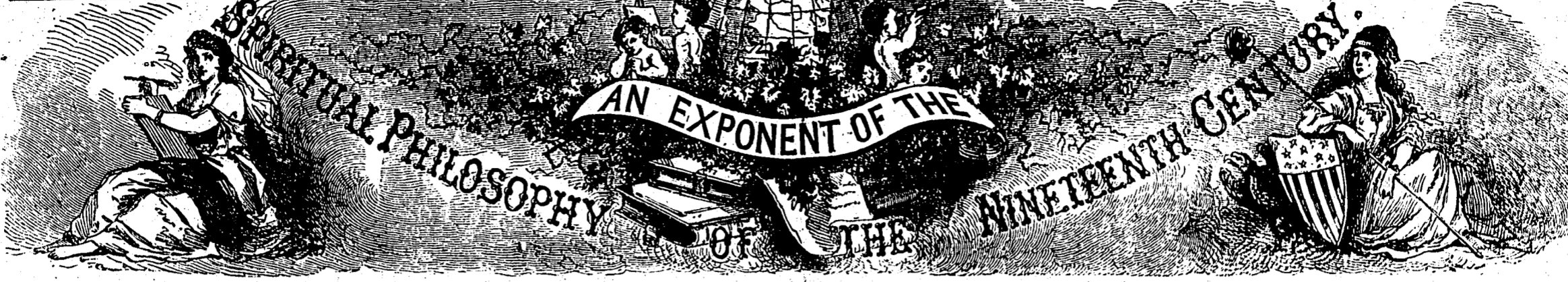


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Free Thought.

IS MRS. HULL A MEDIUM?

To the Editor of the Banner of Light:

Since my return to Massachusetts, I have met with a number of intelligent people—some of them old friends and co-laborers in Spiritualism in former years—who were attendants, more or less frequently, upon materialization séances given by Mrs. R. I. Hull, in Boston, during her sojourn there a few years since. These have borne such unanimous and unequivocal testimony to the reality and genuineness of the manifestations in her presence during that period, that I have thought it proper to collect and present to your readers a few of them, in order to show beyond question the real nature of the attacks which have been recently made upon that lady. Some of these testimonials have never before been made public.

One prominent assailant of Mrs. Hull, who possesses the excellent qualification for judgment in her case that he never has seen her, has positively declared that "there is no satisfactory evidence that" she "possesses the slightest mediæ power," and urges this bald denial as conclusive against the suggestion made by me on a former occasion, that she may have been the victim of designing spirits in the late "exposure" in New York. I do not present this further evidence with any expectation of satisfying this gentleman, or others who have taken ground with similar vehemence against Mrs. Hull. I am aware that it is the misfortune of some minds that when they have once taken a position, especially in public, on evidence no matter how flimsy, they seem unable to recede; they are closed against counter evidence, however strong. Nor do I offer this testimony at the desire of Mrs. Hull, but on the contrary, against her earnest protest, as she ever shrinks from notoriety, even when required for her own defense. Neither is it needed by those who have had the good fortune to witness for themselves the unmistakably genuine phenomena which, sometimes, at least, take place in her presence. The recent attacks upon her appear to have caused no wavering among these. But I write in behalf of the thousands of your readers, in all parts of the world, who have had no opportunity to witness for themselves, and who look to the Spiritualist press for trustworthy information on this interesting subject.

I write also in behalf of the grand truth of the possible general reëmbodiment—probably foreshadowed in the ancient doctrine of a physical resurrection—the reëmbodiment of exalted human beings, which appears to be the crowning demonstration of Modern Spiritualism. There are numbers of people in whose hearts has been awakened the hope that their own departed loved ones will one day be able to present themselves in palpable form to their longing eyes, but who have been thrown into doubt and perplexity by these often unfounded reports of imposture. The doubts, suspicions and animosities thus engendered tend to retard the day when these reëmbodiments shall become common and indisputable every-day facts, perhaps in every spiritualized family. When angelic visitants shall be welcomed with confidence and joy by mankind in general, instead of being repelled with suspicion, fear or scorn, as they now are, and when the atmosphere of earth shall be permeated with the aroma of love, purity and good will, in place of hatred, lust and selfishness—then we may expect these visitations to be neither few nor far between, but frequent, unquestionable, and protracted at the will of our heavenly guests.

One thing should be borne in mind in the case of Mrs. Hull—namely, that she never has been a public medium, never has advertised her séances, or solicited attendance upon them, nor has she desired any publication of what has occurred in them. On the contrary, I think I am correct in stating that ever since the discovery of her qualification for the production of

strange phenomena in her presence, she has been besought for permissions to witness them far beyond her ability to comply. As compliance with these solicitations has rendered the following of any ordinary vocation for a livelihood impossible, and as she had no means of support otherwise, it has been but right and just that she should receive a pecuniary compensation for the time and vital energy thus employed for the gratification of others. So far as I am aware, she has never herself set up any claim as to the real nature of the phenomena that occur—whether of transfiguration, personation, or full-form materialization—nor has she professed to understand them herself. She only claims that she has never provided any materials for, or taken conscious part in, deception of any kind, but has in good faith submitted herself to the unconscious trance during which the phenomena have occurred, and of these she has known nothing until subsequently informed by others. That she and her husband have honestly supposed the figures which have appeared to be veritable materializations of forms by spirits, I know no reason to doubt. If they have in any case been mistaken or deceived in this, there is no proof of fraudulent intent on their part.

Under these circumstances, the commission of violence by persons admitted to her séances, no matter what the appearances of fraud may have been—or the going away, apparently satisfied, and then publishing the medium to the world as a wicked impostor—has been simply atrocious. Think of it! Entreat admission to your neighbor's private apartments, to witness strange occurrences which she does not profess to understand or control, and then, because you do not find things just as you expect, or as you think they ought to be, assault your hostess, or proclaim her to the world as a vile deceiver! The proper and honorable way, it seems to me, would be, if not satisfied with what is seen under such circumstances, to obtain a private interview, kindly state the reasons for dissatisfaction, and endeavor to get at the true solution of the case.

Here I cannot refrain from expressing my deep regret and pain at the course pursued by my young and once much esteemed friend, Mr. E. W. Wallis, from England. He was, as he states, "invited and treated as a guest, and not as a paying visitor," to a séance by Mrs. Hull; and that was done, as I understood at the time, in compliance with his own eager desire. I was told that when he left her house, after the séance, he expressed his satisfaction and thanks for the opportunity. The next morning, as he was leaving New York, he called at my office, and said to me that he was not entirely satisfied with what he saw—that he "thought" he "saw a mask" on the sofa where the medium was supposed to be, but he was not quite sure; and he had spoken with one other person who thought the same thing. (I had at that time never attended a séance with Mrs. H., or seen her except for a few minutes, and so had no opinion on the subject.) After this doubtful expression, I was greatly surprised to see, some weeks later, a positive declaration by Mr. Wallis, in an English paper, that he "saw a mask," etc. It seems that after leaving New York, and probably after consulting with other suspicious persons, his suspicions grew into certainties, and without ever conferring with his kind hostess, or making any attempt to get an explanation of what appeared suspicious, or to ascertain the real facts, he rushes before the public with charges of "cruel deception" and "mercenary frauds," aimed at a woman who, for aught he really knew, was as innocent of wrong as he is in delivering his trance-discourses. I can but think he has in this committed not only a great discourtesy, but a grave mistake and a grievous wrong, which he will deeply regret when he becomes wiser.

But to the testimonies of which I have spoken: The first is from Mrs. Andrew Bigelow, a lady long known and highly respected by the Spiritualists of Boston, widow of a deceased clergyman of the Unitarian faith, and herself a medium of unblemished reputation and deep spirituality. She has had ample means of knowing Mrs. Hull's true character, as well as of that of the phenomena of which she is the mediæ instrument:

TESTIMONY OF MRS. BIGELOW.

I hereby testify that during the years 1879, '80 and '81, a large number of séances (I think not less than fifty) for materialization or form-manifestation of spirits, were held at my residence, No. 3 Hancock street, Boston, Mrs. R. I. Hull being the medium. The séances were held under such circumstances as admitted of no collusion or assistance by confederates, and usually from ten to twenty forms, of different sizes and heights, apparently of both sexes, dressed in a great variety of costumes, often those of foreign lands, and frequently composed of rich fabrics, appeared at each séance. I know that my house contained no materials from which those costumes could have been shipped, and it was Mrs. Hull's custom, when she came to the house for the purpose of holding a séance, to bring with her only a small hand-satchel—sometimes not even that. Some of the forms which appeared were recognized by myself as unmistakably those of deceased relatives or acquaintances of my own, while probably the majority were positively identified by others present as departed relatives or friends, sometimes giving most unquestionable proofs of their identity. In numerous instances the curtain between the medium and the sitters was drawn aside by the apparition, showing plainly two distinct persons. Nothing occurred during this extended period to give rise to the least suspicion of deception on the part of Mrs. Hull, and I am sure that imposture could not have been practised without detection. From an intimate acquaintance, extending over several years, I believe Mrs. H. to be not only strictly honest in her mediumship, but in every way a most estimable, conscientious, lovable and truly spiritual woman, who will be the more highly esteemed the better she is known.

Mrs. Andrew Bigelow.

Boston, June 26th, 1882.

TESTIMONY OF SEVERAL WITNESSES.

The undersigned, having attended some time since a number of séances for form-materialization held at the residence of Mrs. Andrew Bigelow, No. 3 Hancock street, Boston, at which Mrs. R. I. Hull was the medium, take pleasure in testifying that we have several times witnessed in those séances most indubitable proofs of the genuineness of Mrs. H.'s mediumship for that class of spirit-manifestations. Numbers of forms have appeared which have been unmistakably recognized by ourselves or by others present, as the forms of deceased friends, and were produced under circumstances which precluded the supposition of imposture on the part of the medium.

TIMOTHY BIGELOW,
Geo. B. Clark,
Mrs. J. M. Clark,
Mrs. Arvan Clark,
Phineas E. Gay.

TESTIMONY OF A BUSINESS MAN.

A gentleman of Boston, well known in business circles, and especially among railroad men, authorizes the statement that when Mrs. Hull was holding séances in that city, from what he at first heard regarding her, he had formed an unfavorable opinion respecting the reality of her mediumship; but that at length he was induced to attend a séance in company with a friend; that there appeared from behind the curtain the form of a spirit-friend whom he had often seen clairvoyantly (he having for some time possessed the gift of clairvoyance, as well as other psychical powers), who conversed with him and gave him most unquestionable proofs of her identity, and then invited him to go behind the curtain, where he not only saw the entranced form of Mrs. Hull reclining upon a sofa, but placed his hand upon her face—the spirit-form standing visibly by his side at the time. In this he is positive there could be no mistake, and since that moment he can have no doubt of the genuineness of Mrs. H.'s mediumship.

This gentleman, though withholding the public use of his name, for obvious reasons, authorizes me to give it in private to any one wishing to inquire further about this matter.

TESTIMONY OF MR. AND MRS. DUNKLEE.

At a séance held at No. 3 Hancock street, Boston, Feb. 1st, 1881, there were present nine persons besides Mrs. Hull, the medium, and her husband. Among these were Mr. and Mrs. W. A. Dunklee, of 480 Tremont street. (Mr. Dunklee is connected with the firm of B. W. Dunklee & Co., stove manufacturers in Blackstone street, and is an old Spiritualist, as well as a very intelligent man.) At this séance seventeen or eighteen forms of different sizes, heights and sexes appeared, most of them coming to their friends present. Among others, a female form calling herself Colesté, presented herself, first drawing aside the curtain, and showing what appeared to be the medium's form lying upon a lounge. She then approached each siter consecutively, passing in the rear of the circle. As she approached Mrs. Dunklee she threw the end of a white lace scarf over Mrs. D.'s head, stooped and kissed her, then pointing to a topaz ring on her (Mrs. D.'s) finger, took it off and placed it on her own; then placed her hands on the heads of both Mrs. D. and her husband, and passed to the next siter. In doing so she passed directly under the gaslight, which shone full on the face, so that it was seen distinctly. It was not the face of Mrs. Hull, though some outlines were similar. After passing to the other members of the circle, the figure stepped into the centre, and held up the finger displaying the ring. She then invited Mrs. D. forward to the curtain, kissed her, laid her face against Mrs. D.'s, and then gently drew her in behind the curtain to the side of the medium. Here, taking hold of Mrs. D.'s arm, she placed the hand of the latter on the face of the medium, lying entranced on the lounge, thus giving tangible, as well as ocular evidence, that they were two distinct forms. Then, taking the ring off her finger, the spirit-form replaced it on Mrs. D.'s, answered a few questions, and again kissed Mrs. D., who then returned to her seat.

"The above is a correct statement.

[Signed]

LYDIA F. DUNKLEE,
Wm. A. Dunklee."

TESTIMONY OF MR. JOSEPH KINSEY.

Mr. Joseph Kinsey, of Cincinnati, O., (President of the firm of Post & Company, manufacturers of and dealers in railroad supplies, metals and machinery, corner of Pearl and Elm streets,) states to me that he and his family, consisting of his wife and two sons, were present at a séance at Mrs. Bigelow's July 20th, 1881, Mrs. Hull being the medium, an account of which was published in the *Voice of Angels* of Sept. 1st and Sept. 15th in that year. From this account I make the following excerpts:

"The mother of Mr. Kinsey, who in earth life was a Quaker, came in the simple, beautiful garb of her sect. She passed away when Mr. K. was a small child, and as a consequence could not be distinctly remembered; but the general outline of form and feature corresponded so perfectly with that of his eldest sister, who is still in the mortal, that it was hardly necessary for her to give an affirmative answer to his question, 'Is it mother?' . . .

"A sister of Mr. K. appeared in shining robes, with beautiful drapery about her head, falling nearly to her feet; she embraced the gentleman, and gave him a ringlet of her hair, which was of a rich chestnut brown, curling closely about her head and neck."

"Mrs. Hull's hair, as is well known, is black and straight."

"Katie, a daughter of Mr. and Mrs. K., . . . came out from the cabinet and repeated the embraces and salutations of the aunt who preceded her. She was immediately recognized by her brother Isaac, who exclaimed, 'That's Katie!' and seemed happy to see them all."

"Another daughter, who passed away in her third year, appeared attired in most brilliant apparel. . . . This spirit declared herself to be 'Hannah,' and on embracing her mother, whispered, 'I am a celestial.' . . . This spirit fastened back the curtains of the back parlor, which was used as a cabinet, showing us the medium, her face and hands being plainly seen

against the background of her black dress. The spirit then manipulated her medium, and a phosphorescent light flashed, or rather glowed, above her for several minutes, and a bright, star-shaped light, almost like a diamond, shone in the centre of her forehead."

"A slender figure, with long, luxuriant hair hanging over her shoulders, appeared, and after a moment walked out behind the circle, . . . then going to a sofa, laid herself down, drawing her feet with apparent effort after her, which were encased in hose without slippers. As she laid her head languidly back on the pillow, she was recognized as their cousin, Juliet Mansfield, who passed beyond in December last, leaving her father heart-broken. Mrs. K. asked for some message for him, when she slowly whispered, with considerable effort, 'I am not dead; he must believe;'" then suddenly glided behind the curtain . . .

"Mr. Kinsey's brother Oliver then appeared, standing at the aperture of the curtain. As soon as the form was seen, two of the family exclaimed, 'Uncle Thomas!' from the very strong resemblance it bore to that individual, who still remains on this side of 'the river.' Mr. Kinsey said, 'It is brother Oliver!' and a very emphatic shaking of the curtain with both hands gave an affirmative response."

Other forms appeared at this séance, some of whom were recognized by persons present; others were dressed in Oriental costumes of loose trousers, girdles and turbans, who gave no names; and one marked figure, in a peculiar dress, answered to the name of "Joan of Arc." "Two of the company who had recently been in New York recognized an exact resemblance to a fine oil painting of Joan of Arc which they saw in the Art Museum of that city."

Mr. Kinsey fully endorses this account, and authorizes me to sign his name to it.

TESTIMONY OF THE EDITOR OF THE BANNER OF LIGHT.

The following emphatic and evidently carefully drawn statement was published in the editorial columns of the *Banner of Light* of Nov. 27th, 1880. Though somewhat long, no part can well be spared, and it will doubtless be new to many of the present readers of the *Banner*:

OUR HEAVENLY VISITORS.

Reëmbodiment and Visible Appearance of Fifteen Spirits—Four Males and Eleven Females: Indubitable Evidence of Materialization and De-Materialization.

By invitation we attended a spirit materializing séance at the residence of Mrs. Andrew Bigelow, No. 3 Hancock street, on Wednesday evening, Nov. 17th. The company was a select one, numbering eight adults, two only being females. It is altogether unnecessary to specify the initial proceedings, as that has been done many times in these columns; suffice it to say we were convinced there was no collusion, and no avenue open for deception of any kind. This matter being settled beyond doubt, we give below a succinct description of what we saw, with our senses vividly on the alert every moment, and what the other visitors in the circle likewise saw during the sitting of two hours and a half. To only say that the company was gratified, that the séance was a successful one, etc., would be taking an entirely superficial view of the astounding phenomena presented in the short space of time named above. It was marvellous in the extreme. No words can describe the boldness of the scene presented. It thrilled every heart. The personal spirit-friends of nearly every one in the room alternately appeared, and were fully recognized; and the delight of the for the time being embodied spirits, when identified, was unbounded. Should we give a fully-detailed account of what we witnessed it would occupy several columns of the *Banner of Light*, and then not do full justice to the wonderfully life-like appearance of our angelic visitors.

A short, appropriate invocation was made by the lady of the house, a pleasing melody sung, and presently the curtains parted, and before us, in angelic beauty, stood a female form which was recognized as the guardian of the son of Mrs. B. She was robed in white, a profusion of lace being about her head, which she soon removed, and passing outside the group of sitters, she placed her hands on the heads of each in succession, enveloping the heads of some with her lace mantle, making passes over those of others, and kissing those whom she had before met.

Next came a tall, gracefully-formed female spirit, indicating by a motion of her hands those with whom she was acquainted. Though her features were not at first recognized, she soon made herself known by directing attention to a silver leaf on her brow. One of those whom she had indicated as being acquainted with was, during her (the spirit's) life on earth (1856), a correspondent of several Spiritualist publications, writing over the signature of "Silver Leaf." Being recognized, the leaf became more distinct. She then displayed a lace shawl or mantle ornamented with many silver leaves. At the time referred to the lady also wrote over a signature of her own, and she was asked if she would in like manner give us to understand what it was. She retired, and in a short time reappeared with another object in place of the leaf. Wishing to assure himself and all present of the test the spirit had chosen to give of her identity, the gentleman requested others present to state what ornament she now wore, and it was said, "It is a pearl!" which was correct, her *nom de plume* having been "Pearl."

The next was immediately recognized by one of the company as his wife, her long experience in materialization enabling her to come with great strength. She beckoned him to approach, which he did, and, embracing, they kissed each other, the gentleman congratulating her upon the wonderful success attending her appearance.

Another female form then came. She walked to where we were seated and extended her hand to us. We took it in our own and shook hands with her as naturally as we could, had we both been mortals of earth. Her head and face were enveloped in a veil of earth. Our impression was that it was Mrs. Conant; but we were not fully assured of the fact until, as she gave strength, the features gradually assumed an appearance we were long familiar with, and we then felt that in truth and verity the spirit-form of our faithful co-worker in the cause stood before us. The light, fleecy mantle she had taken from her head and now held in her hand, she dropped to the floor, and, kneeling upon it, motioned us to approach her. We did so, and as we bowed our head she raised her hands and held them a moment above us, as if in supplication for the bestowal of spiritual blessings.

With many expressions of delightful satisfaction in having been able to succeed in all she had undertaken, Mrs. Conant left us, and shortly after a smiling, frolicsome face was thrust through the opening of the curtain. Then the full figure appeared—an Indian maiden

with long black hair, whom we recognized to be "Springflower," one we had long known as a spirit. "Springflower" on this occasion was quite comical. Darting upon our view at one instant, she quickly vanished behind the curtain the next, played hop-pole in its folds, and amused us with her quaint facial expressions and childlike antics. Passing behind the sitters, she allowed each to handle her long dark tresses, and threw them playfully over the heads and faces of several. She walked to all parts of the room, being at some points a distance of twenty feet from the medium. Apparently greatly interested in every object, she looked at the pictures, passed her hands over a piece of statuary, as if to learn of what it was made, and, attracted to a bright-colored cushion-cover, made an attempt to remove it. She then passed to a what-not, took up various articles and examined them, and finally, while holding a vase in her hands, extracted from it a dozen or more fancy lamp-lighters, and carried them behind the curtain. Her merry mood led one of our party to remark that one of his spirit daughters had frequently increased the length of her hair until it touched the floor, which was more than "Springflower" could do. But the happy little Indian girl was not to be thrown from her equanimity by such bantering. She immediately commenced to manipulate her long, flowing hair, as if to extend its length. After doing so, she suddenly stooped so that the ends touched the floor, then arose, and with a triumphant smile on her face, bounded behind the curtain. She soon reappeared, and nodding for a chair, seated herself, and passing her hair through her hands several times, increased its bulk to about double what it was at first.

When "Springflower" first appeared her dress was pure white. She directed our special attention to it, and we beheld its surface gradually change until it glistened as if covered with diamond dust. Retiring for a moment, she soon reappeared, and the dress was adorned with what looked like silver spangles, each being about half an inch in diameter, placed three inches apart. She remained with us from fifteen to twenty minutes, and was the strongest materialization of the evening.

Our next visitor was recognized as Mr. Lloyd Minum, a brother of the wife of Mr. Hazard. When on earth he signified his life by heroic conduct in saving the lives of many of his fellow-passengers, during the burning of the steamer "Henry Clay" on the North River many years ago. At that time he met with an accident that disabled him more or less the remainder of his life, the nature of which he made known on this occasion as a proof of his identity.

John Pierpont, Bertie North, and a son of Mrs. B., then appeared.

Mr. Hazard's daughter Fanny next presented herself, and affectionately greeted her father.

Then came a female whose features were very clearly defined. She was recognized as Pauline Wright Davis, a lady well known for her active efforts, while on earth, in advancing the interests of women, and her hearty cooperation in all movements for the general good of all.

Mr. H.'s daughter Gertrude came, pleasantly greeted all, and affectionately greeted her father.

So long an interval elapsed between the disappearance of the last spirit and the appearance of another, that it was supposed no others were to come; but an emphatic movement of the curtain indicated that the séance had not terminated, and soon after a spirit-form came into view, and was immediately recognized by Mrs. J. S. Adams as a relative who passed to the spirit-world only a fortnight previous. The recognition was perfect, she having been deformed while in the earth-life, which peculiarity was fully shown as she now appeared. The effect upon Mrs. A. was extremely thrilling. She had not supposed it possible for her aunt to come, but she now stood before her with all the reality of life, in a position she had many times seen her, and tears of joy and gratitude came to her eyes as she beheld what was to her the crowning event of the evening. So overcome was she by the manifestation that she could not move from her seat to approach the spirit-form, though asked to do so, but Mr. Adams stepped forward, took the spirit's hand in his own, and felt assured of her identity. The same eyes, the same arrangement of the hair, the same complexion, the same expression, size and form with which he had been familiar for upwards of thirty years. The spirit appeared as greatly overjoyed at being able to come, as her friends were in welcoming her.

Mr. Hazard's daughter Anna next came, and after the customary salutation with which she invariably greets her father, confirmed the identity of Mrs. Davis and indicated the pleasure she experienced in meeting her in spirit-life. Then, waving her hand as if to extend her kindly wishes to all, she withdrew.

The last spirit-form which appeared was understood to be that of a lady of ancient time. As she stood before us, each was permitted in turn to approach her and observe the beauty of her features and complexion. They were, indeed, nothing of earth, and we will not attempt to describe them. The curtain was parted sufficiently for us to see the medium, and at the opening stood the spirit-form, attired in white. Her headress was also white, banded across the forehead and draped closely at each side of the face, after the manner of women of the East. While standing in full view of the company, the form gradually decreased in height and breadth, at the same time slowly retreating to where the medium lay, until it was less than one-half the original size. As this progressed the outline of the form became less and less discernible, and soon nothing was seen but a narrow strip of white, through which we beheld the medium on the lounge, and that gradually vanished.

