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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 scances 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 medial 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 reembodiment-probably foreshadowed in the ancient doctrine of a physical resurrection—the reëmbodiment of excarnated 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-no: 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 scance 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 scance with Mrs. II., 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 "say 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 anpeared 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 is he 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 medial in-

TESTIMONY OF MRS. BIGELOW. I hereby testify that during the years 1879, '80 and 81, a large number of scances (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 scances 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 scance. I know that my house contained no materials from which those costumes could have been supplied, 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 practiced 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 MRS. ANDREW BIGELOW. Boston, June 26th, 1882.

The undersigned, having attended some time since a number of scances 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 severally witnessed in those scances most indubitable proofs of the genuineness of Mrs. H.B. aredfumship 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 de-

ceased friends, and were produced under circum-

stances which precluded the supposition of imposture

TESTIMONY OF SEVERAL WITNESSES.

on the part of the medium. TIMOTHY BIGELOW, GEO. B. CLARK. MRS. J. M. CLARK. MRS. ADVAN 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 scance 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 lie can have no doubt of the genuineness of Mrs. II.'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 bresent 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 scance 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 Celesté, 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 sitter 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 sitter. In doing so she passed directly under the gaslight, which shope 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 spiritform 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 scance 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 bair, as is well known, is black and

straight.] "Katle, 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 Katle!' 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, spirit then manipulated her medium, and a phosphorescent light flashed, or rather glowed, above her for several minutes, and a bright star-formed light almost like a diamond, shone In the centre of her forehead.

"A slender figure, with long, haverlant hat; hanging over her shoulders, appeared, and after a moment blue the sitters she allowed each to brustle her land walked out behind the circle, ... then going to a sofa, dark tresses, and threw them playfully over the heads laid herself down, drawing her feet with apparent ef- | and faces of several. She walked to all parts of the slippers. As she laid her head languidly back on the trom the medium. Apparently greatly interested in pillow, she was recognized as their cousin, Juliet Mansfield, who passed beyond in December last, leave I hands over a piece of statuary, as if to learn of what ing her father heart-broken. Mrs. K. asked for some it was made, and, attracted to a bright-colored cushmessage for him, when she slowly whispered with considerable effort, 31 am not dead; he must believe; 'a passed to a what not, took up various, articles and then suddenly glided behind the curtain ...

"Mr. Kinsey's brother Oliver then appeared, standing at the aperture of the curtain. As soon as the lamp-lighters, and carried them behind the curtain. form was seen, two of the family exclaimed, 'Uncle' | Her merry mood led one of our party to 'remarks that Thomas!' from the very strong resemblance It bore to that Individual, who still remains on this side of the length of her hair until it touched the floor, which the river.' Mr. Kinsey said, 'It'ls brother Oliver!' was more than "Springdower" could do. But the 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 trowsers, 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. Re-embodiment and Visible Appearance of Fifteen Spirits-Four Males and Eleven Females; Indubitable Evidence of Materialization and De-Material

By invitation we attended a spirit materializing sece 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 if 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 marvelous in the extreme. No words can describe the holiness 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 angel 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 whon she was acquainted. Though her features were no 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 under stand 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

"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 vell of thin, gauzy material, which in a brief time she carefully removed. Our impression was that it was Mrs. Conant: but we were not fully assured of the fact until, as she gained 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 bands 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 coquet-Darting upon our view at one instant, she quickly vanished behind the curtain the next, played bo-peep in its folds, and amused us with her quaint facial expressions and childlike antles. Passing be fort after her; which were eneased in hose without room, being at some points a distance of twenty feet every object, she looked at the pletures, passed her lon-cover, made an attempt to remove it. She then examined them, and finally, while holding a vase in her hands, extracted from it a dozen or more fancy one of his spirit daughters had frequently increased 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 beblind the curtain. She soon relippeared, and motioning for gachair, 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. Refiring 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 fitteen to twenty minutes, and was the strongest materialization of the evening.

Our next visitor was recognized as Mr. Lloyd Minturn, a brother of the wife of Mr. Hazard. When on earth he signalized his life by herole conduct in saying the lives of many of his fellow-passengers, during the burning of the steamboat " Henry Clay" on the North theor 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, Bertle North, and a son of Mrs. B. hen appeared. Mr. Hazard's daughter Fanny next presented her-

self, and affectionately greeted her father. Then came a female whose features were very clear-

ly 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 herhearty cooperation in all movements for the general good of all.

