spiritualism; Lyman C. Howe talked 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 this 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. CHIPS.

A duty: To support journalism in Spiritual-An honor: To cooperate with the spirit-

A pleasure: To witness genuine spiritual phenomena.

Ida Lang has decided to attend the Cassadaga iko 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 Spiritual-

t camp-meeting for 1882. Rumored: That O. P. Kellogg's list of ance-

Aumored: That O. P. Kenogg's list of ancedotes 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.

ing.
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 scances at the Lily Dale

camp-meeting.
The Neshaminy Falls (Pa.) camp-meeting opens on Sunday, July 16th. The attendance

will be large.

Mrs. E. P. Head, 108 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

ance 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

oman. Moses Hull spoke at Lily Dale early in the meeting: he also gave an illustrated lecture on the "Holy Land," which included stereopticon views of the Centennial and Continental cities. Lyman C. Howe, of Fredonia, N. Y., will speak in East Randolph July 16th; also in Steamburg in the evening of that date. Mr. Howe is natically approach as a leaturer all of the

Howe is actively engaged as a lecturer all of the J. W. Rood, Esq., of Fredonia, N. Y., the efficient Secretary of the "Cassadaga Lake Free Association," is an earnest worker in the cause of Spiritualism. Mr. Rood is an able

cause of Spiritualism.
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

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 in good health. 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.

Mediums at the Lily Dale meeting: Jennie Rhind, the well-known typical prophetess of the new era, Mrs. Mary Andrews, Inez Huntington, Mrs. Truman Allen, Della Herrick, Mrs. Herrick, Mrs. M. Ramdsell, Henry B. Allen and others.

len and others.

The indications are that the Cassadaga Lake (N. Y.) Free Association camp-meeting will be largely attended. Mr. Rood, the secretary, informed the Banner courier that numerous applications were being made for building lots, plications were being made for building lots, tents, etc. The managers take great pleasure in announcing that arrangements for excursion tickets have been perfected with the New York, Pennsylvania and Ohio R. R. and its various connections; also with the Lake Shore R. R. as far West as Cleveland, and possibly to Chicago and intermediate points. Baggage checked through. Send for circulars to the Secretary. Keeler and Rothermel, the physical mediums, will be present throughout the entire meeting, which will begin July 28th and close August 28th.

Eastern Michigan Camp-Meeting at Orion Lake. To the Editor of the Banner of Light:

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 niles 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 Lake 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

Owing to the backwardness of the season, and the great demonstration at the soldiers' reintion in Detroit the same week, the numbers in attendance were not large, but yet the convocation met all of its financial obligations, and

by others. The Association will hold its first annual meeting at Orion, in connection with a two days' grove-meeting, the last Saturday and Sunday of August. The provisional officers to hold until 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. Otherles S. Hutchins, Mt. Clemens, Macomb Co., Allen S. Pearsall, Shelby, Macomb Co. Owing simply to the accident that no representative from Oakland County was present at the time the formal organization 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 Grayes, 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. Choate, Principal of the village schools, in which he placed himself by others. The Association will hold its first

on Sunday evening by Mr. Choate, Principal of the village schools, in which he placed himself squarely on the Liberal platform. This, for a squarely on the Liberal platform. This, for a young man, whose position in all likelihood will young man, 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 tact by Mrs. Graves. Charles E. Watkins, the well-known test and slate-writing medium, was present during the entire

E. Watkins, the well-known test and slate-writing medium, was present during the entire meeting, and gave the most perfect satisfaction to all who held interviews with him.

The Lapeer Spiritual Choir, led by N. P. Wadsworth, with Mrs. Odell as organist, rendered excellent music, and Miss Palmer, of Romeo, gave some fine vocal improvisations.

Copies of most of the leading Spiritual and Liberal papers were present, and were announced from the rostrum, and placed in the hands of Mrs. Lucie E. Owen, of Lapeer, as general agent. Among the literary contributions to the occasion were two very pretty poetical efforts, the first a "Welcome," by Mrs. Lucie E. Owen, last named, and the other "Destiny," by Mrs. S. C. Allen, of Flint.

Detroit, June 21st, 1882. S. B. McCracken.

A Victory over the M. D.s. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The people of Warren are just now exultant over a test of the law "regulating the practice of medicine," under the following circumstances: Mr. Eggleston, a very wonderful magnetic healer of Wisconsin, was sent for to treat a lady, Mrs. Weaver, who had been confined to her bed for many months, by rheumatism, and on whom the best doctors of the place had tested their still as usual leaving her the tested their skill, as usual leaving her the worse for their experiments. Mr. Eggleston came, and after a few treatments her bed and bandages were a thing of the past, and she, like a household spirit, ministering to the wants of her family. Of course, her joy knew no bounds, and notwithstanding his injunction, "that she tell no one of it" (as he did not wish to build up a practice in that place), she remembered the sufferings of others, as who could do better?

Then too she was a woman and she wan-

Then, too, she was a woman, and she wandered out upon the highway, where she told without fear or reserve of the wonderful cure which had been wrought in her by this man, who, like Christ, "healed by laying his hands who, like Christ, "healed by laying his hands upon" her. Soon there came about him all manner of people afflicted in various ways, and besought him that he lay hands upon them in the "name of the Lord," or others, even those professing to believe in the "Great Physician," but who evidently didn't care a pin by whom or what means they were cured. And as many as came were healed, and as many as were healed brought to him others; insomuch that he was unable to receive a half of them. Even the doctors' best-paying patients followed in the throng to the man who could cure.