The séance was a success, not because we were all Spiritualists, not because the medium was spiritually exalted in her nature and unexcelled for the production of the phenomena, but from a combination of causes, chief of which was the fact that we had no desire to dictate conditions. We had entire confidence in our spirit-friends, and they in us, and consequently, that perfect harmony existed which is absolutely essential at such times to secure satisfactory results.

Nearly every spirit that came seemed to make special efforts to assure us of the reliability of the medium and the genuineness of the manifestations, by repeatedly drawing the curtain aside, so that every one could plainly see the former, reclining, deeply entranced, upon the lounge.

The spirits who appeared and walked among us were not thin, shadowy forms, ethereal nothings to our sense of touch, which one's hand might pass through as through a cloud of mist; but—so far as that sense and others could be cognizant—firm, substantial bodies.

Mr. and Mrs. J. S. Adams, mentioned in the foregoing narrative, as recognizing the form of a recently deceased relative, are old friends of the writer, who were engaged with him in the early investigation of Spiritualism about thirty

years ago. As they are persons of quick intelligence, as well as unquestioned veracity, it is impossible to conceive of their having been deceived, or deceiving others in the case described.

The foregoing are but samples of the testimonies which might be set forth to an indefinite number were it necessary, showing the reality of Mrs. Hull's mediumship. They are sufficient, surely, to exhibit the utterly valueless and reckless character of the assertion, "there is no satisfactory evidence that she possesses the slightest medial power," and to show to all candid and rational minds that what I have suggested in her behalf may be true.

Thus, Mr. Editor, I think I have successfully and overwhelmingly refuted all attempts of my critics to discredit my testimony or disparage my judgment in this matter. I have not been accustomed, in my thirty years' advocacy of Spiritualism, to taking positions that could not be maintained. This last, I think, has been shown to be no exception. But I have no liking for personal controversy, and, while I shall not shrink from it when necessary in defense of truth or its maligned instruments, I trust I may hereafter be allowed to devote myself to the more agreeable work of setting forth the constructive and practical side of Spiritualism.

Arlington, Mass. A. E. NEWTON.

* Any person desiring to communicate with Mr. Adams relative to this matter can address him to care of *Banner of Light*.

MATTER AND SPIRIT.

To the Editor of the *Banner of Light*:

I have lately been denied the title of Spiritualist, because I believe that spirit is material. I contend that matter contains within itself the power to move, to act, to think, to live, to progress, etc. We reason from the known toward the unknown. It is impossible to take cognizance of any phenomena, in the absence of matter. An idea can only be expressed and conveyed to our senses by the employment of matter as an agent or means of communication. As to matter, space and ideas, the first I regard as material, the last two immaterial. The first occupies the second in its manifestation of the third. Ideas are a phenomenon of matter—of spirit, if you please. Ideas do not move matter. The idea is but a motion, a phenomenon. Spirit is a power because it is matter, and is immortal because matter is eternal. Spirit and life are the powers in matter capable of thought and action, development, etc. It is the God in and of matter.

There cannot be the slightest proof that spirit is not a substance, but on the other side of the question lie all the evidences, for do we not see all power, all life, all intelligence with our material senses? and all of these manifestations, do they not come to us through and by material things? Spirit must be a property of matter, because without matter we can know nothing of it. If any person will demonstrate to me or to any one else the existence of spirit independent of matter, then they will bring some proof. I have been told that matter is only a phenomenon; that matter does not necessarily exist. But I am inclined to deny such an assertion, and to claim further that spirit has a substantial existence. Spirit is not a mere idea, it is a thing of solid being, occupies space, pervades all matter, and manifests itself to us in ideas. Look where we will, go where we may, that eternal idea flows into our souls. We are living in the midst of the spirit of the universe, invisible though it may be to our mortal eyes. What is there to show us that this eternal God is not a part of matter? When I float in ethereal space shall I be an entity or a nonentity? Shall I be a substance, a being, a person, or shall I be a shadow, a nothing? Shall I be capable of power and of thought? Yes, indeed, for matter alone has the power to think and to move.

Morris, Ill.

DELICACY OF THE CONDITIONS GOVERNING MEDIUMSHIP.

To the Editor of the *Banner of Light*:

Many things are being said and are proposed to be done by Spiritualists and others, to avoid supposed deception on the part of mediums. I have attentively read what has been expressed on this subject in the *Banner of Light* and other papers. In the earliest phases of Spiritualism I took an active and leading part. At that time we had no books or spiritual papers; neither had lectures been given nor public meetings been held. Mrs. Hayden, Mrs. Sarah J. Newton and Mrs. Cooper were the first mediums with whom I could then associate. Mediumship was of course a new thing in Boston. From that time, now nearly thirty-four years, I have observed attentively the conditions requisite to secure the best manifestations.

A statement of some of my personal experience as a medium may be of use to persons who are engaged in the materializations of the present time.

To delineate the character or the disease of a person, or to indicate the future, I must know the sex and age of the applicant, and also have his or her handwriting. If but a single word or scratch of pen from another party is on that paper, the sketch I make will, on that account, be less perfect. If, when doing this work, the air is impure, or if a tempest comes, or if there has been unpleasant talk, or if persons present have doubts or are suspicious of me, or if another has sat in my chair or has used my writing materials, or if I am hungry or have just finished a meal, each and all these things are hindrances to my best work.

Now when Dr. Crowell and others propose their conditions, judging from my personal experience, I feel they may not thereby secure the most satisfactory results. My judgment is that it is best to ascertain, as far as we can, the conditions spirits themselves desire, and to conform to them with all possible particularity.

Hoping these experiences and suggestions may be of some interest, I send them to my favorite paper, the *Banner of Light*.

J. M. SPEAR.

2210 Mount Vernon street, Philadelphia, Pa.

"CRUCIAL TEST CONDITIONS."

To the Editor of the *Banner of Light*:

I see with some surprise that certain captious critics and chronic grumblers, who, though they count as Spiritualists, are never happy unless finding fault, are disposed to object to the late cut in the *Banner* which so fittingly illustrates the character of the opposition of those who have voluntarily entered upon their congenial mission of detractors of mediums. As an offset to this, I would greatly thank the *Banner* for space enough in its columns to say that I think the illustration in question the most effective argument yet presented to show the true animus of these would-be eradicators of physical phenomena in Spiritualism. It

truly exhibits their spiritual spleen, and indicates to what they would subject every one, if they could, whose success as a medium has been assured without their personal aid. In a pictorial way, it puts these spiritual "fraudsters," in the public pillory, and holds them up to merited scorn. No wonder they feel uncomfortable at the honest indignation which they have evoked. I trust the good work may go on. I want to thank the designer of "Crucial Test Conditions" for his effective and just contribution to this subject, and hope you will publicly convey them to him.

New York City, July 8th. Geo. WILSON.

The New Remedy for Smallpox Successful in Erysipelas.

To the Editor of the *Banner of Light*:

Hoping that some suffering victims of that terrible disease, erysipelas, may find help and relief in their agony, I submit the following recital to you for insertion in the *Banner of Light*:

I live at a distance of six miles from any physician. I have but little convenience and less inclination to procure the services of regular practitioners of medicine in any cases of sickness that may occur in my family, having learned to fully trust and implicitly follow the ministrations and prescriptions of my spiritual guides, who for seven years past have healed and restored to health every member of my family, without a failure in a single instance, whenever sickness of any character or form has manifested itself.

Two weeks ago my wife was stricken down by a distressing complaint that at first we did not understand, but which in a few days developed into the most malignant type of erysipelas; every remedy we applied only seemed to aggravate the painful symptoms. Her face, ears, head and neck were swollen to a frightful size; she was almost totally blind; her face became encrusted with a hard, scabby, thick coating of horny matter that was fast extending itself over her neck, breast and arms, accompanied by an intolerable stinging, pricking and itching sensation. I had never seen a case of erysipelas before; did not know what it was, nor what to do for it. Her sufferings and agony were excruciating; myself and children lost all hope of relief for her. In this emergency she asked me to consult our spirit-friends, in whom she has implicit faith. We had scarcely taken our seats in the séance when my spirit-control directed that we should take one grain of sulphate of zinc and one grain of foxglove (digitalis) and mix them freely in two table-spoonsful of water, and then add four ounces of water. We were directed to administer one table-spoonful every hour, letting her drink freely of cream tartar water. After she had taken this preparation three or four hours we saw a perceptible diminution of the swelling. We continued to give the preparation eighteen hours, when we were directed to stop. Since then we have given her to drink freely of diaphoretic teas, and no other internal medicine has passed her lips. The swelling has all subsided, the incrustations have rapidly fallen off, and her skin is fast becoming smooth as before the attack. She could not leave her bed for over a week, and was rapidly sinking in strength. To-night, as I am writing, she sits beside me. She has walked freely about the house most of the day, and, save a little redness of the skin and a slight itching of the parts where the skin is cracking and falling off, seems to be quite easy and comfortable. Should I again be asked the question, as I have been hundreds of times, "What good do you find in Spiritualism?" I can point to my wife and tell the story of spirit-prescription and spirit-cure. Reader, your permit your body to be deluded and your blood poisoned by the hideous practice of vaccination when a small dose of simple medicine, costing but a few cents, will fully restore your blood to pure and healthy action?

Mr. Cole, my next-door neighbor, called to see my wife when in the worst stage of her sickness. He declared it to be by far the severest case of erysipelas he had ever seen, and thought it impossible for her to live. He remarked that he had suffered severely from erysipelas for many years, and could not get it out of his blood. In reply to a question from me he replied warmly: "Erysipelas was vaccinated into me; my blood was healthy and pure until I was vaccinated—it gave me the erysipelas, and I have never got rid of it; no more vaccination for me, thank you." And I heartily cried amen to his words.

Yours fraternally,
Sleight River, Mass. WILLIAM ALCOFF.

New Publications.

SIX INTERVIEWS WITH ROBERT G. INGERSOLL on Six Sermons by the Rev. T. DeWitt Talmage, D.D., to which is added a Talmagean Catechism, Stenographically Reported by I. Newton Baker. 12mo, cloth, pp. 412. Washington, D.C.: C. P. Parvill, publisher.

Several months ago Mr. Talmage, in a sensational manner, engaged in the venturesome undertaking of publicly reviewing some of the lectures of Mr. Ingersoll. The latter was advised to pass the efforts of the Brooklyn preacher by as unworthy of notice; but the great leonist saw too many vulnerable points in the armor of the defender of creeds and dogmas, too fine an opportunity for biding his shafts of truth, pointed with wit and sarcasm, with telling effect, to allow it to pass unimproved, and therefore he entered upon the task of reviewing his reviewer as publicly as he had been reviewed, the result of which is to be found in the volume now before us. He illustrates in a very forcible manner the weakness of the arguments employed by Mr. Talmage in support of the creed of the Orthodox church; shows their many inconsistencies and discrepancies, and exhibits so plainly the fallacy of his attempt to bolster up his beleaguered faith, that every one who is not so willfully subject to mental blindness as to love his chains and pray for more, will see the dawn of that light which will eventually guide him to even greater heights than Mr. Ingersoll himself has yet attained and scarce believes to exist.

THE BIBLE: WHENCE AND WHAT? By Richard B. Westbrook, D.D., LL.D. 16mo, cloth, pp. 232. Philadelphia: J. B. Lippincott & Co.

The writer of this book is a firm believer in the existence and moral government of God, in the continuance of human life beyond the grave, and in present and future rewards and punishments. He sees that a spirit of fearless investigation is abroad; is deeply impressed with the fact that reason will be heard, and says: "If every minister who in his inmost heart doubts from some of the dogmas of his creed should be arraigned, many judicatories would be left without a quorum." He does not attack that in the Bible which commends itself to every sensible reader as good and true, but denies its infallibility, and denounces that as false which evidently is such. He exhibits clearly and concisely the history of the Bible; its probable origin, and the rise and progress of various theological beliefs; and though making no special advocacy of Spiritualism, asserts that scientists err in not recognizing the fact that man has a spiritual as well as a material body. The book is ably written, instructive, and abounds with keen thrusts at Bible and creed worshippers, in a manner not in the remotest degree offensive to good taste.

Weakness and sickness changed to health and strength with Hop Bitters, always.

A TWILIGHT MEDITATION.

I tarry long, and joy to hear
From happy voices far and near,
That darkest shadows of the Night,
Like shapeless phantoms, take their flight
In the fair Morning light.

The way was dark, and rugged too,
Up mountain heights from which to view
The Strand of the Wise, who must
While living, love, and work, and trust,
With gentle souls and just.

I travel on my lonely way,
And, musing at the close of day,
Recall the scenes when life was new,
And blessed forms now lost to view,
Where life and love are true.

The sylvan aisles are silent where
Soft music voiced the vibrant air;
The falling leaves are brown and sere,
And autumn days of life are here,
With memories sad and dear.

The early summer birds have flown
To fair and sunny lands unknown;
While music, from some higher sphere,
Comes softly to the souls that hear,
When angels hover near.

The singing birds in woodland bowers,
Returning with the early flocks—
Will cheer the passing hours—
While minister of Sun and Moon
Bring to the valley and the plain
The perished life again.

I linger where the shadows fall,
Beneath the cypress shaded wall
Of a deserted hall;
Where voices of the loved, once more
Recall the happy days of yore—
From their immortal shore.

In looking through the veil of Time,
To fairer skies in worlds sublime,
I hear the pleasant chime
Of joy-bells where there is no Night,
And happy faces, calm and bright,
Shine in the blessed light.

Newark, N. J.,
—(S. B. Britton, M. D., in *Phrenological Journal*,
New York for July.

The Spiritual Rostrum.

What is Meant by the Ending of the Old and the Commencement of the New Era

A Lecture delivered by

W. J. COLVILLE,
Under Influence of his Spirit-Band, in Academy
Hall, Spring Garden Street, Philadelphia,
Sunday Evening, May 24th, 1882.

(Reported for the *Banner of Light* by Chas. E. Quett.)

The subject for our lecture this evening, according to announcement, is: "What is the Present Crisis? or, the End of the Old and the Beginning of the New Dispensation." An individual present has handed us a question which has some bearing upon this subject, and therefore we will answer it as a prelude to our lecture. The question is, If Adam and Eve were the first inhabitants of the earth, when God sent Cain to the land of Nod, and he there met one who became his wife, who were her parents?

We are glad that this question has been asked, because it brings up our subject just as we would wish, it being important for us to know that the Adamite period was the first epoch or Spiritual Dispensation recorded in the Jewish Scriptures. Will any one read the first chapter of Genesis, and then tell us that Adam was the first man and Eve the first woman who lived on the earth? The Bible never says anything of the kind. The first chapter of Genesis says, that on the sixth day of creation God created man (humanity) in his own image; male and female created he them; and said unto them, Be fruitful and multiply and replenish the earth. You are not told of how many individuals he created, or whether he created them in one place or in many places; simultaneously or successively; but you are told that God created man (man being a genethlao term signifying human being) in his own image, male and female, and commanded them to multiply upon the earth. These are the words of the first chapter of Genesis; and with a Bible in your hand you cannot deny that we have quoted correctly.

In the second chapter of Genesis you are told that God planted a garden in Eden, and in that particular garden, whose location Moses has given you, he found no man to till the ground. You are further informed that in that particular place he made one man out of the dust of the ground, and a woman out of the side of man. Even though you were all to accept Genesis literally, (and no Hebrew scholar ever thinks of accepting it literally, the second chapter of Genesis being an ancient Jewish allegory,) it does not tell you that Adam was the first man, or that Eve was the first woman, but only that Adam and Eve were the first parents of that particular race of people whose origin was in a certain spot of Asia. When God permitted Cain, after he had murdered Abel, to go away into the Land of Nod, he could easily have found one to become his wife among the daughters of the old inhabitants of the earth, whose origin is distinctly mentioned in the Bible (Genesis, first chapter). Now though we defend Genesis from unnecessary attack, we beg to inform every liberal-minded man and woman that if they accept our version of its meaning they need not thereby support Orthodoxy, for it has not a single foundation for its declaration that we have all fallen in Adam and Eve and need to be redeemed by Christ; because if all the children of Adam had fallen from grace we find it highly probable that a great many of us are not children of Adam, who was the father of but one race, if a real personage, and therefore did not belong to the fallen race. The creation of Adam is to us neither more nor less than a figurative history of the origin of one particular race of highly gifted people. Adam and Eve, denominated as direct offspring of God in Genesis, are only the impersonation and embodiment of that spirit of truth which, six thousand years ago, originated a mighty people and founded a wondrous epoch, resulting in the triumph of the Hebrew people.

If you will go back six thousand years you will find that the glory of Egypt began about that time, when the wonderful spirit-messenger, who is called "Osiris," the angel whom the Egyptians worshipped, and who, we are told, dwelt in the sun, came down and dwelt among men. This epoch culminated in the erection of the wonderful pyramid of Gizeh; in the erection of the temple of the sun at Memphis; in the production of the Sphinx, and all those other wonders of the old world which excite the attention of every antiquarian of today. This dispensation was the commencement of Northwestern Asiatic and Northeastern African civilization, and as you are told in the second chapter of Genesis, the origin of this particular race was in Northwestern Asia; is not this enough to convince any intelligent student that Adam is the progenitor of Israel?

If you have read Allan Kardec's work in the

French entitled "Genesis," you will have remarked that he speaks of fraternities of souls. The communication which came to Allan Kardec when he conducted his investigations in Paris some years ago assured him that in the spirit-world there were fraternities of souls, and that the peculiar Adamite people were simply a sphere of souls who came to the earth with their own distinguishing characteristics. And thus the Jew, who is descended from this particular race, maintains his own peculiarity wherever he may wander. Two individuals did not constitute the sole parents of earth's human population. Every race has its distinct origin, and every type has its distinct germ. No matter how you may improve and modify a type, you can never transform one race into another, or one type into another. By all your means of civilization you can do no more than improve a type and bring it to its perfection; you cannot transform a dog into a cat, or a man into a monkey; neither can you evolve a man from a monkey; even if monkeys appeared on the earth nearest to man in organic form and structure, it does not prove man's apish origin. There are many evolutionists who tell us that in days gone by the anthropoid apes, a fierce and strange set of creatures, were transformed gradually into human beings. But we do not believe this because we are told it is true by certain scientific men. We want it proved; and in order to become converts to the physical side of the Darwinian theory of Evolution, we need to find the missing link, and also to witness similar physical transformations now going on; if monkeys change themselves into men, are there no apes now in a state almost human? If these changes did occur, why do they not occur? Concerning any spiritual manifestation, if you tell us that it did occur two thousand or four thousand years ago, how do we know it unless it is duplicated to-day? unless we have proof that it is in harmony with the laws of Nature? Must we not appeal to the demonstrations of to-day? We ask, that if the law of Nature admits of one type being transformed gradually into another, why do we not in Nature encounter creatures that are now undergoing their transformation out of one species into another? All we ask of the scientific world is, that it prove its own statements. We are open to conviction; but we will not believe because certain persons theorize, but only when they demonstrate, only after demonstration, shall we change our present opinions for others. This is simple honesty.

We have no positive statements now to make on the subject of evolution; we merely tell you that we are ready to accept any theory the first moment that it is proved to us; and if every intelligent man, woman and child would assume this position toward Spiritualism, skeptics would be a blessing instead of a curse to spirit-circles. What we need is an honest skepticism, not aggressive and blind denial. We only antagonize a position that boasts "I know it all—you cannot tell me anything." We need the position which says, "I am in doubt. I am open to conviction. I will observe facts. If you can convince me, very well—I will be glad to change my opinions; but until I am compelled, by my reason, to change them, I will adhere to those I entertain at present."

Now that we have made these prefatory remarks regarding the first recorded dispensation and the early Adamites, we beg to state that our theory of the development of the earth is the following: The Western hemisphere is older than the Eastern; those marvelous monumental remains recently discovered in Peru, Mexico and all over Central America, are remnants of a wide-spread civilization which has no parallel on any one spot on the earth to-day. Following this great attainment in the Western world, there appears to have arisen the glory of Hindostan, which is well said to be by many scholars "the cradle of Eastern civilization." Then after Hindostan came Egypt, and the civilization of Egypt, which well repays our attention, culminated in the glory of Israel. Moses was educated in Egypt; was initiated into the mysteries of Egyptian astro-theology, being brought up at court as the son of Pharaoh's daughter, and consequently alludes to Egyptian forms and ceremonies in his writings. Egyptian origin accounts for the serpent in the garden of Eden. The Egyptians, through careful observation of the Zodiacal signs, watching the progress of the sun through these signs, selected the Zodiacal sign Draco, or Scorpio, as the representative of destruction and death—even death to the sun-god. Astro-theology consequently originated the idea that the serpent was a fit symbol of destruction and evil; and then, watching the habits of the creature itself, they found it to be more subtle and crafty than anything else that lived on the earth. We might enumerate all the signs that are presented to you in Genesis, and find that every one of them can be traced, with more or less completeness, to the astro-theology of the ancient Egyptians.

Can any one deny that there have been great culminations, great crises of development, in human history? that there have been glacial floods? that there was a carboniferous age, and various other distinguishable epochs in the history of the earth? How could we mark off one period from another, unless every period began and ended with some remarkable phenomenon? Each geologic period began and ended with some stirring and wonderful eruption of nature, and just as there is a particular and ascertainable moment when every man dies to the flesh, even so there is a moment when the earth has completed one of its stages of progression; and then the thunder-clap and the earthquake announce that the old dispensation has gone to its death, while the new dispensation is born in the twinkling of an eye, and all things are changed in a moment! Now when we speak of these grand epochs we allude to purely natural laws and facts. The child has been developed in secrecy in the mother's womb for nine months; there comes a critical moment when that child is born, the result of unseen agencies and means of growth. A seed has been buried beneath the soil, there to germinate throughout the winter and spring. You look at the ground one night, it is quite bare; but on the morrow you see a blade of grass, the first visible sign of vitality. You have been watching the chrysalis; suddenly it breaks, and the butterfly comes forth in splendor. You have been observing an egg, and you have seen only the smooth white shell; when suddenly the egg bursts, and the bird comes forth. Thus in everything in nature there is a gradual internal growth, but an instantaneous manifestation, like the gathering of electricity in the clouds for days, until suddenly appears the vivid flash of lightning, and then the tremendous clap of thunder.

Now what do we mean by the culmination of the present epoch and the commencement of the new? Can any one deny that Greece and

Rome have fallen to the earth? Can any one deny that the Jewish tribes have been dispersed? Can any one deny that there is a time when all the bottled-up forces of warfare culminate in some tremendous strife? Now we declare that for two thousand years there has been going on a silent and occult work of reconstruction which has been paying the way for the outpouring of the spirit of regeneration on the earth, which we are expecting almost momentarily.

We have been asked about the Messiah, and whether Christ was anything more than human. We answer, only human; but one of those especial mediums through whom a mighty spiritual power shone forth upon the earth. Men produced by the age, men born for the times, were supplied in answer to humanity's demand; they were the most remarkable prophets and mediums of their age; they were the most perfect revealers of Truth, and best embodied it of all who lived in the dispensation in which they appeared. Had you lived eighteen or nineteen hundred years ago in Palestine, do you think you would have seen Jesus only performing wonderful works and teaching the people some other doctrine than that taught by the Rabbis? Instead of seeing one prophet you would have beheld many; just as to-day we have many spiritual mediums, all variously endowed, and each one's work separate. You would have found not only twelve apostles, not merely seventy-two more distant followers, but a multitude all over the country protesting against the Scribes, Pharisees and Sadducees, and proclaiming a new truth to the world. You might have discovered who was the leader, the one particularly brilliant, who inspired the others and led them on to victory, just as some victorious general leads an army. Instead of finding Jesus an isolated person, teaching a new truth, you would have found that he was one among a great many, and that even his friends had not all decided upon him as the very Christ until long after he had ascended into the spirit-world. Afterward, when they wished to record that great period of human development, they took him as an example, because they considered him the purest and wisest of all who participated therein. They wrote into the fabric of his biography everything which they had gathered from the works of himself and others. The same may be said of every great representative hero of days gone by. They were really great men, but not isolated; they were taken as examples of the great spiritual power which flooded the earth at those particular times.