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

So long an interval clapsed between the disappearince 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 ferminated, and soon after a spiritby Mrs. J. S. Adams as a relative who passed to the spirit-world only a fortulaht 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

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 headdress 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 seauce 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

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 en-

tranced, 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 ligence, as well as unquestioned veracity, it cates to what they would subject every one, if is impossible to conceive of their having been they could, whose success as a medium has deceived, or deceiving others, in the case de- been assured without their personal aid. In a scribed.

nies which might be set forth to an indefinite up to merited scorn. No wonder they feel number were it necessary, showing the reality uncomfortable at the honest indignation which of Mrs. Hull's mediumship. They are sufficient, surely, to exhibit the utterly valueless and reck- may go on. I want to thank the designer of less character of the assertion, "there is no satisfactory evidence that she possesses the slight- and just contribution to this subject, and hope est medial power," and to show to all candid you will publicly convey them to him. 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 terrible disease, crysipelas, may find help and 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 hereafter be allowed to devote myself to the structive and practical side of Spiritualism. A. E. NEWTON. Arlington, Mass.

\*Any person desiting to communicate with Mr. Adams relative to this matter can address him to care of Hanner of Light. -40>

#### MATTER AND SPIRIT.

To the Editor of the Banner of Light;

itualist, because I believe that spirit is mate- understand, but which in a few days developed itself the power to move, to act, to think, to every remedy we applied only seemed to aggralive, to progress, etc. We reason from the vate the painful symptoms. Her face, ears, known toward the unknown. It is impossible head and neck were swollen to a frightful size; to take cognizance of any phenomena, in the she was almost totally blind; her face became absence of matter. An idea can only be expressed and conveyed to our senses by the em- horny matter that was fast extending itself ployment of matter as an agent or means of over her neck, breast and arms, accompanied material. The first occupies the second in its before; did not know what it was, nor what to manifestation of the third. Ideas are a phe- do for it. Her sufferings and agony were exnomenon of matter-of spirit, if you please, cruciating; myself and children lost all hope of motion, a phenomenon. Spirit is a power be- to consult our spirit-friends, in whom she has cause it is matter, and is immortal because implicit faith. We had searcely taken our matter is eternal. Spirit and life are the pow- seats in the scance when my spirit-control didevelopment, etc. It is the God in and of phate of zine and one grain of foxglove (digimatter.

tions, 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 only a phenomenon; that matter does not necessubstantial 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 eye. What is there to show us that this eternal God is not a part of matter? When I float in ethercal space shall I be an entity or a a person, or shall I be a shadow, a nothing? Morris, Ill.

DELICACY OF THE CONDITIONS GOV-ERNING 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 pres-

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 meak 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

years ago. As they are persons of quick intel- truly exhibits their spiritual spleen, and indipictorial way, it puts these spiritual "fraud-The foregoing are but samples of the testimo- hunters," in the public pillory, and holds them they have evoked. I trust the good work "Crucial Test Conditions" for his effective

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

#### The New Remedy for Smallpox Successful in Erysipelas.

Fo the Editor of the Banner of Light: Hoping that some suffering victims of that 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 truth or its maligned instruments, I trust I may less inclination to procure the services of regular practitioners of medicine in any cases of more agreeable work of setting forth the con-sickness that may occur in my family, having learned to fully trust and implicitly follow the ministrations and prescriptions of my spiritguides, 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 I have lately been denied the title of Spir-, a distressing complaint that at first we did not rial. I contend that matter contains within into the most malignant type of erysipelas; communication. As to matter, space and ideas, by an intolerable stinging, pricking and itching the first I regard as material, the last two im- sensation. I had never seen a case of crysipelas Ideas do not move matter. The idea is but a relief for her. In this emergency she asked me ers in matter, capable of thought, and action, rected that we should take one grain of sultalis) and mix them freely in two table spoonfuls There cannot be the slightest proof that of water, and then add four ounces of water. spirit is not a substance, but on the other side | We were directed to administer one table of the question lie all the evidences, for do we spoonful every hour, letting her drink freely of not see all power, all life, all intelligence with cream tartar water. After she had taken this our material sonses? and all of these manifesta- 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 to me or to any one else the existence of spirit, teas, and no other internal medicine has passed independent of matter, then they will bring her lips. The swelling has all subsided, the some proof. I have been told that matter is incrustations have rapidly fallen off, and her skin is fast becoming smooth as before the sarily exist. But I am inclined to deny such an attack. She could not leave her bed for over a assertion, and to claim further that spirit has 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 spiritprescription and spirit-cure. Reader, why pernonentity? Shall I be a substance, a being, mit your body to be defiled and your blood poisoned by the hideous practice of vaccination Shall I be capable of power and of thought? when a small dose of simple medicine, costing Yes, indeed, for matter alone has the power to 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 crysipelas, 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, Swift River, Mass. WILLIAM ALCOTT.