This was indeed a wet blanket to their hopes,

the throng to the man who could cure.

This was indeed a wet blanket to their hopes, and no particular credit to their professional greatness. They looked aghast at their handsomely-framed diplomas conspicuously hung; the vacant chairs in their offices; and then as if suddenly remembering their superior privileges, from being honorable members of the Board of Health, etc., a law which had been passed for their protection, (i. è, the people's) (?)—and did it not belong to them to see that these rights were maintained and the law enforced?—they became exasperated: procured warrant for Mr. Eggleston's arrest; adjusted

their coat collars; gave an extra tug at their waistcoats, and sat down to await results.

But what was their chagrin to find that the people would not be protected. They even offered Mr. Eggleston bail, and also to assume the cost of suit to the higher courts. All being satisfied of the unconstitutionality of the law.

satisfied of the unconstitutionality of the law, were anxious to see it tested and expunged from the statute-books, since it was an infringement on private rights, and reflected no credit on our law-makers.

The effect was to prejudice the minds of the people in favor of the magical doctor, and of course, in the way of advertising, far better than printer's ink; while, on the other hand, the doctors are the butt of ridicule, jeer's and taunts. It is believed they nearly, if not quite all, will leave the place. The trial came off June 19th, at Library Hall, Warren, before his Honor Judge Bayne, a member of our Legisla-June 19th, at Library Hall, Warren, before his Honor Judge Bayne, a member of our Legislature, who, after giving the case a patient hearing, and being unable to find any against, but plenty of witnesses to attest his good works, refused to bind Mr. E. over; while it was plainly proven by his counsel that the animus of this malicious prosecution grew out of his success. The case was dismissed amid the cheers and applause of a large audience. We are delighted to find that the people are ready to defend themselves, and will not be subjugated by such a law. The doctors, however, do not seem to catch the spirit of our enthusiasm, and with shame-faced demeanor acknowledge that it did not turn out as they expected! not turn out as they expected!

Green Vale, Ill.

Mns. A. A. Simmons.

Cleveland (O.) Notes. To the Editor of the Banner of Light:

As foreshadowed in my last, the Children's Lyceum annual picnic, or more properly grove-meeting, took place Sunday, June 25th, and proved to be a grand success, over five hundred going from 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.

old. Mr. J. R. Haines, Mr. Rockwill 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 inimitable Rev. J. H. Harter, of Auburn, N. Y., and Dr. G. Newcomer, of Cleveland, both giving short and appropriate addresses in the giving short and appropriate addresses in the

owing to the backwardness of the season, and the great demonstration at the soldiers' reinion in Detroit the same week, the numbers in attendance were not large, but yet the convocation 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 Liberalists 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

regular excursion rate from this city, good for thirty days, is fixed this year at \$6,25; the low rates making it possible for the multitude to 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. THOS. LEES

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society — Mrs. F. O. Hyzer, permanent speaker — folds services at Everett Hail, 38 fution street, between Smith street and Gallatin Place, every Smiday, at 104 A. M. and 7½ P. M. Scats free to all, Children's Progressive Lyceum meets at 3 o'clock P. M. Conference meetings—J. David Chairman—every Saturday evening, at 5 o'clock. H. W. Benedict, President,

Brooklyn Spiritual Fraternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7½ p. M. Conterence meetings held every Friday evening in Lower Hall of Brooklyn Intstitute.—Althespirtual papers for sale at allour meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles R. Miller, President; W. H. Coffin, Secretary.

Adelphi Hall, corner Myrtle Avenue and Adelphi Street.—Rev. Dr. Monek lectures and publicly heals the sick every Wednesday and Sunday evening, at 80 clock.

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light: 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 scance of the Eddy Brothers in New York City some months before—a matter which was unknown to the medium. The read, and how much we are indebted to our which was unknown to the medium. The speaker proceeded to say that the best manifestations occurred in private family circles, be-cause there were the most perfect conditions cause 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, Mr. Swift delivered an invocation, when Mrs. Muhlig rose and said that upon her entrance into the hall a person had given her two pond lilies, and afterwards on taking out her

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 prompted the gift of pond lilies, and had placed the feather where it was 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. Muhlig by a spirit called "Bethesda," the golden-haired maiden, who gave several tests. The session closed with singing and a henediction by the spirit-guide of Mr. Swift. These medium circles are of great interest.

DR. WM. H. COFFIN, Sec. 852 Fulton street. Brooklyn.

852 Fulton street, Brooklyn.

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

A NOTED BUT UNTITLED WOMAN.

[From the Boston Globe.]

Mesers. Editors:-The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman." as some of her correspondents love to call her. She is zealously devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in joy at release from it. Her Vegetable Compound is a media cine for good and not evil purposes. I have personally in-

vestigated it and am satisfied of the truth of this. On account of its proven merits, it is recommended and prescribed by the best physcians in the country. One says: It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Lencor-rhea, irregular and painful Menstruation, all Ovarian Troubles, Inflammation and Ulceration, Floodings, all, Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its in harmony with the law that governs the female system.

It costs only \$1 per bottle, or six for \$5, and is sold by druggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for reply, at her

home in Lynn, Mass. For Kidney Complaints of either sex this compound is unsurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills, !' says one writer, "are the best in the world for the cure of Constipation, Billousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity.

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Nov. 15.—istf