Once in every period of about two thousand years the earth arrives at a crisis in its development; one cycle ends and another epoch begins. Remarkable signs and wonders always usher in a new era. Modern Spiritualism originated with the humble instrumentality or mediumship of two little girls. As John the Baptist prepared the way for the Christ by declaring that every mountain must be made low, the crooked places straight and the rough places plain, so do the manifestations of these days with all their agitating power constitute only the preliminaries, or prelude, to what is to follow. They are preparatory to a far greater manifestation of the spirit of truth which is yet to come; they are angelic monitions, they are guiding hosts, they are preparatory instructions. We certainly do not expect that the spiritual evidences to the human mind will always remain in a wild and chaotic form. We do not expect that the teachings descending from the spirit-world will be overlastingly in opposition to old dogmas, possessing more negative than positive value. The present is preparatory work. There will come more suddenly than most of you expect a new and higher revelation which will astonish the world as did the Rochester Knockings thirty-four years ago. You who are Spiritualists, and who began your researches thirty-four years ago, certainly you can believe that in this century there may be another demonstration of yet more remarkable nature; higher and more wonderful than that of 1848. If you can believe that Modern Spiritualism commenced its career thirty-four years ago you can believe that something higher still, which will be a further unfolding of Spiritualism, can originate very shortly.

There is nothing very hard for any of you to accept in this announcement. We tell you that these Rochester Knockings were the promontory signs and signals to the world of the manifestations and teachings of the past thirty-four years, which are exerting a strong influence over the civilized globe, and that they have been only a prelude to the symphony which is about to commence. The law of progress does not rest at primary instructions. It is now just about time for a spiritual butterfly to come forth out of the chrysalis; and just as the teachings of the Nazarene have been recognized all over the civilized world, even so will the teachings of the spirit be long be recognized by every intelligent worshiper in every temple of worship in the land. There will come forth a spiritual power which will break every idol and shatter the superstitions of the day. Some persons say we can do without religion; we cannot. All the secular education in the world cannot remove evil without it. Morality is religion, nothing more. We want nothing more. There was nothing more in Jesus or in any truly great and noble heart; in their teachings nothing more than simple morality, which is true religion, pure and undefiled. We must resolve to concentrate our energies upon the improvement of our species morally. We can pass through life without sterling morality, the most dangerous enemies to our fellows, and yet be intellectual lights; as intellectualists we have in our charge the most stupendous and powerful forces which can be exerted over others. It is our duty to be more than intellectual, for intellect is often the slave of sense. We must be sympathetic toward others. Our duty is to learn all we can, to develop all the intellectual power we can, but our duty is to so influence every person we can influence that we, as well-disposed people, shall exert our psychological power to prevent evil, as by its use many would victimize their fellow-creatures.

The great want of the age is the utilization of every power possessed by man. Now what will be the leading characteristics of the new era? The teachings of Christ were not original. You can find the golden rule (practically) in the teachings of Confucius and Buddha, who lived five or six centuries before the Christian era. We can find the Christian doctrine concerning the Word in the "Logos" of Plato, and Plato lived four centuries before Christ. The teachings of Christ do not claim originality. Wherein lies the beauty of these teachings? Not in their originality, for they are not original; but in their practicality. Their value does not consist in their being uttered by any one man; surely then it does not diminish the value of these excellent sayings to know that they were uttered to another age by various workers, and that Jesus lived them out and

gave them practically to the world, collected from different sources. They stand in their greatest beauty just because they are not the teachings of one man, but the teachings of a great many men and a great many spirits, all beautifully connected. We admire the teachings of Jesus because they are not simply his, rather than because they are. We admire them because of their catholicity; not exclusively as the enunciations of one great man.

The commencement of the Christian religion was the gathering together of various forces and their union into a system which was more all-embracing than its predecessors. Christianity has had its day; it is becoming defunct. We want no more of its limitations; the Christian churches of the world are no longer needed by the masses, because men have outgrown the conditions and needs that brought them into existence. Therefore to retain their hold upon the people they have to resort to rhetorical sermons, operatic music, beautiful decorations and a great many other externals to aid them in keeping the public interest alive. Their creeds are the outgrowths of former days. But truth itself remains ever the same; the principles of love and justice remain through eternity; our ideas of to-day are of the universal Fatherhood and Motherhood of God and of the universal Brotherhood and Sisterhood of humanity. We can no longer believe that every one must be a Christian in order to be saved. Freemasonry and Odd Fellowship also were necessary institutions that grew up in a day when it was absolutely essential to the preservation of freedom and knowledge that men and women should be banded together for the preservation of truth and the defense of right. But the time will come when every man will be regarded as your brother, and therefore it will not be necessary that you should wear regalia or belong to a lodge. Every soul upon the earth will be acknowledged; there will be no favorites; you will do no more for one than for another. Angels cannot find God in one more than in another, for He is in all. Soon shall we see the great human family united—united with God—every soul united in love, each with each and each with all. That is our prophecy concerning the future.

There has been an African, an Asiatic and an European civilization, and we believe, many thousand years before the Adamite period, there existed an American civilization, America having been the primal centre of civilization. Civilization has traveled through the Eastern hemisphere, and has come back to America, and America to-day is gathering within herself and nursing upon her broad breast, all the children of the Orient who have from time to time promulgated truth in their special departments of spiritual enlightenment. Many speak of the lost arts and sciences. What humanity has obtained once, humanity has obtained forever. Knowledge in ancient times was more confined to race than it is now. Could you transport yourselves back to ancient Egypt, you would discover a few people inspired and a multitude in slavery. Knowledge in those days and all over the Orient was in the bosoms of a very few; and they dealt it out to the people just as they pleased. What has become of that ancient knowledge? We do not find it to day in any one part of the earth. Knowledge in days gone by was like a million dollars in the possession of a few people; but it has been separated, dollar from dollar, and you no longer behold a pile of gold, but every dollar is in the possession of humanity; there is no longer a great aggregation. This may illustrate what has become of the knowledge of the ancient world, and the wonderful attainments and inspirations of our forefathers. There are no longer such exceptional men in our midst as there once were, or such exceptional tribes, because that which formerly distinguished men from their fellows has been divided among a large multitude of people.

If you turn your eyes to Europe to day you will find that the downfall of European Absolutism is as certain as the downfall of Greece and Rome is historically a fact. If you can penetrate Europe's heart, you will find that there is at heart a Republican spirit in every nation that will go to the very limits of extinction of the nation sooner than be fettered. The best blood of Europe is going out of her to the United States, to Canada, to Australia and elsewhere. Liberty-loving men will find their homes in a land where they can breathe free air; if this emigration continues, who will very soon be left in Ireland? If the land owners compel men to starve to pay rent for unremunerative land, what will become of a country that is left to noblemen who cannot soil their hands by honest toil, and to those too infirm to labor? Emigration will take place, if the laws of Europe are not modified, to such an extent that only noblemen and the infirm will be left to till the soil, their only companions being the idle and the unsuccessful. There are persons who say that only the scum of a country will emigrate. It is not true to say that only the worst emigrate, for among emigrants are to be found the greatest and noblest, who are fired by ambition to make their own homes on a soil where they can breathe free air. Can any say that our Puritan forefathers, who sacrificed every comfort of home that they might be free, were the scum of Europe? Can any say that Christopher Columbus, who tracked the boundless ocean until he discovered this land, came from the scum of Italy? Can any argue that those who desire freedom, and will not submit to tyranny, are the lowest of the human race? Emigrants are not such, by any means. There are among them the greatest and the truest, and therefore we find that in this country to-day, that in Canada and in Australia, there are men and women from abroad who stand intellectually and morally in the highest ranks of manhood and womanhood; there are those who are not willing to submit to tyranny. While it may be true that there are men and women who travel in search of a fortune because they are not industrious enough to be willing to work at home; while it may be that many who live an indolent life emigrate expecting to make a fortune without labor; while there may be many such to give persons a false idea of the great body of emigrants, we cannot but reiterate what we have already uttered in favor of emigrants who come over from the persecutions of the old world and find in the America of to-day an asylum of refuge and a field of industry in which they may work bravely and nobly.

England will only save herself when she becomes in all her politics liberal, and radically changes her attitude toward the working classes, treating the people as well as the nobles. She, seeing that her safety depends upon this, is daily taking away more and more power from the nobility and aristocracy and putting it into the hands of the common people. There is yet so much of the really great and good remaining in the old Mother Country, that when she

unites with Scotland, Wales and Ireland in one Republic, as she certainly will, the future will dawn for her with prosperity unparalleled.

What can we say of France? France is a Republic to-day. The French people have boldly shaken off the shackles of a despotic system of monarchy; the future prospects of France are that she will be one of the most glorious Republics of the earth. What of Spain? All broken up with internal dissension, bankrupt through warfare, she is now so impoverished that she can scarcely exert herself in any struggle for freedom; yet there is a spirit in her which in time will cause Spain to cast off all that holds her down in the chains of superstition and tyranny, and Spain will yet join in freedom with her sister across the Pyrenees. Italy is to-day on the highway to the perfection of freedom. The Italian nature will be free. That beautiful land of flowers, of fruits, of music, of painting and statuary, will be another of Europe's free and foremost Republics. Her liberty is daily growing in strength and bold assertion. Switzerland and Holland will stand firm until they cast off every shackle with which even they are encompassed. Russia, with absoluteism on the one hand; Radicalism on the other so extreme that it becomes Nihilism—what of her fate? We admire the Czar as one of the brightest and truest men that ever stood upon terra firma. His father worked for the liberation of the serfs, and he would give his very life-blood to the people who are against him; but the feeling in Russia is not against the man who represents it, but against the system of absolute rule. Nihilism in its every form of insurrection cannot be eradicated until the people feel that they have their rights secured to them for all generations. They will never again submit to tyranny and slavery. Russia will be a Republic, and so will Germany. Are not all forces everywhere combining to destroy existing governments?

What will be the result of this protracted and fiery uprising of the peoples? Some day you will know the result; the newspapers will come out with an account of a great continental war; all Europe in arms; all the nations determined and ready to fall for freedom, if need be, in a moment. With our last Rebellion in view, which resulted in the liberation of four million slaves, is it irrational to expect a similar conflict in Europe in the near future? As it was with us, so will it be in Europe. We anticipate in Europe a great war—a great international conflict, which will very soon begin and also soon be settled; by it the nations will grow stronger. After this fight each will become a Republic, distinct in itself for awhile, until all unite in one great Republic, as eventually they must, when each country in Europe will be like a separate State in the American Union, but all united in one great Commonwealth. The religion of these newly-made Republics will be one which the people have developed among themselves; it will be of the people and for the people. For your own beautiful land, America, you need anticipate no bloodshed; the conflict here will be in the intellectual arena—not in the physical. And how will this bloodless strife be brought about, but by the culmination of those silent forces which are to-day working on and on, secretly leavening the thought of the land? There can be no other result of this than the absolute demolition of all that stands between you and perfect social and religious freedom; but freedom, mark ye, does not mean other than liberty to form and obey a wise and just law. This is the work of the spirits. This is what the spirits who guide men and nations are bringing about through this present agitation.

If Spiritualism be true as a revelation, why did spirits appear among you only about thirty-four years ago? They revealed themselves to this age immediately; their work, which had been going on for centuries silently, had arrived at a crisis when it must assume a form. The invisible ones who have once lived upon the earth in bodies like your own have been working on and on in the spirit-life until they, having united their forces and gathered their hosts, usher into the world a new day of liberty and right! If you could see the position of the spirit-world to day you would understand the cause for the interest which one nation is now taking in another, and the reasons why men are drifting away so rapidly from their old ideas and beliefs. If you could but look into the spirit-world you would perceive Jews hovering over Palestine, awaiting the coming of their Messiah. Many of them believe he will come in person to earth; many of these Israelites in spirit-life inspire men on earth to work for the restoration of the Hebrews to their own land; some do not allow themselves to associate with Gentile spirits—they believe they only are the chosen ones of God. And there they remain in their particular spirit-sphere, which is directly over the land of Palestine, believing that theirs is the only paradise. Over various portions of India you can find Buddhistic and Brahmanical spirits, living in a sphere of Oriental luxury, in a condition which is more like a stupor and sleep than a life. These inspire Orientals with the perpetual tradition that the highest bliss (Nirvana) is endless repose, perpetual rest. Look over the Ottoman Empire, and there you will find spiritual spheres composed entirely of Mussulmen, who are still endowed with all the peculiar characteristics which distinguished them while on earth. Look over the various lands of Europe, and there you will find the spirits of popes and priests hovering over old haunts upon earth and trying to influence all they can to their belief. Also you will find there Calvinists, imagining they are the only elect people of God. If you ask them why they are there in a state of waiting and not with Christ in heaven, their answer is, "We are waiting here until the number of the Elect is made up." And so you will find that sectarians of all denominations and races have their separate lodgments in the spirit-world over such portions of earth as they once inhabited.

Now what happens? In time some of their number feel a desire to wander, believing that they are not in the right track. They are not satisfied with themselves or their condition, and they begin to stray. They mingle with other spheres, and thus become liberated. As the influence of the liberated spirits reaches the earth, it tends to liberate you from your prisons of fear and superstition. Spirit-spheres tend sympathetically toward each other. This is the crisis spoken of by Swedenborg when he said that judgment took place in the spirit-world, and that heavens and hells were changed, and spirits released from bondage. These liberated spirits representing different nations and systems, cast a cosmopolitan feeling in place of a clannish influence upon the earth. If you love your own country best of all, do not place an obstacle in the way of another's civilization, and though you think it not, retard your

own progress by endeavoring to keep the Chinaman or any one else from this land. Think of Confucius and of Lao-tze, and then decide whether or not there have been Chinamen who were great moral reformers and intellectual giants. Sanction all spirits. They will bring with them twenty blessings for every curse; they will help you forward in your industries, and everything that contributes to your real greatness; for your real greatness consists in your concreteness.

In this brief attempt to answer an almost infinite question, have you gained a faint idea of what we mean by the new epoch? We mean that there is now at your very doors an amalgamation of forces which will result in the development of society into a great harmonious brotherhood, and sooner than you imagine. In the New Dispensation spiritual ones will appear and disappear in your midst—in the streets, as well as in the great halls of legislation and in temples of worship; and there will be a new heaven and a new spiritual sphere around the earth; a new earth; a new social order upon the earth; and a new religion for mankind which shall be in perfect harmony everywhere, with all true workers for humanity of every race and clime. That is our new Dispensation, our new epoch; and the new Messiah is more truth, knowledge and fullness of wisdom, from the spheres of wisdom that overshadow the earth, and will ere long abide upon it.

IMPROMPTU POEM—THE NEW MESSIAH.

[Subject chosen by the audience.]

Athwart the Orient, o'er the Occident
-Where the sun dyes, or wakes the kindling morn,
Behold what strange and stirring perturbations!
A universe from out God's thought is born:
A new creation, wonderful, yea, marvelous,
So strange that mortals think it cannot be,
A new-born splendor, in a new religion,
Whose life and essence are but harmony.

When in the ages dark, 'mid gloom primeval,
Light first appeared upon old Afric's shore,
Men said Osiris, angel of the sunbeams,
Had come to earth to dwell on it; of yore
When over Asia came those mighty spirits,
Who as the Buddhas on earth might be known,
Men said that Vishnu, the divine Preserver,
Into earth's form of mortal child had flown.

When great Confucius taught the Chinese wisdom,
Altering old customs, and ordaining laws
Which made the king the father of the people,
In his grand writings this prophet-clause:
There shall arise a Western Star whose splendor
Shall far eclipse the ancient Orient's might;
Transforming darkness into utter glory,
This rising star will be all nations' light.

Hath there not been already a great Saviour?
Hath there not come a Messiah pure and true?
Why still are waiting nations their deliverer?
Shall there be yet a great Messiah new?
Is he not born, the son of ancient David?
Is he not born, the flower of Abram's seed?
Shall there appear in yet diviner splendor
One who shall all the hungry nations feed?

If Zoroaster taught the Persians wisdom,
Taught them by fire, as Rosicrucians teach,
If every Buddha, strong through selfless labor,
Hath found a way Nirvana's height to reach;
If Jesus taught men love o'ercometh evil,
And if Mohammed conquered by the sword,
While yet the Christians rule by angry measure,
Is there no need of a more perfect Word?

Plato hath stated, yea, John hath declared it,
There is a Logos, Word of God, in man;
Lightening each creature in earth's vale of shadows,
Fully unfolding heaven's eternal plan,
Not to disparage olden institutions,
Not to remove the good of days gone by,
But to enforce it comes the New Messiah;
Hark ye! his chariot wheels are rolling nigh.
He comes to save us, he is love for all men,
He is the Truth, sole King in every breast:
Truth wrought in Love, this is the New Messiah
Under whose sceptre all find perfect rest.

A Woman's Skirts.

Observe the extra fatigue which is insured to every woman in merely carrying a tray up stairs from the skirts of the dress. Ask young women who are studying to pass examinations whether they do not find loose clothes a sine qua non while poring over their books, and then realize the harm we are doing ourselves and the race by habitually lowering our powers of life and energy in such a manner. As a matter of fact, it is doubtful whether any persons have been found who could say that their stays were at all tight, and indeed, by muscular contraction they can apparently prove that they are not so by moving them about on themselves, and thus probably believe what they say. That they are in error all the same they can easily assure themselves by first measuring round the waist outside the stays; then, taking them off, let them measure while they keep a deep breath, with the tape merely laid on the body as if measuring for the quantity of braids to go round a dress, and mark the result. The injury done by stays is so entirely internal that it is not strange that the maladies caused by wearing them should be attributed to every reason under the sun except the true one, which is, briefly, that all the internal organs being by them displaced are doing their work imperfectly and under the least advantageous conditions, and are, therefore, exactly in the state most favorable to the development of disease, whether hereditary or otherwise.

A man sued an Ohio journal for \$10,000 damages, and was awarded one cent. It bears all how accurately a jury will occasionally size up an editor's pile.—*Bloomington Eye.*

Every color of the Diamond Dyes is perfect. See the samples of the colored cloth at the druggists'. Unequaled for brilliancy.

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

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

Western Michigan Camp-Meeting. A Spiritual-Literary Camp-Meeting, to continue a number of days as may be hereafter announced, but to close on Sunday, August 6th, 1882, will be held on the Fair Ground at Ionia, under the authority of the Committee on district work, of the State Association of Spiritualists and Liberalists. The meeting will be conducted similarly to the one which has just closed so successfully at Orion, and a district association will be organized. Friends at Ionia have given assurance of their cordial support and encouragement. Further announcement will be made in due time. Detroit, Mich. S. B. McCracken, Manager.

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THE WORK OF SPIRITUALISM is the universe,
It extends from the highest spheres of angelic life to
the lowest conditions of human ignorance. It is as broad as
Wisdom, as comprehensive as Love, and its influence is
unlimited. —John Pierpont.

The New England Inferno.

With the visible decay of the Puritanic doctrines that once dominated New England, is going also the lurid old Puritan Inferno, that dogma of Hell and Hell—which has weighed down and clouded so many human lives in the past two centuries, and fettered and enslaved so many minds in its tyrannical superstition. Calvinism took deep root in England during the civil conflicts there, and gave them their permanent religious twist and coloring. And as an exile into the American wilderness, it naturally grew sour and hard instead of sweet and mellow, and sought to work off its bad feelings on everything and everybody around. It allowed no other religion to touch a chance on the soil it had preempted, and refused permission to its followers even to worship Nature in their hearts, from a narrow and bigoted dread of idolatry. What it did it professed to do from an overpowering sense of duty; spirituality was no element in its existence or activity.

Gradually, though not until after the lapse of a long series of generations, and no one can pretend to tell when or how, the dark and forbidding adulation of its influence is passing away, and the sky is beginning to wear brighter hues and to reflect a more cheerful expression. How much it has cost human souls to reach the horizon of the new and welcome revelation can never be told in words or symbols. Only the human spirit itself knoweth its own woes. It is a long and dreary road to traverse in review, albeit it is not to be denied that it comes out into the light of day at last. But it is a fair inquiry whether pleasant and shorter journeys out of the shadows into the morning are not possible. If so, then the past experience of man has not been wholly in vain nor the cost of it all been thrown away. At length the sky is clearing, Puritanism relaxes its hold. The gospel of hate is being exchanged for the gospel of love. Fear is no longer the inspiration of the more approved kind of human conduct. Superstition is making room for positive knowledge.

But Puritanism, with its sole heir Orthodoxy, could not depart without taking its Inferno along with it. Hell and its dreaded hosts vanish at the same time. And the hard old dogma of Original Sin disappears as a large part of the Puritanic assets. Adam's sin is a very sick patient just now, scarcely able to hold up its head. Common sense is holding the door open for it to go through and become forever. The exceeding sinfulness of sin has been preached up a great deal higher than the conceptions of the human conscience can reach. Men and women have been told from the pulpit, from the beginning to the end of their lives, that they are sinners by inheritance, and in spite of themselves, having had no choice whatever in the matter; that they cannot know how sinful they are if they try ever so hard, sin being a mysterious property, or element, or personification, which they fight against in vain, and of the enormity of which in even its mildest measure they cannot conceive; and that to exist is to be a sinner, all efforts to cease from being one being futile. Sin, in fact, is the one irrepressible fact in human existence.

If there was any conceivable limit to such a state of sinfulness, if a man could hope ever to extricate himself, not from sin itself, but from its just consequences; if he could only form something like an adequate conception of the heinousness of it, so as to come within hail of comprehending what the exceeding sinfulness of sin really meant; then there might be some satisfaction, or at least some consolation, in being able even approximately to realize the situation. But the catechism and the platform and the pulpits that have sought to overwhelm us with a sense of our natural sinfulness, telling us we never can escape from this undesirable condition though we try never so hard, only bear down the harder, assuring us that the more sinful we feel the more sinful we really are, and that we are steeped in a guiltiness that has neither definition nor boundary—these are the nightmares that have ridden the human spirit through a series of generations and are in this our time being at last dissipated and made to disappear. Sin is still sinful, but it is not the old shibboleth of superstition it was.

Just what this process of disappearance is, or how it is conducted, when it began and when it is to end, nobody happens to be sufficiently wise to explain to us. It can be compared to

nothing, in an illustrative way, so apt as the passing off of an eclipse; the darkness is gone before anybody knows it, and its passage is no better reported for having been faithfully watched. The acceptance of an old dogma like this may be described as a condition of mind rather than a tangible, visible fact; and conditions generally change without any previous announcement. One is better able to note the fact of such a change from its results than from its several stages; such, for example, as the lifting of the human spirit from its former slough of perpetual despair, the lightening of its load of superstitions, the brightening look that radiates from human consciences into human countenances, and the benigner aspect of human society from the release of its benevolent sympathies to work and play at will, hampered by hard old theological restraints and confined within no bigoted and canting definitions.

It was necessary to get rid of this old worn-out Inferno in order to make life of any value. Hitherto, outside of physical activity, it had been made one continual worry about the awfulness of sin, and the greater awfulness of punishment. A double-headed bugbear like this never before so effectively bestrode a whole people. In one way it was worse than priest-worship and priest-fear, for they are satisfied for the time with their exactions and allow the spirit respite to recover in. But this old superstition concerning sin, all the worse for being indefinable and indescribable, was something that ate into the very life and spirit, making all things appear dimly dark, corrupting kind sympathies and tender friendships, and seeming to be most satisfied with its work when it ruthlessly destroyed the fibres of human affection, and the delicate perfumes of the trusting spirit. It was a god as heartless as juggernaut, and crushed its worshippers with as little feeling. Out of such a creed it was expected that a superior race of beings was to arise and prevail.