### New Publications.

Six Interviews with Robert G. Ingersoli on Six Sermons by the Rev. T. DeWitt Talmage, D.D., to which is added a Talmagian Catechism, Stenographically Reported by I. Newton Baker. 12mo, cloth, pp. 442. Washington, D. C.: C. P. Farrell, publisher.

Several months ago Mr. Talmage, in a sensational nanner, engaged in the venturesome undertaking of publicly reviewing some of the lectures of Mr. Inger soll. The latter was advised to pass the efforts of the Brooklyn preacher by as unworthy of notice; but the great iconoclast saw too many vulnerable points in the armor of the defender of creeds and dogmas, too fine an opportunity for hurling 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 e 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 inconsisten cies 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 event nally guide him to even greater heights than Mr. Ingersoll himself has yet attained and scarce believes

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 ex istence 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 dissents 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. Ho 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 worshipers, in a manner not in the remotes degree offensive to good taste.

Weakness and sickness changed to health and of physical phenomena in Spiritualism. It 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 Star-land 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 mem ries sad and dear.

The early summer birds have flown To fair and sumy 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 flow'rs. Will cheer the passing hours— While milistries of Sun and Rain Bring to the valley and the plain The perished Life again.

I linger where the shadows fall, Beneath the cypress shaded wail
Of a deserted ball;
Where volces 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 subline,
I hear the pleasant chime
Of joy-bells where there is no Night,
And happy faces, caim and bright,
Shine in the blessed light.

N. wark, N. J. S. B. Brillan, M. D., in Phrenological Journal (Now 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 28th, 1882. [Reported for the Banner of Light by Chas, E. Quetil,

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 Adamico 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 by Moses where God created them; you are not told of what ie created them; you are not told 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 genethliac 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 Hebraic 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 worshiped, 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 stu-

dent 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 an thropoid ages, a flerce 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 no 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 autagonize 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-1 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 rem nants 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 Ilindostan, 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 deatheven 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

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 ous workers, and that Jesus lived them out 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 paving 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 seventytwo 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 lender, 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 wove 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 everlastingly 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 premonitory 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 ere 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 welldisposed 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 orsix 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 teach. ings? 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 vari-

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 her sister across the Pyrenees. Italy is to-day 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 agreat many other externals to aid them growing in strength and bold assertion. Switzin keeping the public interest alive. Their creeds are the outgrowths of former days. But | cast off every shackle with which even they are 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 be eradicated until the people feel that they of truth and the defense of right. But the have their rights secured to them for all gentime will come when every man will be re- erations. They will never again submit to tyrgarded as your brother, and therefore it will anny and slavery. Russia will be a Republic, not be necessary that you should wear regalia and so will Germany. Are not all forces everyor belong to a lodge. Every soul upon the earth will be acknowledged; there will be no ments? 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.

thousand years before the Adamite period, there existed an American civilization, America having been the primal centre of civiliza-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 divid-

ed among a large multitude of people. 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 today, that in Canada and in Australia, there are men and women from abroad who stand intellectually and morally in the highest ranks of manifood 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 iortune 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 today an asylum of refuge and a field of industry in which they may work bravely and nobly.

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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 in the old Mother Country, that when she | tion, and though you think it not, retard your

gave them practically to the world, collected unites with Scotland, Wales and Ireland in one from different sources. They stand in their 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 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 erland and Holland will stand firm until they encompassed. Russia, with absolutism 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 where combining to destroy existing govern-

What will be the result of this protracted and flery 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. There has been an African, an Asiatic and | which resulted in the liberation of four million an European civilization, and we believe, many | 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 contion. Civilization has traveled through the flict, 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 thirtyfour 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 If you turn your eyes to Europe to day you invisible ones who have once lived upon the stairs from the skirts of the dress. Ask young 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 spiritworld over such portions of earth as they once

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 spiritworld, 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 the hands of the common people. There is yet | love your own country best of all, do not place so much of the really great and good remaining an obstacle in the way of another's civiliza-

own progress by endeavoring to keep the Chinaman or any one else from this land. Think of Confucius and of Laotze, and then decide whether or no 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 legislature 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

IMPROMPTU POEM-THE NEW MESSIAH. [Subject chosen by the audience.]