People need not be told that they can do wrong with impunity in order to be relieved of the weight of the dogma that wrong-doing is so wrong that it can never be expiated. That style of emphasizing an idea, even a correct one, is as bad as laying down an error for the truth. The honest and safe way to deal with such matters is to deal without exaggeration. Where this is practiced, it is safe to suspect there is a purpose in it. We have all been frightened half to death with threats of everlasting punishment; and now that these have lost their effect, we are freed from the superstitions fears arising from the sinfulness of sin. Not that sin is not still sin, by any means, for it can never be aught else; but it has ceased to be a bugbear in the hands of priests and creed-makers to frighten people into compliance with their demands. These twin dogmas once gone, the human spirit will have a chance to act itself, to expiate its sins as it must, and should, to expand and grow under the recognized conditions of self-discipline. Religion is becoming religious by parting with its revengefulness.

Just What is Happening all the Time.

What has been the recent cruel experience of Mr. Edwin C. Woodbury, a citizen of good standing in New York, is liable to be the experience of any other citizen at any time, especially if he is guilty of being a person of means through the processes of industry and thrift or otherwise. Some years ago he was a successful manufacturer of brushes. He cherished positive religious convictions and views, as every man has a perfect right to do. His office appears to have been that he practically illustrated his ideas by proceeding to do good with his money. For example, he purchased clothing for the poor boys and girls that worked in his factory, and hired a room in which they might receive instruction with entertainment after their daily tasks were finished. This must have been peculiarly displeasing to his relatives, who seemed to think that, if they did not assist in making his money, they at least had a right to direct how he should disburse it while he lived.

So one day he found himself most unexpectedly summoned to appear in court and answer to the charge of *maintaining a nuisance*—the nuisance being no less than the inoffensive presence of his young scholars in the room next adjoining to which was a complaining tenant. He charged Mr. Woodbury with disturbing the peace. On some pretext or another he was detained in the City Tombs over night, and on the following morning, on being brought into court, the justice refused to allow his appeal to a jury for his trial on such a charge, and he was then and there committed by the same justice to the Bloomingdale Asylum for the Insane, where he has been kept confined for two years, and all that time he has been denied every request for an open investigation of his case. Some two or three weeks since, however, he managed to obtain his discharge. But he refused to accept it, declaring that as he had been originally incarcerated by judicial authority, he would accept his freedom only at the hands of the same authority. "If I was insane when I entered," said he, "I am insane now."

He demanded an open verdict from a jury in his case, and got it. They pronounced him sane, and entitled to his liberty. The court confirmed the verdict and gave him his freedom. Now here is an experience that is liable to befall any well-to-do person at any time; provided only that he has the right conditions of greed and covetousness surrounding him. His relatives, after keeping him in prison over night on a trumped-up charge, in the morning entered another charge of insanity before the iniquitous justice; and on their declarations purely he was carried off to the asylum and there confined for two weary, dreary years, torn from his business and the personal management of his property, and left to a fate that should drive a man to madness, if anything can. Dr. Ranney, the chief commissioner, who directed the inquiry into his sanity before the jury, declared in his charge that there was nothing in the testimony of the Bloomingdale doctors or of Mr. Woodbury himself that showed the slightest trace of insanity. Yet the helpless victim had to wait two years in cruel imprisonment to get even a judgment like that.

Dr. Ranney, too, improved the occasion to declare that the laws under which such an outrage as this is possible ought to be reformed without delay. No man, he admitted, was under them, safe from imprisonment. It is just such outrages as this one that we have been calling public attention to for years. It is practically useless to denounce the heartless, nay, the barbarously cruel covetousness of relatives who will lend themselves to such a diabolical enterprise, in order to get possession of the victim's property. So long as the law permits such infamous proceedings, no one is safe,

man or woman. Two cases are now before the New York Courts, in which this question of insanity is in issue; one is that of a lady recently deceased, whose will her greedy relatives are trying to destroy because it gives so largely to benevolent objects and purposes. It is openly charged that this very fact is presumptive proof of insanity in the maker of the will. Another is that of a young Jew whose relatives are greatly distressed about his sanity because of his intention to wed a Christian wife. It is a foul blot on our professed civilization that such laws are allowed to stand.

The Battle for Spiritualism.

Is at present raging to an extent surpassing in bitterness and rancor anything we have yet met with in a spiritualistic experience of over twenty-five years. So determined are certain individuals calling themselves Spiritualists to break down the phenomena—the very foundation upon which Spiritualism rests, its very *raison d'être* to the world—that they do not scruple to follow the meanest examples set by the pitiable bigots, both church and scientific, in the past to overthrow the cause which these self-styled Philosophical and Harmonical gentlemen are at the same time pretending to advocate.

It is a curious coincidence, to say the least, and one which the student of the history of the cause may well be perplexed to comprehend, that while years ago such men as Dr. Carpenter (of England) and others of like ilk pronounced Spiritualism to be made up of unconscious delusion (cerebration) and conscious fraud—and consequently unworthy of notice by science or religion—there are to be found in the added light of to-day men claiming a place in the spiritual household, who are ready to go backward and take steps which, if they have any significance, demonstrate that these claimants are ready to arrange themselves by the side of the exploded "precursors" of an earlier time. Is it not, indeed, strange that certain minds within the spiritual movement (or so rating themselves) on both sides of the Atlantic seem to be at work at the present juncture to inculcate a like sentiment regarding Spiritualism with that expressed by Carpenter and his attendant scoundrels? And yet such is the fact! And the warfare these "higher-aspect" individuals are waging against the spiritual phenomena is fully as uncompromising in its expression and as despicable in its procession as that inaugurated by their philosophico-scientific prototypes in England and America.

Their blows are destined, however, to recoil upon themselves, and it requires no great amount of the prophetic gift to make this statement confidently. We are reminded, at this point, of what the venerable William Howitt said in reply to a friend who had perused the Report of the self-elected Committee of Physicists of the St. Petersburg University, which had "resolved" to decide the fate of Spiritualism—and which Report the *sol-disant* press seized upon at once as an argument for its annihilation. The friend alluded to was Signor Tanfani, a most active and intelligent Italian, who had seen much of Spiritualism both at home and in Great Britain. When the document reached the public, he came to Mr. Howitt in great alarm, asking whether he (H.) did not think it the actual "death-blow" to Spiritualism. Mr. Howitt replied that he had seen so many "death-blows" dealt to this imperishable truth that he was not at all alarmed by this latter expression of scientific unbelief. "The same death-blows," Mr. H. continued, had been struck by high and erudite (?) Goliaths in every European country that he could name, as well as in America, and yet Spiritualism not only survived, but had thriven lustily under the treatment thus bestowed. And we are of opinion at this time—may we know—that it will live in increasing power and usefulness, when the suicidal efforts of its pseudo-followers, to which we have referred above, shall have wrought the only effect of which they are logically capable, viz.: the remanding of such petty assailants to the limbo of universal forgetfulness.

It is impossible for those gentlemen, whether situate in Europe or America, who profess with such high-sounding phrase but do not practice the "higher aspects" of Spiritualism, to stay (any more than can non-progressive scientists or bigoted churchmen) the onrushing tide of modern mediumship with its accompanying phenomena. Scarcely held in the dark and in the light are increasing everywhere, new mediums for form-materialization are constantly being heard of, and the cause is onward, beyond all hope of successful opposition by open enemies or secret foes.

In the midst of the din of conflict the timid may weep and seriously contemplate entire withdrawal from the ranks; but self-centred souls, inspired from above to work on, will take no step in retrograde, no matter what ills, engendered by selfishness and malice, are in store for them—satisfied of the rectitude of their motives, and thrilled with an inner consciousness that victory shall yet crown their arms!

Henry Giles.

A most remarkable man passed away, at Hyde Park, near Boston, early last week, whose name, once known to all lecture-goers, had come long before his death, at seventy-five years of age, to be all but forgotten. Henry Giles was a native Irishman, but on coming to this country he was an unqualified Protestant of the liberal stamp. But he none the less loved his native land because he did not belong to the Church which England has done her best to fix ineradicably in Irish soil. Scholarly, erudite, impassioned and brilliant, he no sooner made his appearance in his early days in the literary circles of Boston than he was recognized as a rare gem, and patronage was offered accordingly. But the trouble with him was that he needed no such patronage, and would have none of it. Breaking away from its embraces with hot impatience, he was soon taught to feel the power of its punishment in its proclamation against him of ostracism. As he refused to subscribe to the doctrine of mutual admiration, he was bidden to make his way for himself.

So he went forth like another David, without mail or spear, and with nothing but a sling in his hand, to smite with his single power the mail that a proud and cold conceit raised against him. He was the prince of lecturers at a bound. Whipple, in a recent brief reminiscence, speaks of him as in every sense a marvel, and does not hesitate, now he is dead, to call him more than once his "dear friend." He describes the native passionateness of his mind very impressively. Giles never could come in and enroll himself among what are styled the Brahmins of Boston. He wanted freedom of the largest kind, and would not part with it for the sake of wearing the brightest gilded collar that could be placed upon his neck. Boston was too "proper" and "precise" to understand a man of

that character. If it were really intellectual gifts and accomplishments that it was after, then here was a fresh find; but it wanted them merely to magnify its own importance and spread its own peacock-tail indefinitely.

It is said of Giles—for that was the name by which every one who knew him or had ever heard him lecture liked best to call him—that he delivered more free lectures for clarity than any other one lecturer of his nineteenth century. But that may not be saying so much for him, after all. In his time, even the most brilliant of lecturers received but ten or fifteen dollars for an evening's services; whereas he would have stood as good a chance, if not a better, as Ingersoll and Beecher to receive a thousand dollars an evening if he were in his prime now. Yet it is to be kept in mind that Mr. Beecher is within one year or less of being seventy years old. He was small in stature, almost to insignificance. It made one marvel all the more to witness such a display of unexpected and apparently illimitable power, poured forth on deep currents of genuine eloquence, from one whose physique appeared so frail. He might well be compared in this respect to Edmund Kean; and like Kean, he dazzled like a new sun, whose rays stretched across the whole heavens.

Mrs. Richmond in Colorado.

As was to be expected, Mrs. Cora L. V. Richmond's presence in Colorado was the signal for an appeal to be made to her and her unseen guides to speak in public, and it soon manifested itself. The Court-house hall at Colorado Springs was engaged by those who, having listened to her eloquent and truthful utterance about one year ago, were anxious to do so again, and on the evening of Friday, the 7th, an opportunity was afforded.

The *Republic* of the 8th gave quite a lengthy report of her lecture, prefacing it with remarks eulogistic of Mrs. Richmond as a speaker. Upon appearing on the platform she was introduced to the audience by ex-Mayor France, and, taking for her subject, "Spiritualism—What is it, and what does it do?" proceeded to say that Spiritualism does not come to supersede other beliefs but to enrich them. Its adherents are to be found among all forms of religionists, the world over, and hymns which the church has sung for centuries breathe the spirit of longing for and communion with those who have gone before.

The speaker considered the relations between science and religion—the statements of the Bible and the facts of recent discovery, and remarked that Spiritualism is the only harmonizer of the two, the only ground upon which their seeming differences can be reconciled. Spiritualism is the best answer for Materialism. If the disembodied spirit glides into the laboratory of the scientist, it needs no more to convince him that we live beyond the grave.

We stand, said Mrs. R., "but upon the threshold of the spirit-world; hear only the innumerable voices of those who have passed on. In troubled times, when George Fox was imprisoned, when Quakers were driven from an unfriendly Old World to a more cruel New one, when martyrs perished and witches were burned, Spiritualism lay dormant, but with the dawn of this century, with discoveries in art, science, and mechanics, it has asserted its power. It is no theory, but an eternal verity; and we, who adjust our beliefs to the new revelation as you have long since adjusted the statements in your Bible to the latest discoveries of science. Open your minds to the reception of new truths. From that tomb in the heart, heaped with dust, and sealed with tears, may open a window looking skyward. Do not be afraid of losing your individual belief. If it is a truth, naught can prevail against it; if a falsity, let it go."

At the close of the lecture questions were submitted by Dr. Coombs, and others of the audience, which were satisfactorily answered, and an impromptu poem delivered, having for its theme "The Future of This World."

Charles Bright in Boston.

Charles Bright, the Australian Spiritualist and Free-thought lecturer, delivered an address last Sunday in Paine Hall, taking as the text of his remarks the fable of "The Elephant and the Partridges."

An elephant stepped on a nest of partridges, and then set on the eggs that were not crushed, saying that he would attend to the process of incubation or hatching. This was applied to the priesthood in all ages. They crushed out free-thought and progress, and dictated to mankind what they must believe and how act. A number of facts were given from history as proof. When the great art of printing was invented, the spirit of ignorance, superstition, and the Divine right to do wrong was broken, mankind began to think and act for themselves, and came to the conclusion that "one-half of the race were not born with saddles on their backs, and the other half born booted and spurred ready to ride them legitimately by the grace of God." Liberalism got a foothold, and science, reform, progress, republicanism and the doctrine of equal rights for all, followed in its train. This good cause, which is not yet triumphant, is gaining ground, thanks to brave and fearless reformers, and is making this world fit to live in, which it never was under the arbitrary and bigoted sway of the priesthood. "The *Investigator*, in reporting the above, says: "It was a very able lecture, excellent in matter, eloquent in manner, and listened to with evident satisfaction."

The Boston Mercantile Savings Bank.

We find the following paragraph in a late number of the New York Sun:

"The three receivers of the Mercantile Savings Bank, Boston, claim that they have fully earned their pay of about \$3,000 a year each. The bank failed in 1878, with deposits of \$3,700,000. Depositors' books sold at that time for 64 cents on the dollar. The receivers found light hundred and thirty-three mortgages among the assets, on half of which, lying in forty-nine cities and towns outside of Boston, they had to foreclose. They carried the real estate, laying out \$73,000 in repairs, and having at one time one thousand tenants. Gradually they sold the property, and will pay 64 cent in dividends to depositors."

Three receivers, it seems, are about to receive \$3,000 a year each for about five years—say \$15,000 apiece. Shouldn't you think this sufficient salary, dear reader? We should. And yet, according to the *Daily Advertiser*, these three receivers have petitioned for an additional sum of \$21,000! Is this right—is it just to the depositors? Every depositor should have been paid dollar for dollar; but, instead, each is to receive only 64 cents, besides losing five years' interest! Is this a *Christian*, or a *Shylock* community?

S. C. Hall says in a recent letter to London *Light*: "Unquestionably, the most astounding physical manifestations I have witnessed were when light was excluded, and that observation applies to those of Daniel Home, as well as to other mediums. He generally objected to dark sittings, and seldom sat unless there was ample light. But occasionally he ignored that practice, and he was assuredly most in power and produced most amazing results when the room was darkened, or at least the light greatly reduced."

In these pertinent sentences this distinguished transatlantic Spiritualist sets forth a fact which we have seen verified in our own experience with other media again and again.

Activity in Cleveland.

The excursion, by the Spiritualists of Cleveland to Lake Cassadaga Camp-Meeting promises to be a grand affair. The company will leave Cleveland, Thursday, August 2nd, and return on the Monday following. It is designed to have, as one of the leading features of the excursion, all the members of the Children's Progressive Lyceum of Cleveland, and at the camp give a joint exhibition with a Lyceum Mr. Lees is to form of the children on the ground from various parts of the country. The Cassadaga friends of the cause are to be commended for having made the first move toward establishing attractions at camp for the young—exercises in which they can participate—and to this end nothing could be better than those of the Lyceum. The effect of their action will undoubtedly be to create a more general interest in the admirable system of instruction for the young, presented by the Children's Lyceum, and its adoption in various localities upon the return of the campers to their homes. Mr. Lees is also to be thanked for his efficient service so freely and fully given.

Materializations in Providence.

We learn from a reliable correspondent that Mrs. Allen, clairvoyant physician of Providence, R. I., has within a few months been developed as a powerful form-materializing medium. Julius Carroll, a prominent merchant residing in Foxboro', Mass., doing business in Providence, attended a séance held by this lady last week, and was fully convinced, so we are informed, of spirit-materialization as being a fact that cannot be overthrown. He went to the séance, an honest seeker after truth, with no belief in such manifestations—in fact, was a doubter concerning them. His experience, as described to us by our informant, is similar in character to that which has been met with by Thomas R. Hazard, frequently related as to details by that gentleman in these columns.

Rev. Robert Collyer on Compulsory Vaccination.

In reply to a letter setting forth the principles and necessity of the London Society for the Abolition of Compulsory Vaccination, Rev. Robert Collyer, of New York, writes to William Tebb, May 8th, 1882: "You may put my name down, and welcome, as a member of your Society. I shall be glad to stand shoulder to shoulder in the fight you propose to make. I think, as you do, that it is time to cry *Halt!* and *Hands off!* on both sides of the water."

A gentleman residing in Boston informs us that he has of late been privileged to attend a private séance in this city, the phenomena occurring at which were of a most extraordinary nature: Spirit-lights were visible in various parts of the room where the sitting was held; and occurrences of the physical phase took place, bordering on a presentation of form-materializations. Neither cabinet nor paraphernalia were used, the medium sitting among the people in the parlor. This medium is a young lady, engaged in a secular business, and who shrinks from publicity, therefore we are unable to give her name to our readers. Strong probability exists that she has gifts in the direction of materialization which, if carefully developed and wisely, in coming time will enable the spirit-visitants at her circles to clearly present themselves to the gaze of mortals in attendance; she bids fair to become a grand instrument, through the peculiar character of her method of sitting, toward silencing the carping of certain hypercritical critics in our ranks who seem to be anxious that Spiritualists "join the church."

Many clergymen of the Congregational denomination have never been accused of an extraordinary degree of rigidity in their confessions of faith, yet they have usually managed without difficulty to keep inside the line which separates the evangelical from the heterodox. When some audacious spirit persists in straying into pastures too liberal he is likely to be excluded from the fold. But Rev. Henry Ward Beecher has not only stepped over the line, but kicked the fence all over the green meadows of faith. Punishment, according to Mr. Beecher's doctrine, will be in the nature of remorse for sins committed, and ultimately peace and happiness will come to all. There is nothing peculiarly novel in this idea, nor in the fact that Mr. Beecher felt it incumbent on him to pronounce it publicly from his pulpit, says the *Philadelphia Record*, but it is a long remove from New England Congregationalism.

Donso Donné writes us from the city of Mexico that in his opinion if a good instrument for materialization could be induced to make a brief tour through the chief cities of the States of our sister Republic, where there are numbers of Spiritualists residing, the visit would be of advantage to the cause and remunerative to the medium. He recommends in such case that the séances held should be private ones entirely, and suggests as practicable points for the work the following places: Matamoros, Tampico, Vera Cruz, Puebla, Mexico, Querétaro, Morelia, S. Luis Potosi, Guanajuato, Leon, Lagos, Aguascalientes, Guadalajara and Zacatecas. Other practicable places exist in several mineral districts, as Pachuca, Mineral del Monte, Luz, Catorce, Fresnillo, Sambrerete, Bolaños and Anguayaco.

"Is Mrs. HULL A MEDIUM?"—In addition to the conclusive testimonies in the affirmative of this question presented in the article by Mr. A. E. Newton on our first page, we are authorized to state that HON. JOHN S. LADD, long known and widely respected as judge of the municipal court of the city of Cambridge, has attended a large number of Mrs. Hull's séances in this city, and will soon furnish for our columns a concise statement of his observations at them. These, we hardly need say, were fully corroborative of other testimonies to the genuineness of her mediumship, and with them should silence forever the cavils of doubters, especially those who never saw the medium.

Mrs. Abraham Lincoln, widow of the martyr President, died at 8:15 on the evening of July 16th, at the house of Hon. N. M. Edwards, in Springfield, Ill., the same house in which she was married to Mr. Lincoln, Nov. 4, 1842. Mrs. L. was a Spiritualist in belief, and at one period was an indefatigable attendant on spiritual séances—having employed the services at such times of the late Mrs. J. H. Conant, Mrs. Mary M. Hardy and others. She has now entered into that state of existence in which she will meet the proof of the verity of her earnest convictions while on earth.

There is plenty of rational fun at the Oakland Garden. It is a very enjoyable place to visit, both for old and young.

The Mantua Association of Spiritualists
Will hold its Yearly Meeting on Sunday, Aug. 6th, in A
water's Grove, at Mantua Station, O. Basket Picnic
noon. Dr. J. M. Peebles will be the orator of the da
home talent as usual, with good music. Everybody invited.
D. M. King, Secretary.

Written for the Banner of Light.
MOTHER-LOVE, TRUEST AND BEST.
Affectionately inscribed to my spiritual mother.

BY M. T. SUELLHAMER.

The love of a mother! oh, who shall define it?
 Or who shall interpret the meaning aright
 Of all the pure tendrils of hope that entwine it,
 Which spring from a rootlet that nothing can blight?
 What helpness of faith, and what grand self-denial,
 What strength to endure in the dark hour of trial,
 Are found in the depths of a motherly heart!

The rose that we scatter still yields up a sweetness
 That enures a brief season the pathway we tread;
 The lily we pluck in its royal completeness
 Will shine on our bosom until it is dead;
 But the love of a mother—oh! wonderful treasure,
 That yields up its glory of fragrance and bloom,
 Never loses a tittle of its overflowing measure,
 But blossoms us still through all silence and gloom!

Though we crush, 'ere dawn, that noble affection,
 And smite it each day with heratage's rod,
 Yet still doth it blossom in holy perfection—
 Its pathos radiates from the spirit of God!
 Oh! sacred and sweet is the heart of a woman
 That bears in its bosom that true motherhood
 That ever reveals the divine in the human,
 And stamps it a part of the infinite God!

Oh mother-love! sweeter than all things in mortal,
 The one perfect gift to the children of earth,
 It glows with the splendor of powers immortal,
 Transcending all tokens of valor and worth!
 Though we scorn and defame it, it smiteth out ever,
 In matchless refulgence that maketh us blest;
 No love can at bright golden heart-stings discover,
 The love of a mother is truest and best!

Banner Correspondence.

New Jersey.

VINELAND.—Mrs. Jennie A. Doane writes: "We were formerly residents of the little town of Dana, and nearly two years ago moved to Athol, where for about six months, leaving there for this beautiful climate of Vineland, being advised by friends to seek a milder one than that of Massachusetts. About five years previous to this time a lady medium in Millington, Mass., under the influence of spirits, spoke of Mr. Doane's great medium powers of drawing beautiful paintings. We thought but little of it, knowing we were mediums for other phases; but to our astonishment, having never heard of the like before, there came upon the mirror in our sitting-room in Athol, where it was in use by us every day, and only Mr. Doane and myself being in the house, no visitors or material hands having the least possible chance to draw anything upon it, peculiar fine drawings, looking like frost-work and nearly covering the glass. I was passing along, and looking up at the mirror saw this. Feeling always a little doubtful about such manifestations by spirits, I did not attribute this to them. I reasoned largely upon it, but could not solve the problem. This was about the first of August, long before frost came, and we knew our glass to be one of the clearest."

Mr. Doane as soon as he saw it pronounced it spirit-power. About three days passed, and it remained the same. Mr. Doane called in a number of neighbors to see it, but none seemed to understand the mystery. One argued science and the liability of atmospheric conditions dividing the quicksilver; to prove this theory false would be to erase it from the outward surface, but we considered it too precious to disturb. Our spirit-guides gave us symbols through Mr. Doane's mediumship; they wished us to take it to Lake Pleasant Camp. I requested them to give me more proof of their power, and in less than twenty hours there was a large drawing put on the glass, right side up and right way round, plain to be seen by any one; also various other peculiar figures were worked in. This was done near the middle of the day, I having closely scanned the mirror a few hours previously. We took it to Lake Pleasant Camp-Meeting, where we exhibited and told our experience."

Mrs. Tillotson, who roomed near us, told us one morning she felt our glass would change, as she had a vision indicating it. Soon a writer for the paper issued there, "Among the Pines," called and wished to see the glass. Five of us, who had seen it many times before, failed to find the drawing, but much other fine work was upon the glass. I felt that the drawing was removed, and wished it back again. Shortly after I went to it with strong desires for the drawing to come again; there it was, all right again. All five persons could plainly see it."

A medium from New York called on us, and we were talking earnestly about the peculiar drawing, I wishing when I returned home to be able to erase it. Mr. Doane and the medium expressed a desire to have it remain, none of us having tried to erase it. The medium was directly controlled by a spirit purporting to be Mr. Doane's father, who said when on earth he failed to demonstrate spirit-power, as he undertook to do, but had now succeeded in getting a spirit-artist to demonstrate it on our mirror. He told us to erase it when we arrived at home, and we would have a flower come upon the mirror. We did so, and on our way to Vineland there came a drooping flower and stalk. Here in Vineland there has come a beautiful writing, "C" upon it, which is the initial of Mr. Doane's sister's name, who passed to spirit-life a few years since."

New York.

ESPERANCE.—Mrs. S. B. Stevens writes: "Having been a reader of the Banner of Light for many years I have noticed frequent allusion to cures of a remarkable kind having been effected by Spiritualist healers, and as I have personal knowledge of one such case, I will state it for the benefit of all. My husband is in his eightieth year, and has suffered much from rheumatism. Last Christmas he had two shocks of paralysis and was rendered completely helpless on his right side, his sight and hearing on that side being also lost. All hope of improvement left me, but I felt to send for Dr. Sherburne, who came, commenced to treat him, and in a short time, to my great surprise, my husband stood upon his feet; this was the result of his first treatment. He treated him five times, and now he walks freely and has no signs of paralysis. I think Dr. Sherburne's powers should be known, so that the public may be able to avail themselves of his services."

WESTVILLE.—Harriet Crandall writes: "The Banner of Light is the bread of life to me, and I look for its coming as for a dear friend. I am the only one in our village or town that believes anything of Spiritualism. There has never been a medium or Spiritualist lecture here, and I think if a good test medium should come great good would be accomplished by thus giving the people an opportunity to investigate the subject. If such an one traveling on the Albany and Susquehanna road would

visit us he or she would receive a hearty welcome at our home. We live six miles from the rail. The place to stop is Cooperstown Junction. I am a medium in a small degree. The gift came to me in my own home, in sad bereavement, and I have never doubted since I saw the spirit-form and heard the spirit-voice; neither am I ashamed to show my colors."

OWEGO.—H. C. Ghamplain, M. D., writes: "Miss Lizzie N. Goodell, of Amherst, Mass., addressed the First Spiritual and Liberal Association of Owego in Good Templar's Hall, Sunday afternoon, June 25th, at 3 o'clock, and in the evening at 7:30. Her lectures were magnificently grand, giving the most graphic ideas in the treatment of her subjects, which in the afternoon was 'Landmarks by the Wayside.' Every listener felt as if carried back individually to the remotest commencement of man's evolution from chaotic matter down to the Now; through which evolutionary development it was plain and soul-inspiring to note the grand epochs on the highway, over which he traveled, and from a retrospection of which he may learn to expect, hope, or prophesy of his future possibilities."

In the evening her subject was upon the aspiration of the human soul, which from time immemorial has been seeking evidence to tell if a future were in store for it. Running through all the sacred and religious histories of all peoples who have dwelt upon the face of the earth, we find abundant evidence that a belief with the most enlightened and intelligent of them has ever existed—with the majority—that an overruling power or force or spirit dominates all things; while some there are doubting all things, speculating because not found within, or recognizable by or through their five senses, and, therefore, not material, and not within the pale of their observation. The lecturer left a most enduring impression upon the minds of all who had the pleasure of listening to her inspired orations. We hope, for the good of all who wish to hear and know more of our heavenly philosophy, she may, while health permits her, be kept at work, and while she is so kept let not her hands fail of material and spiritual support."

NEW YORK CITY.—Alfred Weldon, President of the Second Society of Spiritualists, writes us that, having listened to Mrs. Susie Willis-Fletcher's recent lectures in Brooklyn and New York, he has been eminently satisfied with the matter therein set forth, and the kindly and dignified spirit in which it has been enunciated. Referring to the marvelous manifestations whose occurrence signalized and lightened her prison experiences, he says:

"Many of these have, of course, no confirmatory evidence. She confined her recital to such as had. Any one can test her truthfulness by an appeal to the addresses she gave. No detailed account can be presented here, but it is enough to say that many of those manifestations are among the most wonderful, if not the most wonderful, that have ever been described to the world, and confirm and establish beyond question everything that has been claimed for mediumship. Coming in the exceptional manner, to the exceptional person, and under the exceptional conditions that they did, it is not too much to say that their value to humanity is inestimable; nor that they will find their place among the beacon-lights of that perfect interblending of the two worlds of which all spirit manifestation is prophetic."

He concludes his letter as follows: "Mrs. Fletcher's audience on Sunday evening, June 25th, by a unanimous vote, offered her an engagement to speak in New York City during the month of October. We have leased Frohisher Hall, 23 East 14th street, and 'The Second Society of Spiritualists' will hold regular meetings there every Sunday morning and evening during the coming fall, winter and spring, commencing with Sunday, Oct. 1st. Mrs. Fletcher has consented to occupy our rostrum the five Sundays of October if her health at that time will permit."

Ohio.

CIRCLEVILLE.—W. R. Potter writes: "I am sixty-nine years old, and though surrounded with bigotry and superstition, I boldly advocate the truths of Spiritualism on all proper occasions, and intend to do it while I live and have strength to talk. I rely on my own personal experience of over thirty years ago. At that time I was suffering with three different diseases, and could get no relief from the old-school doctors. The spirits wrote through my own hand, directing me to go to a certain place at the mid-hour of night, in the open air, and they would come and heal me. I met them according to agreement, and they cured me; after which I did not have a pain in my body for over seven years, and have had very little use for human doctors. I was cured in a very brief space of time—I don't think it exceeded five minutes. I inhaled a fragrant odor, indescribable. It filled my whole being; went through me like gentle waves of electricity. I saw no forms, but distinctly heard a voice saying, 'Now rise to your feet.' I did, and was as free from pain, and as happy and composed in mind, as it is possible for a human being to be. For telling this, and giving a hundred other evidences and tests to unbelievers, I am called a fanatic and lunatic. Thank God and the angels for such lunacy and evidence of man's immortality; that which the churches and Orthodox preachers cannot give us. And thank God and the angel world, they cannot take it away from us."

Rhode Island.

PROVIDENCE.—Frank Reynolds writes: "Having been an investigator of Spiritualism for a number of years, I have at last become convinced of its truth, through the mediumship of Master Roscoe, the boy clairvoyant of No. 15 High street, Providence. The form of my mother actually appeared and conversed with me in the cabinet as in real life, for the period of five minutes or more. Master Roscoe does not call himself a materializing medium; the room was not darkened, for a German student lamp was at full blaze during the whole sitting. This was not the only form that appeared—several others came; some I recognized, and others were strangers to me. He also told me of my life in the very minutest detail. I make these statements, hoping they may be of service to the public, and to Master Roscoe, who is comparatively unknown. There are a number of others whom I have met that have been as well satisfied as I have been in regard to his mediumship."

Minnesota.

HANCOCK.—Dr. C. L. Gates writes: "The Banner of Light comes to illumine darkened souls and to make the laid and hearted cheerful. A poor Norwegian lady called on me to-day, and said she had lost four from her family."

The first to pass away was a little girl of nine years. Just before her departure she pointed upward and said, 'Look, mamma, see the angels,' and spoke of their bright attire. Then raising herself she further described what she saw, and said, 'I see four lights; one for each of us, but none for mamma'; then pointing to the crib in which lay her little brother, 'Mamma, there is a white sheet with a crown on it.' She then sang a hymn. When the singing stopped, her eyes were opened unusually wide, and she said, 'Mamma, how sweet those angels sing,' and soon after passed on to join them. What glorious scenes await the dying. And all this from this little girl seems to be a special proving of spirit existence. Since the death of the girl the little boy in the crib, under the white sheet and crown, has died; also one other little girl and the father—all within a few months."

Massachusetts.

LEOMINSTER.—Mrs. Fannie Wilder writes, June 30th: "The Spiritualists had a social gathering in their hall June 20th. During the past few months we have had to depend upon our young friends for music. They have attended to their duties faithfully, never failing to come for rehearsals and the regular meetings on Sundays, furnishing their services to us gratuitously. Although we are few in number, when a project was set on foot to show our appreciation of what they had done, there was a unanimous response, and that, too, by putting hands into pockets, which was what we wanted. Thus we were afforded means to purchase little offerings of love to present to them. The young ladies did not expect their gifts, and could say not a word, but kindly thanked us for them privately afterward. A volume of Lizzie Doten's poems, nicely bound in full gilt, was also presented to Miss Abbie K. Nourse for the earnest spirit manifested by her in obtaining the elegant new organ we now have. She at times has kindly assisted in our singing, and has brought in several floral offerings, which were very beautiful. She responded with feeling to our simple offering, and said we could not have selected anything she would prize more highly. Mr. Edward Sargent favored us with a short speech, urging us on in the good work, and gave a few tests, for which all felt grateful. The offerings were presented by the writer in an humble way, but with an earnest feeling of appreciation of what the recipients had done to help the cause along. Our organist is a young lad only twelve years old, and has furnished us with very fine music. With such a strong youthful influence thrown into the service, it often brings quite an inspiration to our speakers."

Delaware.

WYOMING.—T. C. Kramer, M. D., writes: "Can any injury possibly come from explorations after truth? Should any one be turned from searching out the truth, no matter in what condition it may be found, by those who have no inquiring minds? The common mind is too apt to accuse those of insanity or imbecility who press forward in new fields of advancement. In all great achievements the brave pioneers of progress have had to contend against great drawbacks. Columbus, Galileo and others have been forced to struggle against selfish, weak and opposing minds of their times. In the present day, those who turn their attention to Modern Spiritualism are subjected to similar treatment; and yet, why should it be called madness to call up that which once was living as we now are? What has the death of the body accomplished? Has it transformed that sweet, generous being we once loved in the flesh into a demon that we should be terrified and considered frenzied to again seek its companionship? Are we not all fast hurrying toward the sunset, when we shall all cast aside this perishable robe of mortality? And is it not a pleasing thought that Spiritualism proves there is life beyond death and the tomb, forever removes that distracting fear of annihilation from the minds of men, and proves that man is immortal? This alone should place Spiritualism in the lead of all things in time, as it will be lasting in eternity. All hail! thou heaven-born gift to man; thou that holdest unbroken that which is dearest to the heart, the loving communion of the living with their beloved dead. If thou hast done no more thou hast done full well to tell humanity it can never perish. If that be madness there is method in it."

Pennsylvania.

PHILADELPHIA.—William Henry Drake writes: "While reading Samuel Watson's book, entitled 'The Clock Struck One,' my thoughts reverted to a reminiscence of my younger days. When a boy I lived with the Society of Shakers at New Lebanon, N. Y. I learned the trade of carpenter with a brother named Orrin Haskins. Coffin-making was a part of our trade. There were never any kept on hand, so when any of the good people passed on there had to be a suspension of other work, and a coffin made. In one corner of the shop stood a monstrous old-fashioned clock. One day a worthy man left us, and a coffin had to be built right way. I do not remember what was the cause of the hurry, but we were hurrying as fast as possible, when Bro. Orrin looked up, and noticed that the clock had stopped. He then remembered that he had forgotten to wind it up. He said he intended to stop and wind up the clock, but felt as though he did not have time, when presently the weights were drawn up by unseen hands, and the clock went about its usual business. Bro. Orrin looked up, and said, 'Bro. — has come and wound up the clock, so I will not have to stop work.' This I vouch for as a veritable fact. I do not cite it as something remarkable, but as an incident. These phenomena were as common among us as the air we breathed. Then I saw, felt, and talked with the disembodied as naturally as with the embodied."

Colorado.

GOLDEN.—N. G. Sayles writes: "I am new in Spiritualism, but I was forcibly reminded of the following facts on reading the remarks of Prof. Kiddle, on the fifth page of your issue of the 24th inst. Opposition to Spiritualism is much like the opposition to female suffrage—not one solid argument can be produced. How often I miss the great benefit of a consultation with my good old mother, who conducted and paid taxes on a large farm and its appendages, while a widow, for many years before she passed on, yet was never allowed to help make the laws under which she was compelled to live. It was worse than African slavery. How often have I heard her remonstrate against the brutality. She was a great reader of the Bible, but always condemned those heathenish incalculations that ignored the equality of the sexes. I think it would be an ignominy who would select a companion inferior to himself."

Then who that ever attended a school but saw the female generally outstrip the male in all their studies? Old fogies will say: 'We admit that females are more sprightly and quick-witted, when young, than males. That being so, why do we see aged pair tottering down together, the female less obtuse and really the more sprightly of the two, and most always the more ready prompter? If the old Mosaic stupids had given them the same advantage in education they would be far ahead of what they are now. The Orthodox opposition to Spiritualism is off of the same piece, for the scriptures teach all Spiritualism, or nothing."

Maine.

CALAIS.—R. J. Smith writes: "We have succeeded in holding several meetings, thanks be to our good sister, Mrs. I. A. Brown, who is a very gifted medium. Her controls are reliable and intelligent, and the poems spoken while in a trance state are very fine, well worthy to be given to the public. As a medium she has been the means of spreading the light of Spiritualism along the banks of the St. Croix River; for not only has Calais had the benefit of her mediumship, but St. Stephen, and the surrounding places also. The meetings held in Joseph Donald's parlors have been productive of great good. Mrs. Brown was assisted by her brother, Mr. R. T. Donald, who is a very fine medium. We very much regret that she cannot remain with us longer, but trust that in the coming season we shall be again favored with her most excellent services. The result of her visit is seen in a greatly increased interest in the subject of Spiritualism in this place and its vicinity."

South Carolina.

CHARLESTON.—A. A. Convert writes: "Spiritualism is spreading rapidly in this city. Mr. F. Melchers, editor of the *Deutsche Zeitung*, does good work in the great cause. His exertions in that direction are highly appreciated. In many families seances are held twice or three times each week. There is also a school established, free to everybody, where the rudiments, the A B C of Spiritualism, are taught, where mediums are developed. Lectures are delivered by Col. J. Cunningham and others. These circles, held every Friday night, are well attended, and at each seance joining, being led by the consented to adopt the truths and new revelation. Evidences and proofs of identity are received, etc. A great deal is firm the faith of the believer skeptics."

Vermont.

WEST BURKE.—J. S. "Seven years ago the Universalist place refused the Spirit for our lectures; this spirit them have it once in for the world moves. Mrs. E. ville, has spoken once for her and others as we can. Slowly but surely the glorious faith are permeating all classes. The to us every week, a well not see how any Spiritu it."

Miss.

DE SOTO.—Mrs. Elle her subscription, express she feels in the Mess. Banner of Light, and of sometime attending at which the communic are received.

Grove-Meeting in Moriah, N. Y.

To the Editor of the Banner of Light: The Spiritualists of Moriah held a grove-meeting on Saturday and Sunday, July 8th and 9th, on the premises of Mr. Henry Ferguson, a whole-hearted spiritual believer. Capt. H. H. Brown, of Brooklyn, N. Y., the principal speaker, opened the services, selecting for his subject, "The Creation of Man; his Object on Earth." The audience was very attentive, and the more they listened to his remarks the more they became convinced that this was the right way for them to prepare a home for their future lives. In the evening music was furnished, and dancing came in order as one of the principal amusements, interspersed with remarks by Mr. Brown. Old and young participated, and every thing passed off very pleasantly."

Sunday morning, July 9th, the meeting opened at 10:30 A. M. Mr. Henry Ferguson acting as Chairman. Mr. Brown spoke upon "The Evidence of Life Beyond the Grave." At its close a poem entitled "Only a Curtain Between" was delivered with great ease, and in a tone that could not but please every listener. He then proceeded to define the subject. He alluded to his own little daughter, only four years old, who would run occasionally to her mother and say, 'I am playing with Lilly.' Certainly she could not play with her companion in a human form, for she was dead; but her spirit lived, and it was the child's spirit his little girl had reference to. "We all know," said the speaker, "that the child was not old enough to know anything in regard to Spiritualism; but inspiration came on her to show older persons that there is a spiritual world." After listening to Mr. Brown for an hour, the meeting adjourned."

Sunday afternoon the meeting opened at 2:30. Capt. H. H. Brown taking for his subject, "Reality of Spiritual Life," followed by a poem entitled "Soul-Saving." Mr. Brown then took up his subject, imparting some very good ideas, and his explanations were made so clear that even a child could comprehend his discourse. There were quite a number of people from Moriah and Port Henry who attended the meeting in the afternoon, and the opinion was freely expressed, even by many who are not Spiritualists, that the lectures presented a vast amount of truth. We hope soon to be again favored with Capt. Brown's services."

Verification of a Spirit-Message.

EPHRAIM CHASE. To the Editor of the Banner of Light: In the Banner of Light, date April 1st, I read a communication from EPHRAIM CHASE, of Hampstead, N. H. I would state that I was some acquainted with him, and should say the message was very like him. I am pleased indeed to see so many verifications of your spirit messages. IRENE S. BIDWELL. Goffstown, N. H., June 30th, 1882.

EPHRAIM CHASE. Mrs. E. M. French writes as follows regarding a lady medium Mrs. Ada Boyd, of Colfax, Ind.: "She has remarkable power for seeing spirits, and describes them so accurately that they are immediately recognized by those of their friends to whom the description is given. I have had frequent sittings with her, and almost invariably at each sitting one or more spirits came, and made themselves known." Our correspondent gives the names of a number, mainly relatives and friends of her own, who have communicated freely, and having the fullest confidence in the integrity and ability of the medium, anticipates for her a career of great usefulness."

STINGING Irritation, inflammation, all Kidney Complaints, cured by "Buchu-palpa." \$1 per bottle.

Additional July Magazines.

THE PSYCHOLOGICAL REVIEW: A Cosmopolitan Organ of Spiritualism and Psychological Research. London, Eng.: Edward W. Allen, 4 Ave Maria Lane, E. C. A finely conceived and elaborated allegorical sketch, "Imagination and Experience," by Alfred Alarie Watts, is the opening article of the July number. Following, our own correspondent, Alexander Wilder, M. D., of New York, contributes an essay, "Our Existence in Eternity," evincing great depth of thought and perspicuity of expression; it is well worth reading. An interesting series of biographical sketches under the general heading, "William Howitt and His Spiritualism," by his daughter, is commenced. Interesting incidents of his childhood are given, from which it appears that in his earliest days he was spirit-guided, and gifted with clairvoyance. "Krishna and Christ," by Arthur Lillie, is a consideration of the supposed similarity in the lives and teachings of the two. Continuations are given of "Ghostly Visitors" and "The Great Kingsbury Puzzle." In a visit of "Contemporary Spiritual Opinion," the editor approves of efforts to eliminate fraud from the ranks of Spiritualists provided they are made "according to discretion." This is the position we have invariably maintained, and shall resolutely adhere to; and we are glad to see an expression in the *Review* so in conformity with our own in regard to the rights of mediums, and a disposition to refrain from that indiscriminate and hasty condemnation of them noticeable in some quarters, by those who have yet to learn that "discretion is the better part of valor." This number closes with "Notes and Comments" on a variety of subjects.

THE VACCINATION INQUIRER and Health Review. Published by the London Society, 111 Victoria street, Westminster, S. W. The July number contains a very complete summary of information from all parts of the world respecting efforts for the abolition of compulsory vaccination, and remarks that the interest in the subject, alike on scientific and political grounds, is rapidly increasing. It is proposed to issue this periodical weekly, instead of monthly as now, in order to present a greater number of the rapidly accumulating facts and arguments. From an article in this number entitled, "Developing Medical Despotism," we judge the people of England are being threatened, as those of our own country have been, with the lordly rule of the Knights of the Scalpel and the Pill Box. The article is able and timely.

NATIONAL ANTI-COMPULSORY VACCINATION REPORTER. Published for the League, by George F. Poole, Cheltenham, England. Numerous instances of injury and death resulting from vaccination are reported in the issue of the current month. Mary C. Hume-Rothley writes at length upon the valuable clause in the Swiss Constitution, known as the "Referendum," or Appeal to the People, which provides a safe and speedy remedy for legislative enactments of any one class—the medical caste.

Toronto: Printed by PHILIPSON & PETERS, No. 1, PAPEL AVE. By Alexander Wilder. Written for and originally published in *The Platonist*, Osceola, St. Clair Co., Mo. SPECIMENS OF WOOD TYPE. For sale by N. W. Ayer & Son, Times Building, Philadelphia, Pa. Manufactured by the American Wood Type Co., South Windham, Ct.

The man who fears to hear the truth in time of peace, will desert his country in time of war. No health with inactive liver and urinary organs without Hop Bitters.

Special Notice.

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

Passed to Spirit-Life:

From Colebrook, N. H., June 12th, Mrs. Sarah Jane, wife of Edward Dimmick, aged 70 years. She was a woman of strong mind and clear judgment, of unbounded benevolence and tireless energy; full of the clarity which "Aethra" never fails to impart. She was a devoted wife and mother, and a true friend. For thirty years she had been a Spiritualist, and by her noble character had won to the doctrine the love and respect of all who saw it exemplified in her life. After an illness of nearly a year, her lovely spirit passed to the Summer-land. She was glad to go, leaving all her senses to the last, and directing the arrangements for her funeral entirely as for a pleasant journey. She leaves a husband, with whom she had lived forty-eight years, two married daughters, two adopted sons, and a very large circle of relatives, neighbors and friends to mourn their loss. To her body to its last resting-place she close the loving hands of her two sons-in-law and two grandsons, and it was gently laid beside the remains of the dear daughter Dora, whose spiritual presence she had often enjoyed here, and has now greeted on the other side of Death's narrow stream.

From Sutton, N. H., June 24th, John Nelson, Jr., aged 47 years 4 months.

Our brother was a firm, consistent believer in the beautiful philosophy of Spiritualism. During the long months and years of severe physical suffering his chastened spirit seemed to rise above all earthly trials, and to rejoice in its ultimate triumph over all material things. Day by day he was assured of the presence of spirit-friends, and especially of his angel wife, who was near and dear to him. As his days on earth drew to their close, brighter and clearer, like an evening star, shone this beautiful philosophy to guide him to a higher sphere. Dr. J. P. Greenleaf, of Boston, Mass., conducted the services, it being a request of brother Nelson's months before he passed away. Our heart was sorely grieved by the loss of this noble and faithful friend, and we were deeply affected by the words of the speaker, seemed to part the shadowy veil and carry us very near the spirit-world.

From Long Island City, N. Y., June 28th, 1882, Carroll Landon, aged 5 years 1 month and 29 days. He was the youngest member of Fountain Group in the Cleveland (O.) Lyceum one year ago, after which time he removed from Cleveland. This was the last Lyceum he attended. Our darling little boy will be remembered by the Lyceum there, as he was prepared with a recitation every Sunday, and took an active part in all the exercises therein. Our hearts are sorely grieved by the loss of this noble and faithful friend, and we were deeply affected by the words of the speaker, seemed to part the shadowy veil and carry us very near the spirit-world.

The Mantua Association of Spiritualists will hold its Yearly Meeting on Sunday, Aug. 6th, in Atwater's Grove, at Mantua Station, O. Basket Picnic at noon. Dr. J. M. Peckham will be the pastor of the day. Home talent as usual, with good music. Everybody invited. D. M. KING, Secretary.

Written for the Banner of Light.
MOTHER-LOVE, TRUEST AND BEST.
Affectionately inscribed to my sainted mother.
 BY M. T. SHELHAMER.

The love of a mother! oh, who shall define it?
 Or who shall interpret the meaning aright
 Of all the pure tendrils of hope that entwined it,
 Which stain from a rootlet that nothing can blight?
 What richness of faith, and what grand self-denial,
 What holy endeavor to act its true part,
 What strength to endure the dark hour of trial,
 Are found in the depths of a mother's heart!

The rose that we scatter still yields up a sweetness
 That endures a brief season the pathway we tread;
 The lily we pluck in its royal completeness
 Will shine on our bosom until it is dead;
 But the love of a mother—oh! wonderful treasure,
 That yields up its glory of fragrance and bloom,
 Ne'er loses a tittle of its overflowing measure,
 But blesses us still through all silence and gloom!

Though we crush, when dishonor, that noble affection,
 And smite it each day with iniquity's rod,
 Yet still doth it blossom in holy perfection—
 Its purity gained from the spirit of God;
 Oh! sacred and sweet is the heart of a woman
 That bears in its bosom that true motherhood
 That ever reveals the divine in the human,
 And stands at a part of the infinite God!