Athwart the Orient, o'er the Occident Where the sun dies, 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 view this prophet-clause: There shall arise a Western Star whose splendor Shall far eclinse 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 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 charlot wheels are rolling night 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 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 braid 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 beats 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'. Unequalled for brilliancy.

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

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

Western Michigan Camp-Meeting.

A Spiritual-Liberal Camp-Meeting, to continue such number of days as max be hereafter announced, but to close on Sunday, August 6th, 1882, will be held on the Fair Ground at Jonia, under the authority of the Committee on district work, of the State Association of Spiritualists and Liberalwork, of the district associated 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, Detrott, Mich.

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Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TUESDAY and FILDAY APTERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and strives commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

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

her reason. Alexpress as macrono more,

To note the messages of their spirit-friends will verify them by informing us of the fact for publication.

\*\*Factor anget visitants desire to beheld natural flowers
npon our Circle-Room table, we solicit donations of such
from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spiritnality their floral orderines.

ings. We invite written questions for answer at these. scances.

(Miss Sheihamer wishes it distinctly understood that she gives no private sittings at any time; neither does she receive visitors on Tuesdays, Wednesdays or Fridays, I as Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case, Lewis B. Wilson, Chairman.

### Mesanges given through the Mediumship of Miss M. T. Shellinmer.

#### Public Scance, May 16th, 1882. Invocation.

Public Scance, May 16th, 1882.

Thyocation.

On! thou Great and Good Spirit whose sunshine of love resteth upon all things in life, whose tones of intelligence and wisdom are heard breathing throughout all natural things, thon who art the sum and substance of all existence, we come to thee at this hour with praise and thanksgiving in our souls, bearing aloft the tokens of our faielity, our obedience and allegiance to thee, the Infinite and Eternal One. Oh! may our souls become quickened anew with life and power; may we feel imbued with new strength to still further press onward in the work and the mission of life; may we feel again thrilled with the knowledge that we are a part of thee, who art Infinite; that even in our finiteness, in our fallibility of judgment, in all the littleness which we feel is our own, we are still a part and parcel of the Great Infinitude of Being; and that as we press onward in our journey of life, if we only seek to perform our duties and fulfill our missions as they are given us to do, we may continually expand in power, unfold the possibilities within the soil, and become more and more like thee, the Great Eternal One. Oh! we ask thy blessing, and the blessing of thy angelic hosts, to rest upon each one assembled here at this hour; may we feel that we are quaffing from celestial founts of wisdom and of truth; and may our souls become receptive to that divine knowledge which ever streameth downward from above, continually giving unto mankind a higher comprehension of life and its laws, and of the spirit's destiny; and may these things continue to flow lorth from this and similar places, until all humanity become imbued with light, and thrilled with the consciousness of power, and of that which less before them—the destiny of wisdom and of truth.

Questions and Answers.

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now propound your questions, Mr. Chairman.

QUES.—[By H. R. H., Indianapolis, Ind.]

Spirit-life being superior to earth-life, it is reasonable to conclude that those who have attained to that life possess a higher knowledge than those who dwell upon earth; this being careful is it that allowed a spirits to so, why is it that answers given by spirits to questions relating to the bodies composing our planetary system are merely a reflex of human knowledge, derived from human discoveries? If, indeed, those spirits who are in communication with us have not the information we desire, can they not obtain it from those more advanced and transmit it from them to us?

Ans.—While it is true that spirit-life affords higher facilities for the attainment of knowledge them the them to use? what we most desire is, that white our young addressed things that the particular of them and the conditions of mortal life, yet it is also true that all spirits have not and do not obtain that universal knowledge. Many mortals fall into error, insamuch as they believe and seem to infer that the spirit who has no obtain that universal knowledge. Many mortals fall into error, insamuch as they believe and seem to infer that the spirit who has no obtain that universal knowledge. Many mortals fall into error, insamuch as they believe and seem to infer that the spirit who has no obtain that universal knowledge. Many spirits have no oncerning life and its laws. Possibly you may find one or two, or perhaps ten spirits out of a thors and, who make the movements of the planets and the positions of their bodies their special study, while the remaining number take no interest in that particular department of the interest in that particular department of the planets and the positions of their bodies their special study, while the remaining number take no interest in that particular department of the planets and the positions of their bodies their special study, while the remaining number take no interest in that particular department of the planets and the positions of their bodies their special study, while the remaining number take no private that their bodies their special study, while the remaining number take no private that their bodies their special study, while the remaining number take no private the special study, while the remaining number take no private the special study, while the remaining number take no private the special study, while the remaining number take no private the special study, while the remaining number take no private the private private the private private the private pri

Q.—[By "Investigator," Philadelphia, Pa.] I believe a large proportion of mediums are subject to bigoted and other spirits, who attempt, in various ways, to throw discredit upon materialization and other seances, hoping in that way to retard the advance of a spiritual knowledge upon earth. Am I correct in this?