Oh, mother-love! sweeter than all things in mortal—
 The one great gift to the children of earth,
 It flows with the splendor of powers immortal,
 Transcending all tokens of valor and worth!
 Though we scorn and deride it, it shineth out ever,
 In matchless pretence that maketh us blest;
 No flower can its bright golden heartstrings discover,
 The love of a mother is truest and best!

Banner Correspondence.

New Jersey.

VINELAND.—Mrs. Jennie A. Doane writes: "We were formerly residents of the little town of Dana, and nearly two years ago moved to Athol, where for about six months, leaving there for this beautiful climate of Vineland, being advised by friends to seek a milder one than that of Massachusetts. About five years previous to this time a lady medium in Millington, Mass., under the influence of spirits, spoke of Mr. Doane's great medium powers of drawing beautiful paintings. We thought but little of it, knowing we were mediums for other phases; but to our astonishment, having never heard of the like before, there came upon the mirror in our sitting-room in Athol, where it was in use every day, and only Mr. Doane and myself being in the house, no visitors or material hands having the least possible chance to draw anything upon it, peculiar fine drawings, looking like frost-work and nearly covering the glass. I was passing along, and looking up at the mirror saw this. Feeling always a little doubtful about such manifestations by spirits, I did not attribute this to them. I reasoned largely upon it, but could not solve the problem. This was about the first of August, long before frost came, and we knew our glass to be one of the clearest."

Mr. Doane as soon as he saw it pronounced it spirit-power. About three days passed, and it remained the same. Mr. Doane called in a number of neighbors to see it, but none seemed to understand the mystery. One argued science and the liability of atmospheric conditions dividing the quicksilver; to prove this theory false would be to erase it from the outward surface, but we considered it too precious to disturb. Our spirit-guides gave us symbols through Mr. Doane's mediumship; they wished us to take it to Lake Pleasant Camp. I requested them to give me more proof of their power, and in less than twenty hours there was a large drawing put on the glass, right side up and right way round, plain to be seen by any one; also various other peculiar figures were worked in. This was done near the middle of the day, I having closely scanned the mirror a few hours previously. We took it to Lake Pleasant Camp-Meeting, where we exhibited and told our experience."

Mrs. Tillson, who roomed near us, told us one morning she felt our glass would change, as she had a vision indicating it. Soon a writer for the paper issued there, "Among the Pines," called and wished to see the glass. Five of us, who had seen it many times before, failed to find the drawing, but much other fine work was upon the glass. I felt that the drawing was removed, and wished it back again. Shortly after I went to it with strong desires for the drawing to come again; there it was, all right again. All five persons could plainly see it."

A medium from New York called on us, and we were talking earnestly about the peculiar drawing, I wishing when I returned home to be able to erase it. Mr. Doane and the medium expressed a desire to have it remain, none of us having tried to erase it. The medium was directly controlled by a spirit purporting to be Mr. Doane's father, who said when on earth he failed to demonstrate spirit-power, as he undertook to do, but had now succeeded in getting a spirit-artist to demonstrate it on our mirror. He told us to erase it when we arrived at home, and we would have a flower come upon the mirror. We did so, and on our way to Vineland there came a drooping flower and stalk. Here in Vineland there has come a beautiful writing, "C." upon it, which is the initial of Mr. Doane's sister's name, who passed to spirit-life a few years since."

New York.

ESPERANCE.—Mrs. S. B. Stevens writes: "Having been a reader of the *Banner of Light* for many years I have noticed frequent allusion to cures of a remarkable kind having been effected by Spiritualist healers, and as I have personal knowledge of one such case, I will state it for the benefit of all. My husband is in his eightieth year, and has suffered much from rheumatism. Last Christmas he had two shocks of paralysis and was rendered completely helpless on his right side, his sight and hearing on that side being also lost. All hope of improvement left me, but I felt to send for Dr. Sherburne, who came, commenced to treat him, and in a short time, to my great surprise, my husband stood upon his feet; this was the result of his first treatment. He treated him five times, and now he walks freely and has no signs of paralysis. I think Dr. Sherburne's powers should be known, so that the public may be able to avail themselves of his services."

WESTVILLE.—Harriet Grandall writes: "The *Banner of Light* is the bread of life to me, and I look for its coming as for a dear friend. I am the only one in our village or town that believes anything of Spiritualism. There has never been a medium or Spiritualist lecture here, and I think if a good test medium should come great good would be accomplished by thus giving the people an opportunity to investigate the subject. If such an one traveling on the Albany and Susquehanna road would

visit us he or she would receive a hearty welcome at our home. We live six miles from the rail. The place to stop is Cooperstown Junction. I am a medium in a small degree. The gift came to me in my own home, in sad bereavement, and I have never doubted since I saw the spirit-form and heard the spirit-voice; neither am I ashamed to show my colors."

OWEGO.—H. C. Champlain, M. D., writes: "Miss Lizzie N. Goodell, of Amherst, Mass., addressed the First Spiritual and Liberal Association of Owego in Good Templar's Hall, Sunday afternoon, June 25th, at 3 o'clock, and in the evening at 7:30. Her lectures were magnificently grand, giving the most graphic ideas in the treatment of her subjects, which in the afternoon was 'Landmarks by the Wayside.' Every listener felt as if carried back individually to the remotest commencement of man's evolution from chaotic matter down to the Now; through which evolutionary development it was plain and soul-inspiring to note the grand epochs on the highway, over which he traveled, and from a retrospection of which he may learn to expect, hope, or prophesy of his future possibilities."

In the evening her subject was upon the aspiration of the human soul, which from time immemorial has been seeking evidence to tell if a future were in store for it. Running through all the sacred and religious histories of all peoples who have dwelt upon the face of the earth, we find abundant evidence that a belief with the most enlightened and intelligent of them has ever existed—with the majority—that an overruling power or force or spirit dominates all things; while some there are doubting all things, speculating because not found within, or recognizable by or through their five senses, and, therefore, not material, and not within the pale of their observation. The lecturer left a most enduring impression upon the minds of all who had the pleasure of listening to her inspired orations. We hope, for the good of all who wish to hear and know more of our heavenly philosophy, she may, while health permits her, be kept at work, and while she is so kept let not her hands fail of material and spiritual support."

NEW YORK CITY.—Alfred Weldon, President of the Second Society of Spiritualists, writes us that, having listened to Mrs. Susie Willis-Fletcher's recent lectures in Brooklyn and New York, he has been eminently satisfied with the matter therein set forth, and the kindly and dignified spirit in which it has been enunciated. Referring to the marvelous manifestations whose occurrence signalized and lightened her prison experiences, he says:

"Many of these have, of course, no confirmatory evidence. She confined her recital to such as had. Any one can test her truthfulness by an appeal to the addresses she gave. No detailed account can be presented here, but it is enough to say that many of those manifestations are among the most wonderful, if not the most wonderful, that have ever been described to the world, and confirm and establish beyond question everything that has been claimed for mediumship. Coming in the exceptional manner, to the exceptional person, and under the exceptional conditions that they did, it is not too much to say that their value to humanity is inestimable; nor that they will find their place among the beacon-lights of that perfect interblending of the two worlds of which all spirit manifestation is prophetic."

He concludes his letter as follows: "Mrs. Fletcher's audience on Sunday evening, June 25th, by a unanimous vote, offered her an engagement to speak in New York City during the month of October. We have leased Frohisher Hall, 23 East 14th street, and 'The Second Society of Spiritualists' will hold regular meetings there every Sunday morning and evening during the coming fall, winter and spring, commencing with Sunday, Oct. 1st. Mrs. Fletcher has consented to occupy our rostrum the five Sundays of October if her health at that time will permit."

Ohio.

CINCINNATI.—W. R. Potter writes: "I am sixty-nine years old, and though surrounded with bigotry and superstition, I boldly advocate the truths of Spiritualism on all proper occasions, and intend to do it while I live and have strength to talk. I rely on my own personal experience of over thirty years ago. At that time I was suffering with three different diseases, and could get no relief from the old-school doctors. The spirits wrote through my own hand, directing me to go to a certain place at the mid-hour of night, in the open air, and they would come and heal me. I met them according to agreement, and they cured me; after which I did not have a pain in my body for over seven years, and have had very little use for human doctors. I was cured in a very brief space of time—I don't think it exceeded five minutes. I inhaled a fragrant odor, indescribable. It filled my whole being; went through me like gentle waves of electricity. I saw no forms, but distinctly heard a voice saying, 'Now rise to your feet.' I did, and was as free from pain, and as happy and composed in mind, as it is possible for a human being to be. For telling this, and giving a hundred other evidences and tests to unbelievers, I am called a fanatic and lunatic. Thank God and the angels for such lunacy and evidence of man's immortality; that which the churches and Orthodox preachers cannot give us. And thank God and the angel world, they cannot take it away from us."

Rhode Island.

PROVIDENCE.—Frank Reynolds writes: "Having been an investigator of Spiritualism for a number of years, I have at last become convinced of its truth, through the mediumship of Master Roscoe, the boy clairvoyant of No. 15 High street, Providence. The form of my mother actually appeared and conversed with me in the cabinet as in real life, for the period of five minutes or more. Master Roscoe does not call himself a materializing medium; the room was not darkened, for a German student lamp was at full blaze during the whole sitting. This was not the only form that appeared—several others came; some I recognized, and others were strangers to me. He also told me of my life in the very minutest detail. I make these statements, hoping they may be of service to the public, and to Master Roscoe, who is comparatively unknown. There are a number of others whom I have met that have been as well satisfied as I have been in regard to his mediumship."

Minnesota.

HANCOCK.—Dr. C. L. Gates writes: "The *Banner of Light* comes to illuminate darkened souls, and to make the sad-hearted cheerful. A poor Norwegian lady called on me to-day, and said she had lost four from her family,

The first to pass away was a little girl of nine years. Just before her departure she pointed upward and said, 'Look, mamma, see the angels,' and spoke of their bright attire. Then raising herself she further described what she saw, and said, 'I see four lights; one for each of us, but none for mamma,' then pointing to the crib in which lay her little brother, 'Mamma, there is a white sheet with a crown on it.' She then sang a hymn. When the singing stopped, her eyes were opened unusually wide, and she said, 'Mamma, how sweet those angels sing,' and soon after passed on to join them. What glorious scenes await the dying. And all this from this little girl seems to be a special proving of spirit existence. Since the death of the girl the little boy in the crib, under the white sheet and crown, has died; also one other little girl and the father—all within a few months."

Massachusetts.

LEOMINSTER.—Mrs. Fannie Wilder writes, June 30th: "The Spiritualists had a social gathering in their hall June 29th. During the past few months we have had to depend upon our young friends for music. They have attended to their duties faithfully, never failing to come for rehearsals and the regular meetings on Sundays, furnishing their services to us gratuitously. Although we are few in number, when a project was set on foot to show our appreciation of what they had done, there was a unanimous response, and that, too, by putting hands into pockets, which was what we wanted. Thus we were afforded means to purchase little offerings of love to present to them. The young ladies did not expect their gifts, and could say not a word, but kindly thanked us for them privately afterward. A volume of Lizzie Doten's poems, nicely bound in full gilt, was also presented to Miss Abbie K. Nourse for the earnest spirit manifested by her in obtaining the elegant new organ we now have. She at times has kindly assisted in our singing, and has brought in several floral offerings, which were very beautiful. She responded with feeling to our simple offering, and said we could not have selected anything she would prize more highly. Mr. Edward Sargent favored us with a short speech, urging us on in the good work, and gave a few tests, for which all felt grateful. The offerings were presented by the writer in an humble way, but with an earnest feeling of appreciation of what the recipients had done to help the cause along. Our organist is a young lad only twelve years old, and has furnished us with very fine music. With such a strong youthful influence thrown into the service, it often brings quite an inspiration to our speakers."

Delaware.

WYOMING.—T. C. Kramer, M. D., writes: "Can any injury possibly come from explorations after truth? Should any one be turned from searching out the truth, no matter in what condition it may be found, by those who have no inquiring minds? The common mind is too apt to accuse those of insanity or imbecility who press forward in new fields of advancement. In all great achievements the brave pioneers of progress have had to contend against great drawbacks. Columbus, Galileo and others have been forced to struggle against selfish, weak and opposing minds of their times. In the present day, those who turn their attention to Modern Spiritualism are subjected to similar treatment; and yet, why should it be called madness to call up that which once was living as we now are? What has the death of the body accomplished? Has it transformed that sweet, generous being we once loved in the flesh into a demon that we should be terrified and considered frenzied to again seek its companionship? Are we not all fast hurrying toward the sunset, when we shall all cast aside this perishable robe of mortality? And is it not a pleasing thought that Spiritualism proves there is life beyond death and the tomb, forever removes that distracting fear of annihilation from the minds of men, and proves that man is immortal? This alone should place Spiritualism in the lead of all things in time, as it will be lasting in eternity. All hail! thou heaven-born gift to man; thou that holdest unbroken that which is dearest to the heart, the loving communion of the living with their beloved dead. If thou hast done no more than hast done full well to tell humanity it can never perish. If that be madness there is method in it."

Pennsylvania.

PHILADELPHIA.—William Henry Drake writes: "While reading Samuel Watson's book, entitled 'The Clock-Struck One,' my thoughts reverted to a reminiscence of my younger days. When a boy I lived with the Society of Shakers at New Lebanon, N. Y. I learned the trade of carpenter with a Brother named Orrin Haskins. Coffin-making was a part of our trade. There were never any kept on hand, so when any of the good people passed on there had to be a suspension of other work, and a coffin made. In one corner of the shop stood a monstrous old-fashioned clock. One day a worthy man left us, and a coffin had to be built right way. I do not remember what was the cause of the hurry, but we were hurrying as fast as possible, when Bro. Orrin looked up, and noticed that the clock had stopped. He then remembered that he had forgotten to wind it up. He said he intended to stop and wind up the clock, but felt as though he did not have time, when presently the weights were drawn up by unseen hands, and the clock went about its usual business. Bro. Orrin looked up, and said, 'Bro. — has come and wound up the clock, so I will not have to stop work.' This I touch for as a veritable fact. I do not cite it as something remarkable, but as an incident. These phenomena were as common among us as the air we breathed. Then I saw, felt, and talked with the disembodied as naturally as with the embodied."

Colorado.

GOLDEN.—N. G. Sayles writes: "I am new in Spiritualism, but I was forcibly reminded of the following facts on reading the remarks of Prof. Kiddle, on the fifth page of your issue of the 24th inst. Opposition to Spiritualism is much like the opposition to female suffrage—not one solid argument can be produced. How often I miss the great benefit of a consultation with my good old mother, who conducted and paid taxes on a large farm and its appendages, while a widow; for many years before she passed on, yet was never allowed to help make the laws under which she was compelled to live. It was worse than African slavery. How often have I heard her remonstrate against the brutality, but always condemned those heathenish incalculations that ignored the equality of the sexes. I think it would be an ignominy who would select a companion inferior to himself."

Then who that ever attended a school but saw the female generally outstrip the male in all their studies? Old fogies will say: We admit that females are more sprightly and quick-witted, when young, than males. That being so, why do we see an aged pair tottering down together, the female less obtuse and really the more sprightly of the two, and most always the more ready prompter? If the old Mosiac stupids had given them the same advantage in education they would be far ahead of what they are now. The Orthodox opposition to Spiritualism is off of the same piece, for the scriptures teach all Spiritualism, or nothing."

Maine.

CALAIS.—R. J. Smith writes: "We have succeeded in holding several meetings, thanks be to our good sister, Mrs. I. A. Brown, who is a very gifted medium. Her controls are reliable and intelligent, and the poems spoken while in a trance state are very fine, well worthy to be given to the public. As a medium she has been the means of spreading the light of Spiritualism along the banks of the St. Croix River; for not only has Calais had the benefit of her mediumship, but St. Stephen, and the surrounding places also. The meetings held in Joseph Donald's parlors have been productive of great good. Mrs. Brown was assisted by her brother, Mr. R. T. Donald, who is a very fine medium. We very much regret that she cannot remain with us longer, but trust that in the coming season we shall be again favored with her most excellent services. The result of her visit is seen in a greatly increased interest in the subject of Spiritualism in this place and its vicinity."

South Carolina.

CHARLESTON.—"A Convert" writes: "Spiritualism is spreading rapidly in this city. Mr. F. Melchers, editor of the *Deutsche Zeitung*, does good work in the great cause. His exertions in that direction are highly appreciated. In many families seances are held twice or three times each week. There is also a school established, free to everybody, where the rudiments, the A B C of Spiritualism, are taught, where mediums are developed. Lectures are delivered by Col. J. Cunningham and others. These circles, held every Friday night, are well attended, and at each seance new scholars are joining, being led by the convincing facts presented to adopt the truths and teachings of the new revelation. Evidences of spirit-presence and proofs of identity are given, messages received, etc. A great deal is being done to confirm the faith of the believers and convince the skeptics."

Vermont.

WEST BURKE.—J. S. Kimball writes: "Seven years ago the Universalist Society of this place refused the Spiritualists their vestry for our lectures; this spring they voted to let them have it once in four weeks; so you see the world moves. Mrs. E. L. Paul, of Morrisville, has spoken once for us, and we shall have her and others as we can get them."

Slowly but surely the grand truths of our glorious faith are permeating the churches, liberalizing all classes. The *Banner of Light* comes to us every week, a welcome visitor, and I do not see how any Spiritualists can do without it."

Missouri.

DE SOTO.—Mrs. Ellen Hall, upon renewing her subscription, expresses the great interest she feels in the Message Department of the *Banner of Light*, and a long-entertained hope of sometime attending the Public Free Circle at which the communications therein published are received."

Grove-Meeting in Moriah, N. Y.

The Spiritualists of Moriah held a grove-meeting on Saturday and Sunday, July 8th and 9th, on the premises of Mr. Henry Ferguson, a whole-hearted spiritual believer. Capt. H. H. Brown, of Brooklyn, N. Y., the principal speaker, opened the services, selecting for his subject "The Creation of Man; his Object on Earth." The audience was very attentive, and the more they listened to his remarks the more they became convinced that this was the right way for them to prepare a home for their future lives. In the evening music was furnished, and dancing came in order as one of the principal amusements, interspersed with remarks by Mr. Brown. Old and young participated, and everything passed off very pleasantly."

Sunday morning, July 10th, the meeting opened at 10:30 A. M. Mr. Henry Ferguson acting as Chairman, Mr. Brown spoke upon "The Evidence of Life Beyond the Grave." At its close a poem entitled "Only a Curtain Between" was delivered with great ease, and in a tone that could not but please every listener. He then proceeded to define the subject. He alluded to his own little daughter, only four years old, who was run occasionally by her mother and said, "I am playing with Lilly." Certainly she could not play with her companion in a human form, for she was dead; but her spirit lived, and it was the child's spirit his little girl had reference to. "We all know," said the speaker, "that the child was not old enough to know anything in regard to Spiritualism; but inspiration came on her to show older persons that there is a spiritual world." After listening to Mr. Brown for an hour, the meeting adjourned."

Sunday afternoon the meeting opened at 2:30. Capt. H. H. Brown taking for his subject, "Reality of Spiritual Life," followed by a poem entitled "Soul Saving." Mr. Brown then took up his subject, imparting some very good ideas, and his explanations were made so clear that even a child could comprehend his discourse. There were quite a number of people from Moriah and Port Henry who attended the meeting in the afternoon, and the opinion was freely expressed, even by many who are not Spiritualists, that the lectures presented a vast amount of truth. We hope soon to be again favored with Capt. Brown's services."

Verification of a Spirit-Message.

EPHRAIM CHASE.
 To the Editor of the *Banner of Light*:
 In the *Banner of Light*, date April 1st, I read a communication from EPHRAIM CHASE, of Hampstead, N. H. I would state that I was some acquainted with him, and should say that his explanations were very like him. I am pleased indeed to see so many verifications of your spirit messages.
 Goffstown, N. H., June 30th, 1892.

Mrs. E. M. French writes as follows regarding a lady medium, Mrs. Ada Boyd, of Colfax, Ind.: "She has remarkable powers for seeing spirits, and describes them so accurately that they are immediately recognized by those of their friends to whom the description is given. I have had frequent sittings with her, and almost invariably at each sitting one or more spirits came, and made themselves known." Our correspondent gives the names of a number, mainly relatives and friends of her own, who have communicated freely, and having the fullest confidence in the integrity and ability of the medium, anticipates for her a career of great usefulness."

STINGING irritation, inflammation, all Kidney Complaints, cured by "Buchu-palpa." \$1 per bottle.

Additional July Magazines.

THE PSYCHOLOGICAL REVIEW: A Cosmopolitan Organ of Spiritualism and Psychological Research. London, Eng.: Edward W. Allen, 4 Ave Maria Lane, E. C.

A finely conceived and elaborated allegorical sketch, "Imagination and Experience," by Alfred Alarie Watts, is the opening article of the July number. Following, our own correspondent, Alexander Wilder, M. D., of New York, contributes an essay, "Our Existence in Eternity," evincing great depth of thought and perspicuity of expression; it is well worth reading. An interesting series of biographical sketches under the general heading, "William Howitt and His Spiritualism," by his daughter, is commenced. Interesting incidents of his childhood are given, from which it appears that in his earliest days he was spirit-guided, and gifted with clairvoyance. "Krishna and Christ," by Arthur Lillie, is a consideration of the supposed similarity in the lives and teachings of the two. Continuations are given of "Ghostly Visitors" and "The Great Kingsbury Puzzle." In a compend of "Contemporary Spiritual Opinion," the editor approves of efforts to eliminate fraud from the ranks of Spiritualists provided they are made "according to discretion." This is the position we have invariably maintained, and shall resolutely adhere to; and we are glad to see an expression in the *Review* so in conformity with our own in regard to the rights of mediums, and a disposition to refrain from that indelicate and hasty condemnation of them noticeable in some quarters, by those who have yet to learn that "discretion is the better part of valor." This number closes with "Notes and Comments" on a variety of subjects.

THE VACCINATION INQUIRER AND HEALTH REVIEW. Published by the London Society, 114 Victoria street, Westminster, S. W.

The July number contains a very complete summary of information from all parts of the world respecting efforts for the abolition of compulsory vaccination, and remarks that the interest in the subject, alike on scientific and political grounds, is rapidly increasing. It is proposed to issue this periodical weekly, instead of monthly as now, in order to present a greater number of the rapidly accumulating facts and arguments. From an article in this number entitled, "Developing Medical Despotism," we judge the people of England are being threatened, as those of our own country have been, with the lordly rule of the Knights of the Spatter and the Pill Box. The article is able and timely.

NATIONAL ANTI-COMPULSORY VACCINATION REPORTER. Published for the League, by George F. Poole, Cheltenham, England.

Numerous instances of injury and death resulting from vaccination are reported in the issue of the current month. Mary C. Hume-Iothey writes at length upon the valuable cause in the Swiss Constitution, known as the "Referendum," or Appeal to the People, which provides a safe and speedy remedy for legislation in the interests of any one class—the medical class, in this case—arguing that it is just what is wanted in England. It is a pretty sure indication of a coming change in the regard of the public for medical authority when two publications like this and the preceding are well supported. Both of them should have a good circulation in this country.

THE SIDERAL MESSENGER. Conducted by Wm. W. Payne, Director of Carleton College Observatory, Northfield, Minn. Published by the College.

This is the fourth number of the only periodical in the United States devoted exclusively to popular astronomy, and will be found valuable to professionals and amateurs in the science.

THE LADIES' FLORAL CABINET AND PICTORIAL HOME COMPANION. New York: 22 Vesey street.

A sixteen-page monthly, highly instructive to all home gardeners, finely illustrated, well printed and useful.

THE TELEPHONE is an ably edited and finely printed monthly magazine, devoted to general literature, the July issue of which, being the fourth number, is received by us. It is conducted by Mrs. Stephen W. Morgan and Mrs. Leon Bailey, and its contributors are said to comprise some of the most talented literary people of the State of Indiana. Published at 76 Vine street, Indianapolis, Ind.

RECEIVED.—THE BUILDER AND WOOD WORKER, published monthly, at 176 Broadway, New York, by Charles D. Lakey—Fred T. Hodgson, Editor.

PRIZE PAPER ON PHYSIOLOGY AND HISTOLOGY. By Mary Wolfe. Class of 1893. Puile Medical College, Cincinnati, O.

"OUR HOME." Report of Mrs. Mary H. Hardy's work, during the year 1891, among unfortunate women. Toronto: Printed by Hunter, Rose & Co.

PHILOSOPHICAL PAPERS. No. 1. PAUL AND PLATO. By Alexander Wilder. Written for and originally published in *The Pictorial*, Osceola, St. Clair Co., Mo.

SPECIMENS OF WOOD TYPE. For sale by N. W. Ayer & Son, Times Building, Philadelphia, Pa. Manufactured by the American Wood Type Co., South Winding, Ct.

The man who fears to hear the truth in time of peace, will desert his country in time of war.

No health with inactive liver and urinary organs without Hop Bitters.

Special Notice.

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

Passed to Spirit-Life:

From Colebrook, N. H., June 12th, Mrs. Sarah Jane, wife of Edward Dimmick, aged 70 years.

She was a woman of strong mind and clear judgment, of unbounded benevolence and unselfish energy; full of the charity which "thinketh no evil" and of love which showed itself by word and deed to friend and needy stranger. For thirty years she had been a Spiritualist, and by her noble character had won to the doctrine she loved the respect of all who saw it exemplified in her life.

After an illness of nearly a year, her lovely spirit passed to the Summer-land. She was glad to go, having all her senses to the last, and directing the arrangements for her funeral ceremony as for a pleasant journey. She leaves a husband, with whom she had lived forty-eight years, two married daughters, two adopted sons, and a very large circle of relatives, neighbors and friends to mourn their loss. To hear her body to its last resting-place she closed the loving hands of her two sons-in-law and two grandsons, and it was with a heavy heart that the remains of the dear Lady Dorcas, whose spiritual presence she had often enjoyed here, and from whom she had received so much of the "narrow stream," was committed to the earth.

From Sutton, N. H., June 24th, John Nelson, Jr., aged 47 years 4 months.

Our brother was a firm, consistent believer in the beautiful philosophy of Spiritualism. During the long months and years of severe physical suffering his chastened spirit seemed to rise above all earthly trials, and to rejoice in its ultimate triumph over all material things. Day by day he was assured of the presence of spirit-friends, and especially of his angel wife, who was near and dear to him. As his days on earth drew to their close, brighter and clearer, like an evening star, shone this beautiful philosophy to guide him to a higher sphere. Dr. I. P. Greenleaf, of Boston, Mass., conducted the services, it being a request of Brother Nelson's months before he passed away. Beautiful floral offerings were contributed by friends, and their sweet fragrance, mingling with the divine inspiration and words of the speaker, seemed to part the shadowy veil, and carry us very near the spirit-portal.

From Long Island City, N. Y., June 28th, 1892, Carroll Lanston, aged 65 years 1 month and 23 days.

He was the youngest member of Fountain Group in the Cleveland (O.) Lyceum one year ago, after which time he removed from Cleveland, Ohio, to Long Island City, N. Y. His darling little boy will be remembered by the Lyceum there, as he was prepared with a recitation every Sunday, and took for a pleasant journey. He leaves a wife, who is now in the Summer-land, of which he would often speak and ask questions. By aid-by we will meet him in the beautiful spirit-home.

[Obituary Notices not exceeding twenty 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 Mantua Association of Spiritualists will hold its Yearly Meeting on Sunday, Aug. 8th, in Atwood Grove, at Mantua, Pa. Dr. J. M. Peebles will be the orator of the day. Home talent unusual, with good music. Everybody invited. D. M. Keno, Secretary.

ings, etc., etc. The whole supplemented by a fine selection of Recitations, comprising many of the finest poetical gems in the language. Over 500 pages at the extremely low price of 75 cents in cloth, postage 8 cents. The price is made very low, so that every family can have a copy. Let none fail to obtain it.

Pearls.

And quoted odes, and jewels live words long.
That, on the jeweled fore-finger of all time,
Sparkle forever.

THE CAPTIVE BIRD.

Oh little captive bird! I could not sing
If I were parted from my native home—
Then how canst thou make such sweet twittering?
Knowest thou not thy little mate doth roam?
The hill and moor, like some lone, sorrowing thing,
Mourning that when she calls thou dost not come?
—Ernest W. Hartley.

In these times we fight for ideas, and newspapers
Are our fortresses.—Hine.

ASPIRE.

Oh youth! flame earnest—still aspire,
With energies immortal;
To many a heaven of desire,
Your yearning opens a portal.
And though age wears by the way,
And hearts break in the furrow,
We'll sow the golden grain to-day—
The harvest comes to-morrow.

—Gerald Massey.

The grandest and strongest natures are ever the
calmest, but without earnestness no one is ever great
or does really great things.

DUSTY FELLOW.

The winds have faded with him fondlingly;
The trees have whispered to him; and the night
Hath held him gently as a mother might,
And taught him all sad tones of melody.
The mountains have bowed to him; and the sea,
In clamorous waves, and murmurs exquisite,
Hath told him all her sorrow and delight—
Her legends fair, her darkest mystery.
His voice blooms like a flower, night and day;
Blossoms cluster round his rhymes, and twittings
Of lark and swallow, in an endless May.
Are mingling with his happy songs he sings.
Now shall he cease to sing, in every lay
Of Nature's voice he sings—and will away.
—James Whitcomb Riley.

Form-Materializations.

Spirit-Materialization: Scance in the Family of a Clergyman.

To the Editor of the Banner of Light:

There seems to be much controversy and difference of opinion to-day among prominent Spiritualists, upon the important subject of spirit-form materialization. I have watched the various positions taken by divers writers with much interest, and would like to give a few thoughts upon this perplexing subject from my own standpoint of observation. At the outset I will say that I am a confirmed believer in spirit-form materialization. My conclusions upon the subject have come from personal investigation and experience. My reason and better judgment have been fully satisfied that it is possible for disembodied spirits, under certain conditions, to materialize themselves so as to be recognized by the mortal sight of those who knew them while they were yet in the form. Materialization, therefore, to me, is a fact in the nature of things—a fact which the special belief or unbelief of any individual does not affect.

I am convinced that there are four different forms of manifestations passing current to-day as materialization. Doubtless three of them in their respective spheres are of reliable spirit-production by intelligences physically incarnated—the other one, in my opinion, produced by spirit or spirits in the flesh. There can be, of course, but one primal phase of materialization, however its presentation and results may differ, and such productions can be seen by all present, whether believers in this order of phenomena or not. Growing out of this we have manifestations which undoubtedly proceed from personating spirits operating through the medium—while that medium may or may not be conscious of the fact; the manifestation depending entirely upon the control of the spirit. There is another phase of the spirit-form manifestations when the shapes can only be seen by those who have a special gift for the "discerning of spirits," viz: clairvoyance in some one or other of its degrees of power. The fourth and last class embraces the representations gotten up "to order" by unprincipled persons who enter into this course of deception for purposes of gain. This last class of (simulated) "manifestations" has no more to do with the genuine phenomena than a clumsily-executed counterfeit has to do with a skillfully-prepared and legally issued bank bill.

In my investigations I have become satisfied that education and moral integrity have not, as factors, so much to do with the production of genuine manifestations as the subtle magnetism which is generated by and through the peculiar organism of the medium; yet the people generally have more confidence in a medium who lives a true, moral life, and in harmony with the manifestations that occur in his or her presence than they have in those who lead an opposite life; and in this connection I desire to speak confidently of the reliability of Mrs. Robert I. Hull as a woman and as a medium for spirit-materialization.

In the year 1883, while in Portland, Me., I was invited to a reception given to N. Frank White, at the residence of Mr. and Mrs. Hull. Mr. White was the speaker for the Society of Spiritualists, and Mr. and Mrs. Hull were prominent and honorable members of the Society, also of the Children's Lyceum. Since that time I have met Mrs. Hull on several occasions, and while in her presence I never felt that she was a woman who would be guilty of practicing deception and fraud. I have never attended her seances, and only judge of her mediumship from the opinions of reliable persons who have been present on such occasions. From this evidence I am satisfied that some of the manifestations which occur in her presence should be classed as spirit-personations instead of materializations. But this is no evidence to a well-informed Spiritualist that Mrs. Hull practices deception and fraud in personating different spirits that control her organism; the fact of the personating of spirits through her organism is just as reliable and as much a spirit-manifestation as materialization is—the only difference being that in the latter the spirit takes another form to manifest itself through, instead of controlling the medium's.

The medium in this order of the spiritual phenomena, as well as all others, is but an instrument for the use of invisibles that they may through him or her render themselves visible to human recognition; and a failure to retain this point in the mind is the cause, in my opinion, of much of the misunderstanding which exists to-day among Spiritualists, and the cause of the many and diverse views which have been latterly expressed regarding Mrs. Hull in particular. I have had, in the past, considerable expe-

rience in getting at facts, both as to spirit manifestations and the business affairs of life generally, and as I have of late seen the character and medial integrity of Mrs. Hull called imperatively in question by certain prominent personages, I have felt called upon, in justice to her and to the cause of Spiritualism also, to look up her record personally; yielding to the impression I have done so, and now state in brief the result of some of my investigations, that it may be placed on record in juxtaposition with statements put forth by other parties—statements calculated to do great injustice to her as a woman and a medium.

Recently I learned that the Rev. E. A. Smith and wife, of Somerville, Mass., were friends of Mr. and Mrs. Hull; therefore I called upon them: being acquainted with them, they gave me all information required in relation to the lady and her husband, as individuals, and as regarded Mrs. Hull as a medium. Both Mr. and Mrs. Smith were highly complimentary to Mrs. Hull as a woman of undoubted moral integrity and as being morally incapable of such deception and fraud as she has been accused of. They had, they assured me, been intimately acquainted with her since the year 1846, she residing in the house with some of the time. They considered her almost as near to them as their own child; and when the news reached them that she had been practicing fraud and deception they said, "It cannot be true"; and they still look upon her as an honest woman who would not be guilty of practicing deception; they were firmly convinced that whatever occurred which had a semblance in that direction must be ascribed to a power outside of and beyond her will and control. As regards their personal experience at her seances, they informed me that they had attended but one of them, but that one was very satisfactory to them: it was held in their own house, and was not the result of planning of any kind, on the part either of the medium or themselves. Mr. and Mrs. Hull called on them to spend the day—she bringing nothing with her save a small bag identical in size and shape with the diminutive ones in which ladies generally carry the purse or handkerchief; she was dressed, as to outward apparel, in a white waist and a black skirt. Five persons, including Mr. and Mrs. Hull, were in attendance at the seance—which sitting was the result of an after-thought on the part of host and hostess, subsequent to the arrival of the medium and her husband.

During this seance a materialized spirit appeared, purporting to be that of a niece of Mr. and Mrs. Smith; this spirit was robed entirely in white, with spangles glistening all over her dress. Mrs. Smith recognized another form as her mother, both through looks, size and dress, her hair being arranged in the same style as she wore it while living in the material form. Their son also materialized himself, with hair cut short and wearing a moustache. Mr. Smith's brother purporting to materialize, and placed a veil over Mrs. Smith's head. There was a marked difference in the size and height of the spirits manifesting, some of them not being nearly as tall as Mrs. Hull. The room was lighted throughout the sitting sufficiently to allow the company to be seen by all persons present. Mrs. Smith was satisfied that she saw a spirit-form and Mrs. Hull at one and the same time, and was fully convinced that the manifestations were bona fide materializations.

Mr. Smith was favorably impressed with the results of the seance, but as it was the first of the kind he had ever attended he informed me that he preferred to be considered an investigator of the subject rather than a convert to the materialization theory—although he fully accepted that of personation by spirits out of the form through earthly media. He was thoroughly satisfied of Mrs. Hull's honesty during this seance at his home, and freely confessed that he could not account for the large amount of clothing, etc., in which the spirits were robed, except upon the theory of materialization, as none of it had been brought there by the medium (who knew no more than themselves that the impromptu seance would be arranged for after her arrival), none of it was furnished by his family (as it was not in the nature of things that they should take steps toward facilitating their own deception), and none of it could be found in the house at the close of the sitting—while the matter of confederacy was wholly out of the question.

The great problem of the hour is to arrive at some method by which the independent materialized form may be distinguished from the transfigured body of the medium while under control of a foreign personating spirit—and to arrive at that conclusion by a method which shall be strictly just to the medium, and at the same time render anything bordering on deception clearly apparent should such be attempted, either by spirits or mortals, in the premises. This problem must be solved by kindly and careful, but also analytical experiment firmly conducted on reasonable rather than willful grounds. There can be no Pope in Spiritualism whose dictum shall decide the question at issue; all the traditions of the New Dispensation are pronounced against individual human authority in such matters. Lovers of justice will naturally perceive the great and grievous wrong of accusing honest materializing media of deception, under certain circumstances, when the philosophy of the presentation of this latest and most delicately complicated phase of the Spiritual Phenomena is not fully understood, even by Spiritualists themselves.

Boston, Mass. A. S. HAYWARD.

Materialization Seances—The Teachings of Experience Concerning Them.

To the Editor of the Banner of Light:

In a short editorial in your issue of June 17th, under the heading of "The Materialization Seance—Qualifications of Attendants," we find that which we know, after twenty years' devotion to the study of mediumship, to be the true and correct policy, and should be, until the investigating public understand better the laws which control spirit phenomena, adopted by every public medium, and more especially by those through whose organism form-materializations are produced.

We, who are known to many of your readers as the "Pence Hall Committee," have had under our care and supervision during the last nine-and-a-half years the now world-renowned medium, "Annie M. Stewart," at the beginning of whose development (January 1st, 1873), the spirits had but just power through her mediumship to produce during the seance one or two faces, meagre and obscure, which appeared at the curtain in the aperture of the cabinet door.

Fifteen months devoted perseveringly on the part of the committee to the protection of the medium, enabled the band to produce full form-materializations. Since then her medial pow-

ers have gradually and steadily increased in magnitude; constantly enlarging and extending under our management to greater and more wonderful manifestations, at the grandeur of which we often stand aghast.

To give in detail a report of our experience and the wonderful manifestations that have, through our assistance, been developed, would require a book of no ordinary size.

A condensed report in confirmation and commendation of the position taken by you in the editorial above referred to, of our mode of managing and conducting seances, based on twenty years' experience, and the wonderful results attained, will, we believe, be of general interest to the readers of the Banner, and instructive to inexperienced conductors of spiritual seances, who are ignorant of the requirements of the medium and manifesting spirits.

To begin: the medium should be secluded from company for at least one hour before entering the cabinet, and not permitted to enter the seance-room until all are seated and quiet restored.

On seating the company, those who lack appreciation, (the sneering scoffers, the prejudiced and over-officious meddlers,) if allowed to remain, should be required to occupy back seats. The rabble have no business in the seance-room, and were they admitted, the conditions, by their officiousness, would be disturbed and the seance cut short; hence, to get good results, the sanctity of the seance-room must be observed and order enforced, which the committee by their efforts have secured and maintained; but they cannot—nor are they expected to by sensible people—control the villainous acts planned by outlaws upon the public streets. We have, however, by prompt and vigilant action, sustained the good character to which Mrs. Stewart is justly entitled, before a just and considerate public, against the malicious falsehoods and slanderous reports concocted to disgrace and discredit her by the unprincipled skeptic. We attribute, in part, the grand results attained, which surpass the most sanguine expectations of the friends, to the order enforced, the confidence the medium has in the ability of her committee to protect her, and the favorable location of the seance-room, which is back of those occupied by her as tenement rooms. It being well ventilated and secluded from the noise and confusion of the public streets, adds to the conditions necessary during the seance, and furnishes a desirable place of resort when quiet is desired. Mrs. Stewart spends much of her time there, by which the room and its surroundings are imbued with her magnetism; and the old cabinet, which has done service many years, is of itself a battery, holding within its precincts magnetic power sufficient to enable the spirits to manifest their presence in the absence of the medium.

Promptly at the appointed hour Mrs. Stewart enters the cabinet, familiarized with the surroundings and under the protection of true and tried friends at her own home, and having no fears of being interrupted by intermeddlers or ignorant "spirit-grabbers," quietly takes her seat. The confidence of security enables the control to entrance her at once, and in a few minutes the manifestations begin.

In the average seance from ten to fifteen forms are produced; if any fail to be recognized it is the exception. After showing the medium in her seat, the spirit and the recognizing friend take isolated seats; and during the conference of five or ten minutes held by the spirit and friend, the medium rings a bell or makes other demonstrations intended to satisfy the sense of hearing as well as that of sight that she retains her seat. At the close of the outside interview the spirit and friend enter the cabinet, the doors are closed and he is cloistered for several minutes with the spirits, receiving during the time the most positive evidence of spirit-presence, being permitted to feel the medium while the spirit stands by his side, and satisfy himself, peradventure beyond a doubt, of the presence of both.

In addition to the above proofs a general conversation is introduced in which the spirit-friend and several other spirits, generally members of the band, take a part; in fact, the cabinet seems to be filled with spirits, members of the band speaking in audible voices, apparently coming from the floor; the top, the sides and every nook and corner of the cabinet seem to be occupied by them. The haunted cabinet is made by the congregated spirits to the superstitious rather exciting, and the bold, defiant man is liable to find the hairs of his head standing on end. The voice of each in the talking differs in accent from the other; and those familiar with the band can readily distinguish by the voice those engaged in the conversation.

In the more wonderful manifestations the cabinet during a session of two hours is flooded with a beautiful light, electric in character and of spirit production. In the light the medium, surrounded by a group of from three to ten forms, is clearly and distinctly seen, as are also her heavenly company, who are dressed as kings and queens. The forms making the group at the beginning retire; others take their place, each differing in character and size, but generally all are gaudily dressed.

Before the group melts away, each member of the circle is led by the hand of a loving and friendly spirit to the cabinet door, that the medium and her enchanting company may be more clearly and distinctly seen; not unfrequently the honest skeptic is allowed by the spirit-friends to enter the cabinet, the doors are closed, and the bewildered and astonished investigator is permitted to feast his eyes in the glow of light upon the celestial group to the soul's content.

The ignorant, who know nothing of the conditions necessary to obtain the results reported by those who have witnessed the manifestations, are continually writing to Mrs. Stewart, offering great inducements, financially and otherwise, to induce her to visit them, that they and their friends may have the benefits of her grand powers. No such proposition, however, as the above, is ever made by those who have attended her seances and learned, as all must do, that the seance-room is a school, to superintend which requires the services of those who are experienced, know the conditions necessary to obtain these wonderful results, and have the ability and power to enforce them.

The prejudiced, for the want of something better, base the charge of fraud on the part of the medium and her committee, on the ground of her refusal to accept the position of the itinerant medium. Such charges never come from the unprejudiced, or those who have investigated. Others have conceived the false notion that they are liable to be imposed upon by personating spirits, evil spirits, lying spirits, deceiving spirits, etc.; but these suspecting persons usually get rid, after attending a few seances, of that fallacy.

And right here, for the benefit of such be-
lighted minds, who are troubled by these unfounded suspicions, permit us to say that the purity and honesty of the medium and the band, and the seclusion of the rabble from the seances, should be and is a sufficient guarantee to the investigator against all such inclusions on the part of the spirits. In truth and in fact there never has been, to our knowledge, a deception practiced, or that which by others was supposed to be, that has not on investigation been satisfactorily explained. We are not, however, prepared to prove the identity of any who are personally unknown to us, or to show that they are not personations; but so long as these celebrated personages, be they the representatives of the ancients or moderns, continue to greet us with the uniform courtesy which has thus far been characteristic of them, we shall always receive them with open hands and welcoming hearts.

A few words in regard to the medial powers of Mrs. Emma Hurst, who is a great favorite with us, and we are done. The first form-materialization coming, through the medial powers of Mrs. Hurst was produced in November, 1880. Previous to her development for form-materializations, she became a very intimate friend of Mrs. Stewart, spending much of her time in her company, frequently remaining over night and occupying the same bed with Mrs. Stewart. The entrancing control of Mrs. Hurst is the daughter of the renowned Annie who controls Mrs. Stewart; and the noble spirit-band that has been so successful in developing Mrs. Stewart holds a controlling influence in the Hurst seances. The Pence Hall Committee extend to Mrs. Hurst the same protection given Mrs. Stewart. With the two mediums the visitor can hardly fail to get satisfactory results. Before closing we would be pleased to report the surprising materializations of full and mature forms produced through the powers of *la petite Ida*, the school daughter of Mrs. Stewart; but this we must leave for another time. In conclusion we wish to say to those who contemplate a visit to the Terre Haute mediums that the seances have continued with the usual regularity, uninterrupted by hot weather, but those who can be advised to defer coming until after the warm season has passed, and then make arrangements to remain six or eight days, for reasons unnecessary to explain but which will be fully understood at the close of the investigation. We might refer, with profit and interest to the reader, to other matters connected with our work, and to other phases of mediumship claimed for Mrs. Stewart and Mrs. Hurst, particularly that of spirit-photography and independent slate-writing; but it would, Mr. Editor, require, we fear, too much of your valuable space, and we will, though comparatively but little has been said, close our remarks.

ALLEN PENJE,
JAMES HOOK,
SAMUEL CONNER.
Terre Haute, Ind., June 27th, 1892.

THE ALPHA for July contains a large number of able articles in elucidation and advocacy of its specialty, "the divine right of every child to be well born." The laws of heredity are fully discussed, and the importance of a strict compliance with their requirements enforced with arguments and illustrations. Published by the Moral Education Society, Washington, D.C.

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CHICAGO, ILL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 2 1/2 and 7 P. M., every Sunday. All are invited. A meeting of Spiritualists and Mediums will be held at Grimes Hall, 13 South Halsted street, Sunday, at 3 P. M. J. J. Hadden, President; E. F. Shaw, Treasurer and Secretary. Dr. L. Bushnell, President; Collins Easton, Secretary.

CLEVELAND, OHIO.—The First Spiritual Society of Progressive Spiritualists meets irregularly in Wellesburg Hall, corner Prospect and Brown streets, at 7 1/2 P. M. Thomas Lee, President; T. H. Lee, Secretary. The Children's Progressive Lyceum meets in the same place at 10 P. M. Mrs. W. H. Hadden, Conductor; Mrs. E. H. Hadden, Guardian; T. H. Lee, Treasurer; J. H. Cross, Secretary.

EDGAR RAPIDS, IOWA.—First Society of Christian Spiritualists meets every Sunday, at 7 1/2 P. M., at Edger Rapids Free Library Rooms, Iowa Avenue. Inspirational speaking. Dr. J. L. Edger, President; Mrs. Annie W. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer.

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LEONISTON, MASS.—Meetings are held every other Sunday in Allen's Hall, at 2 and 6 1/2 o'clock P. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fanning Wilder, Secretary.

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Banner of Light.

BRIEF PARAGRAPHS.

Never did any soul do good but it came ready to do the same again with more enjoyment. Never was love or gratitude or bounty practiced but with exceeding joy, which made the practice still more in love with the fair act.

Thousands of immigrants arriving daily in New York immediately leave for the West, and many persons wonder where they all find employment. The fact is, they merely take the places of those Western people who are blown away by frightful tornadoes. —*Northwestern Herald.*

Really Dangerous!—The frightened Traveler pauses long enough in its flight to gasp out: "The Anti-Semitic feeling has made its appearance in Manitoba."

The restored old State House (Boston) was reopened Tuesday, July 11th. The restoration is well done, and we conclude from the excellence of the rehabilitation that the building will be as conspicuous in 1922 as it is in 1822, and as it was in 1722.

At Texarkana, Ark., on the 12th of July, a building of three stories was struck by lightning, and the walls fell on a saloon, which was crushed, and about thirty persons were killed. Then a fire broke out in the ruins of the saloon. It is very like a catalogue of horrors.

A GREAT TRUTH IN A NEW SHELL.—We are now subjects and patients, our material is our own flesh and blood and bones. Any talismans or talismans at once to refine a man's features, and his goodness or sensuality to imbrute them. —*Id.*

Thousands of dead fish are floating in the bay off New York, lying on their sides. It is supposed they were poisoned by sulphuric acid that flowed freely from abandoned mines into the river.

As cheerfulness is an excellent wearing quality, it has been called the bright weather of the heart.

Concord Philosophers will open fire on Monday next. They should have been sent to Alexandria, which was a great place for philosophy in the time of the Ptolemies. —*C. C. Horne, July 15th.*

Some idea of the rapid growth of the West may be gained from the fact that twenty-one years ago the city of Denver, Colo., existed only in imagination; now its population exceeds 30,000.

A Russian railway train ran off the track near Moscow, on the 13th of July, and the returns include every person in the train—178 killed and 217 wounded. Total, 395.

"EYE FOR THE EYE."
Egypt is not dead, but sleeping.
Egypt lives for Egypt's sons.
Is the answer to the challenge.
Thundered forth from her guns.
"It is the answer to the riddle.
Graven upon Sphinx's face.
Once more let the oldest nation
Lift her head and take her place."
—*New York Sun.*

A great hurricane came upon the Friendly Islands, on the 25th of April, which, aided by a gigantic tidal wave, destroyed an immense amount of property. Some lives were lost. Friendly Islands should not be visited in that way.

Cephas B. Lyman, agent and correspondent of the *Banner of Light*, Boston, Mass., gave two lectures at Whitehall Hall, on Sunday, 20th inst., that were able and independent in religious thought, and most gracefully and eloquently delivered. Those who were not deterred by fear or prejudice from listening to him, certainly enjoyed a rich treat. The late-winter manifestations given through Mr. C. E. Watkins, after the lectures, especially in the evening, were puzzlers to the most glib in pronouncing "humbug" on such manifestations. —*Northwick (N. H.) Experiment.*

When a young lady asked to look at a parrot the clerk said: "Will you please give the shade you want?" "I expect the parrot to give the shade I want," said the young lady.

Ador is life! "It is the still water faithfulness over despair, bewilderment, the dark restlessness."

An exchange calls a female swindler "an impostrix." Impositrix is good. Now bring along "heatrix," "loatrix" and "pickpocketrix." All tricks.

Between the young man scented with cigarettes and the young woman scented with musk and patchouli, the railway passenger gets a good deal for his six cents these days. —*Philadelphia News.* And some scents back.

Mr. J. Frank Baxter, who is one of the most active workers in the spiritual cause, is followed to many places where he lectures by a fellow named Starr, who understands, whose abuse of Mr. Baxter is entirely unwarranted. But the question is, "Who is Starr?" He may be, for aught we know to the contrary, a second edition of Elder Waite. Probably is.

"I wouldn't be in Egypt," said Mrs. McGill, last week, "for all the wealth of Creosote." Seeing a look of astonishment on the face of her auditors, she added: "Creosote, you know, was an old Roman god, and everything he touched turned to gold." —*Manchester Independent.*

While the Doctors who conducted the autopsy upon the body of Guitau are now engaged in a "regular," but disgraceful quarrel over what it is alleged they did and saw, the body itself—as a wired skeleton—is (in all probability) now one of the peculiar attractions of the Army Medical Museum at Washington.

Lotela recently went out fishing with Mac on the Jersey coast, when "nary" a fish was caught, she says. Rather "weak" fishing, eh?

The Anglo-Egyptian war is really a question of money—"the root of all evil." Europe is a big usurer; Egypt a little victim. That's all there is to it.

Uncle Sam's Peruvian syrup didn't go down with the Chilians.

"Wake, thou, and watch!
—The world is gray
With morning light!" —*J. G. Whittier.*

As the wake follows the ship when in motion and dies with the latter, so envy, that dread shadow of prosperity, follows the favorite of fortune, dying only with her smiles.

He who consults his enmity rather than his judgment, handicaps himself and displeases fortune.

Rt. Hon. John Bright, one of England's most efficient and clear-headed public men, has, it is said, resigned his position in the cabinet, owing to his dissent from the government's Egyptian policy. The *London News*, commenting upon the event, says: "Mr. Bright has been honor-

ably true to the convictions of his whole life. He now finds the government committed to a course of action he is unable to approve."

It is suggested that an itinerant ministry will use bicycles in the future. Perhaps the riding of bicycles is what Ezekiel was attempting to shadow forth in his vision of a wheel upon the earth, and the spirit of a living creature in the wheel. —*Truth Seeker.*

More than sixty deaths from excessive heat have been reported in New York City the past two weeks.

Mrs. Julia Ward Howe,
With a very quiet bow,
Invited Oscar Wilde to dinner;
While Newport looked on
That is, the town
The effeminate English slinger —*Dugby.*

RUSSIAN REFUGEES.—Fifty-one families of Russian Jewish refugees, who came to New York a few months ago, sailed from that port on the 13th inst. for Europe.

The freight handlers' strike still continues in New York and vicinity, without much prospect of settlement for some time to come.

There were three big blazes in New York City last week, which destroyed property to the amount of over \$300,000.

Tannic acid will stop bleeding at the nose. Take a pinch of the powder and sniff it up the nostril. It is an astringent, and, as it lodges in the throat, will prevent bleeding from the back of the nose.

It is said the latest fashion in England is palmistry. Every one is having his or her character and fortune told from the lines of the hand. —*Boston Journal.*

This is against the English law, yet no native is arrested and imprisoned in consequence. But the moment an American medium goes there, who is a legitimate clairvoyant, she is hauled up at once under this very law and sent to prison. It makes all the difference in the world whose ox is gored. The shame of England at the present day is in many ways rapidly consuming its ancient glory.

A statue of Savonarola, the patriot priest and revolutionary of Italy, whose character is so finely portrayed by George Eliot in *Romola*, and whose portrait, George Eliot's face so strongly resembled, was unveiled before a large concourse of people with appropriate speeches and ceremonies on Sunday, June 25th, at Florence. Thus, again, in the world's history, is tardy justice done the memory of a brave, patient, and conscientious martyr. —*Index, Boston.*

The root of the ubiquitous surname Smith is the Anglo-Saxon *smith*, to smite. It was applied primarily to blacksmiths, wheelwrights, carpenters, masons and smiths, or strikers in general.

Oh, the restless blue-green sea!
How the great waves grand
Dash up to the sand,
Oh, the sea is the place for me.

Passion is a ruler, reason a legislator; passion has ruled humanity since time immemorial, and caused the world's misery; let reason legislate to establish the world's happiness.

Is this Egyptian Arabi they are talking so much about the father of Arab's daughter? —*Rockland Gazette.*

Onset Bay Camp-Meeting Notes.

After a cool, refreshing night, Sunday morning dawned in peace and beauty at Onset. The glory of a brilliant day flooded the grove with light and glistened on the wavelets of the bay. Visitors, who fill the cottages, were seen strolling over the grounds, enjoying the pure air and varied scenery.

At 10 o'clock the excursionists from Boston and vicinity arrived, accompanied by the Middlebury Cornet Band, which was at once marshaled on the wooded knoll of Bay-View Grove, overlooking the bay, and began its morning concert. This is an excellent band, and the finely rendered selections given proved of universal satisfaction to the thousands of listeners who heard them during the day. This band has been reengaged for next Sunday.

The steamerboat *Monarch* brought up a party of three hundred from New Bedford, and yachts, carriages, etc., brought their quota from the country round.

I may have mentioned the fact before that Onset is a beautiful place, but any one who looked over that bright-faded, intelligent audience gathered on the seats under the trees, at the auditorium, as the band poured out the stirring melodies of the opening concert, and the sympathetic play of intelligent emotions as the speaker of the morning swept minds and hearts alike with his eloquence, wit and philosophy, will admit that the beauty of unconscious nature is far transcended by conscious mind.

The Chairman introduced Mr. E. S. Wheeler, of Philadelphia, as the speaker of the morning, who began by saying, "God bless the Commonwealth of Massachusetts," following with a rapid historical sketch of the progress of the Plymouth and Boston colonies and the development of religious freedom in this section, culminating, as he declared, in the advent of Modern Spiritualism, its acceptance, and such assemblies as were then and there convened. Acknowledging the opening of the series of meetings about to be enjoyed on the shores of Onset Bay, the speaker referred to the first meetings of the Spiritualists held in New Bedford and in Eastern Massachusetts some thirty years before, in which he and some of those before him bore a part, little anticipating the events of the present. Contrasting the conditions of the past century with those of to-day, Mr. Wheeler pointed out upon the shore of faith, and the increase of hypocrisy. He reflected severely upon the training of men to mere money-getting practices, and lamented the degeneracy of the times in the lack of common integrity, of true manhood and womanhood, attributable, he declared, to the breaking away from the restraints of former creeds, without acquiring any basis of religious feeling, conviction and impulse as should be gained by observation and investigation of the facts and truth discoverable in the present. The signs of the times, said the speaker, indicate the need of an utter abandonment of old superstitions, but no less the proof of man's relation to the God of nature and life as his Heavenly Father, and the dignity of the race as immortal beings destined each and all to eternal progress in good and beauty. He quite repudiated the idea of the possibility of any escape from the consequences of evil thoughts or deeds, and inferred from the nature of humanity, and the certainty and severity of the consequence of wrong-doing, the propriety and advisability of conduct becoming ourselves as immortals, and companions of angels in a universe governed by divinely inflexible laws.

Claiming that the phenomena of Spiritualism were beyond scientific explanation, the speaker asserted that they were evidences of the realities of spirit-life and power, the positive proof that death was not a final close of our being. Observing them the Materialists were baffled, and the world saved from despair; we were no longer limited to the brute life which alone the anatomist taught of, but placed where the conception of the divine Fatherhood and Motherhood, the fraternity of the race, and the eternity of progress seemed evident propositions.

The lecture closed with the prophecy that under the benign influence of the developments of true Spiritualism intelligently understood, the evils of the time should pass away, and the religion of realities find expression in the devotion of worship to the generous service of all mankind, in loving deeds by each, as power and opportunity for good could be found.

The choir, under the leadership of Chas. W.

Sullivan, is composed of several excellent and cultivated singers, who volunteered their services, and rendered many spiritual songs in excellent style.

Some annoyance was occasioned by the failure of the contractor to have the new dining hall ready for occupancy on this first Sunday; but Mr. Pennington managed to feed the multitude at the old restaurant, and all deficiencies will not doubt be made up during the remainder of the meeting at the large and spacious dining-room.

At half-past two o'clock the audience reassembled, and after music by the band and choir, were addressed by Mrs. E. L. Saxon, of New Orleans. This was the first appearance of any of the Eastern camp-meetings of one who has made many friendly heretofore and earnest spirit of devotion of a lifetime to the cause of human progress. She is best known as a prominent advocate of temperance, woman suffrage and kindred reforms. Her Spiritualism is of a practical character, and her address indicated the direction of public education and personal effort needed to advance society to a higher plane of life.

Testimonies called forth a cordial and postscript by E. S. Wheeler, and remarks by Dr. H. B. Storer and Mrs. A. E. Cutter, supplemented by an interesting personal narrative by Mrs. Saxon.

The afternoon exercises closed with a band concert, the excursionists departing by cars and boat, all thoroughly satisfied with the varied entertainment of the day.

In the evening Mr. Simon Butterfield and wife celebrated the third anniversary of their marriage by an invitation to friends, who filled their beautiful cottage on South Boulevard, where Dr. A. H. Richardson, as conductor, elicited a pleasant *salvo* of songs and speeches from the guests present.

Prof. A. H. Hulse, the seer, is giving delineations of life-history, past, present and future, at his rooms on Park street.

Dr. Fred Crockett, the psychometrist and healer, and his wife, are busy at the Mediums' home, where their baths are located.

Mrs. Henley, test medium, of Boston, is at the cottage of Mrs. Robbins, on South Boulevard.

Dr. Storer's Bookstore, at the office of the Association, contains all the best works on Spiritualism, and subscriptions to the spiritual papers are there received.

The sprightly "Dot" reappears this year, devoted to local gossip, items of interest to residents, and a directory of the cottages.

The telephone, at Dakin's drug store, connecting with telegraph lines to all parts of the country, is a great convenience to business men.

At Major Griffith's large and well ventilated circle, an anniversary circle, in memory of his two sons in spirit life, was held on Friday afternoon, and during, at which a permanent circle was organized to meet weekly. The exercises were varied by spirit-messages and normal remarks of a most interesting character.

Next Sunday J. Frank Baxter and C. B. Lyman are the speakers, and if pleasant, a great crowd will hear them.

Mrs. Cushman, the musical medium, is now giving circles at the cottage of Capt. Nash.

Mr. A. H. Phillips, the remarkable psychographic or slate-writing medium, is at the boarding-house of Nelson Luckins.

L. L. Whitlock, Esq., of Providence, editor of *Facts*, the spiritual quarterly devoted to the record of remarkable phenomena, is at Onset, and will conduct "Fact meetings" during the sessions of the camp. These meetings are always intensely interesting, as the speakers contribute what they know and have witnessed, instead of mere theories.

Annie Lord Chamberlain will give her convincing circles for physical manifestations at her leased cottage, on West Central Avenue.

Mrs. Ross and Mrs. Compton-Markee, materializing mediums, are expected at Onset.

Major T. B. Griffith has admitted to the Mediums' Home applicants enough to fill all the rooms, who approach his thoughtful kindness. He has also built a circle-room for the free use of materializing mediums and for circle purposes generally, in the rear of his own residence.

The cottages are nearly all full, and applications for accommodations indicate a much larger attendance than ever before. H. B. S.

The Neshaminy Falls (Pa.) Camp-Meeting.

The Initial Proceedings—Large and Enthusiastic Attendance—A Characteristic Address by Mrs. A. H. Colby—Chips.

Neshaminy Falls, Pa., July 15th.—The Fourth Annual Camp-Meeting, under the auspices of the First Association of Spiritualists of Philadelphia, opened to-day, and the exercises were full of interest. The attendance was large. The grounds are in excellent condition, many improvements having been made since last summer. Capt. P. J. Keffer, the General Superintendent, is an efficient officer.

PRELIMINARY EXERCISES.
Mr. Clayton, the President of the First Association of Philadelphia, made the opening speech. He said:

"I congratulate you, my friends, on the favorable circumstances under which you meet here to-day. The managers of this meeting have done all in their power to prepare an intellectual and spiritual feast for you. I am happy to announce that the services of the well-known lecturer, Capt. H. H. Brown, have been secured as manager of the platform exercises. I now have the pleasure of introducing that gentleman to you."

Capt. Brown was received with applause. Among other things he said:
"I consider it a high honor to be called to the chair before such a representative gathering. I am proud of the invitation. It was entirely unsolicited on my part. I shall do the best I can for you. Lake Pleasant and Neshaminy are significant gatherings. Let us take pride in having the sessions harmonious. Private feuds and personal friendships should be ignored by your Chairman, and I promise to faithfully follow this ideal."

THE ADDRESS OF THE DAY.
Was then delivered by Mrs. A. H. Colby. Mrs. C. is a powerful speaker. Her stentorian tones rang out upon the air, and the vast audience listened attentively as she boldly attacked old theological notions. The discourse was not confined to any single topic, but was discursive and declaratory, covering many points of interest, and indicating the general drift of the liberal and spiritual movement. In the afternoon the writer had the pleasure of addressing the people.

THE PLACE.
Neshaminy is on the famous Bound Brook route, fifteen miles from Philadelphia. Round trip tickets are sold for fifty-five cents. The scenery is beautiful and the grounds are admirably adapted for such a convocation. A large number of tents are now occupied, and there are ample accommodations for all visitors and prospective campers.

SPEAKERS.
Mrs. A. H. Colby, Mrs. R. Shepard-Lillie, W. J. Colville, J. W. Fletcher, A. B. French, Capt. H. H. Brown, Mrs. A. M. Twiss, Ed. S. Wheeler, C. Fanny Allen, and Dr. J. M. Peabody are announced as lecturers for the meeting, which will continue until August 27th.

MUSIC, ETC.
Prof. DeBarth, of Philadelphia, has charge of a fine orchestra; Lena Withkorn presides at the organ. The services at the grand stand are a duplication of the regular exercises conducted by the society in their hall in the city during the regular lecture season.

INDICATIONS.
The prospects are that the meeting will be largely attended. Numerous letters are being received from all parts of the country, asking for information relative to the best routes of travel, accommodations, and other items of interest.

CAMP CHIPS.
Pack your trunk for Neshaminy Falls. The dancing pavilion is always well patronized. There are very excellent test mediums on the ground.

President Clayton will visit Lake Pleasant on August.

J. William Fletcher was inquired after by many friends. Congratulations to the officials at Neshaminy are in order.

Score a victory for the opening day at Neshaminy Falls.

Lake Pleasant circulars are in great demand at Neshaminy.

Onset Bay and Nanticoke were inquired about by many Philadelphians.

Mr. and Mrs. Shumway were full of enthusiasm on the opening day.

Mrs. Griffith, wife of the proprietor of the grounds, recently passed to the spirit-world.

Capt. H. H. Brown bears the honors of his position with becoming modesty.

Master Samuel Maxwell sat quietly through the lectures on Sunday.

E. H. Lyman and Jos. Hand listened attentively to the speaking on July 16th.

Col. Kase and wife, accompanied by a large circle of friends, visited the camp ground July 16th.

Mrs. Maxwell and her daughter Minnie were warmly greeted by the many friends on the grounds.

The Board of Trustees of the First Association of Spiritualists of Philadelphia is made up of able gentlemen.

John P. Lanning, a veteran worker, is on the retired list, temporarily. He lifted his voice in the choir all the same.

Personals—Test Mediums—Lydia J. Walters, tent No. 33; Mrs. Jennings, tent No. 35; Mrs. George, tent No. 37.

Miss Marie L. Lester, formerly of Taoy, now of Philadelphia, a fine musical psychic, was pleased with the speeches on Sunday.

John Gage and wife, of Vineland, N. J., enjoyed Mrs. Colby's spiritual utterances. Mr. and Mrs. Gage are well-known reformers.

General J. M. Roberts, editor of *Mind and Matter*, listened very earnestly to the utterances from the platform on Sunday.

"Remember me kindly to the editor of the *Banner of Light*." So a large number of people at Neshaminy said to the writer.

Horace M. Richards, the eminent healer (239 North 8th street, Philadelphia), enthusiastically applauded the most iconoclastic statements of Mrs. Colby.

Reporters for Philadelphia and New York papers were generous at the camp. The *Banner* scribe always has a kind word for his journalistic brethren.

The old guard turned out for the initial exercises on July 16th. The *Banner of Light* envoy extraordinary had the pleasure of greeting many friends of former years.

Many camp-meeting tourists sojourn at the Bingham House (corner 11th and Market streets), Philadelphia, while tarrying in the city. This hotel is first class in every respect.

A. Richardson, Esq., handed the writer a series of choice and pungent axioms for publication in this correspondence. Camp notes crowd out much valuable matter, we regret to say.

The *Banner of Light* reporter mailed the journal which he has the honor of representing to the mast, and crowds of people looked admiringly on. \$3 per year is the regular subscription price. —*CEPHAS.*

Nanticoke (Ct.) Camp-Meeting.

AUSPICIOUS OPENING.

(Reported for the *Banner of Light*.)

There are now some fifty or more cottages and tents occupied in this most romantic and healthy grove. The air is bracing, fresh breezes blowing from the Sound every afternoon. The campers freely indulge in bathing. Fish, fresh from the sea, are brought to the tents and cottages every morning. The camp is surrounded by salt water on three sides, and thickly wooded hills fill the horizon. Mosquitoes are so scarce that no netting is needed. A pretty steamer takes the people over the waters daily on pleasure excursions.

THE PAVILION.
Overlooking the water on the north shore stands the new two-story Pavilion, a large building with hard-wood floor for roller-skating and dancing. Around the floor is a gallery affording seats for thousands of spectators. The second story is divided into twenty-seven rooms, to be rented to lodgers. The rooms are furnished, and rented from \$5 to \$8 a week; single lodgings, 50 cents to \$1.

Geo. A. Chaffee, of Middletown, Conn., a caterer of established reputation, has charge of the boarding-tent. Price of table-board, \$5 a week. The water from wells on the ground is pure and cool, like that of Lake Pleasant. The soil is sandy and covered with yellow pines.

On Sunday, July 16th, the platform was occupied by Mrs. Fannie Davis-Smith. She spoke with power and elegance of diction; her important thoughts, clothed in poetic language, were well received by the audience.

Dancing at the pavilion is enjoyed by the young people every evening except Sunday. E. M. Lyman, of Springfield, has built a very superior and tasteful cottage on the north shore.

James E. Hayden, of Willimantic, occupies his cozy cottage on Pine street.

Dr. S. W. Fisk, of New Haven, has a brilliantly painted cottage on Broadway.

John Phillips and Charles Belknap, of Bridgeport, Ct., have pretty cottages of same model, the result of the tasteful design of Builder Beckwith, of Nanticoke.

President Whitlock, of New Haven, has a pretty tent on Pine street, overlooking the very large auditorium.

Edwin Doyton, of Meriden, and George W. Burnham, of Willimantic, dwell in ample tents on Broadway.

D. A. Lyman, of Willimantic, is located in a tent on Broadway, and finds his duties as Secretary quite absorbing.

The New London and Northern Railroad charge half-fare. Price from Lake Pleasant and return, \$3.60.

The steamer *Sunshine* leaves Hartford Tuesdays, Thursdays and Saturdays, at 8 A. M., and arrives at Nanticoke at 2:25 P. M. Fare from Hartford to camp-ground, \$1.10. Excursion tickets over N. Y. & N. E. R. R., 20 per cent. discount. The meeting is growing in interest and new arrivals swell the throng rapidly.

THE SPEAKERS.

Mrs. Anna Middlebrook Twiss will speak from July 20th to 22d.

L. P. Greenleaf, from July 22d to 25th.

Cephas B. Lyman, from July 26th to 29th.

J. Frank Baxter, July 30th.

Mrs. R. Shepard-Lillie, Aug. 1st to 3d.

George H. Geer, Aug. 4th to 7th.

W. J. Colville, Aug. 8th to 13th.

A. B. French, Aug. 13th.

John Phillips, Aug. 15th to 22d.

J. M. Peabody, Aug. 17th to 21st.

Write to D. A. Lyman, Nanticoke (Conn.) Camp-ground, for any information or for circulars.

A. W. Bill carries passengers to and from depot for ten cents.

H. A. BUDINGTON.

Nanticoke, Conn., July 17th.

Capit Cod Camp-Meeting.

The thirteenth annual session opened at the grove in Harwich, Mass., Saturday, July 15th. The meeting was organized Sunday morning by the following choice of officers: President, Dr. H. B. Storer, of Boston; Vice-presidents, Captain C. R. Kelley, of New Bedford, W. B. Kelley and Amanda Jenkins, of Harwich; Secretary and Treasurer, Mrs. Baughs Nickerson. The services began with singing, followed by an address by Mr. W. Colville on "If a man die he shall live again." Mr. J. Frank Baxter delivered a lecture on the subject "Theology and Spiritualism." The evening session was opened with remarks by Captain Kelley, of New Bedford, who afterward introduced Miss Jennie B. Hagan, who made a short address, and also improvised several poems, the subjects being given by the audience. Services will be held through the week.

Meetings at East Princeton, Mass.

To the Editor of the *Banner of Light*:

Here, among some of the grandest hills of Massachusetts, and in full view of Wachusett, Spiritualism is in most flourishing condition. Many of the ablest lecturers in the field have

received calls from Mr. J. H. Stuart to dispense the gospel of glad tidings to the people. Mr. Geo. A. Fuller, of Dover, Mass., lectured here Sunday, July 16th, before quite a large and appreciative audience. In the morning he discoursed upon "The Mutations of Theology," and in the afternoon upon "Immortality." The singing in the afternoon was very fine, and a great help to the service.

Mr. Fuller will lecture in Clinton, Friday evening, July 21st, and in Leominster, Mass., July 23d.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society.—Mrs. F. O. Hyzer, permanent speaker—holds services at Everett Hall, 288 Fulton street, between Smith street and Galatin Place, every Sunday, at 10 A. M. and 7 P. M. to all. Children's Progressive League meets at 3 o'clock P. M. Conference meetings—J. David Chalmers—every Saturday evening, at 8 o