A.—Observation teaches us that no fully developed medium, possessing a well-organized band of directing and guarding spirits, is subject to "bigoted" influences who desire to "throw discredit upon the materializing" phenomena, as well as upon other phases of spiritual manifestation. Undoubtedly there are a few would-be leaders and teachers in the spirfew would-be leaders and teachers in the spiritual ranks whose ambition it is to be the head and centre of the spiritual movement, and to dictate to all others, especially to all new comers into the ranks, concerning the conditions of spiritual control; and also a few undeveloped mediums, who have entered into the public arena of medial labor, and who believe that they have attained all the knowledge concerning the spiritual laws there is to attain and passed through all the phases of medial work and development, who are subject to certain influences who are hostile to the propagation of spiritual truth, and who desire to retard the phase of mediumship called materialization, as well as other phases. But we understand and believe that the great resistival medium that the great resistival medium that the state resistival medium that the state resistival medium that the state resistivation and the spiritual medium that the state resistivation are supplied to the spiritual medium that the state resistivation and the spiritual medium that the state resistivation and the spiritual medium that the state of the spiritual medium that the spiritual believe that the great majority of spiritual me-diums in the ranks of Spiritualism to-day are subject to wise guiding spirits who desire to disseminate truth wherever possible, and to forward the spiritual manifestations of power, whether expressed through materialization, physical movements of insensate things, or trance mediumship; and we have no doubt but that the time will soon come when all hostility to the propagation of truth will be known no more, and that evidences of spirit-presence and power will permeate all departments of society

and all human life.

Q.—[By S. Carr, Greenfield, O.] Is psychometry a phase of spirit-mediumship, and are psychometrists usually clairvoyant? In what

holding it and noting down the impressions re-ceived from it. In this, as in all other things, practice makes perfect.

#### Red Wing.

Red Wing.

Red Wing has been requested to come to the greats white council and speak to the white chiefs in regard to the red race; to speak to the white chiefs who are interested in the red race concerning the best manner of solving the problem and answering the question, What shall we do with the Indian? which has been propounded by the American nation. It has been desired that a representative from the hunting-ground in the spirit-world should come to this great council and speak the thoughts of his red brothers above, to express their desires concerning the welfare of the red man; therefore, Red Wing has been delegated to come at this hour and speak for his people.

his red brothers above, to express their desires concerning the welfare of the red man; therefore, Red Wing has been delegated to come at this hour and speak for his people.

The time has been when the red man has been treated like a child; or worse, like a slave—like a beast of burden. He has been denied the rights and privileges of a human being; he has been isolated from all educational advantages; and yet the governors of this nation ask, "Why is it that we cannot control the Indian? why can we not teach him and make him a civilized being?" Why is it? Because you have not done that which you should have done! You have not pursued that course which is adapted for the education of any one, much less he whom you call a savage, but who has the instincts of freedom within his breast, and who denies your right to enslave either-his mind or his body. And so you are still asking the question, "What shall we do with the wards of the nation, the red people?" We come-from the hunting-ground beyond the mighty river of death to reply: Take these children of Nature, surround them with good influences, place them in schools of learning, as you place your white paposes; give them an education; adopt a scheme of instruction that will embrace not only the education of the hands, in order that they may learn to support themselves; give them the means of earning their living through their own labor; teach them how they may become self-supporting and self-respecting, and you will have no cause to inquire, What shall we do with this incubus which weighs upon us as a nation? It is desirable for you and for us all, for the white chiefs and for the red children, to have these untutored ones taught in your schools of learning. Teach them to read and to write; teach them how to form letters and to pen words; teach them that two and two make four; but teach them also something besides this. Let them learn prudenee, calculation and forethought. Let them understand that he who earns one dollar a day cannot live like he who earns one dol stand that he who earns one dollar a day can-not live like he who earns five; that he who not live like he who earns five; that he who possesses an acre of land cannot spread himself as the one who owns a larger area. In that way you will make the Indians understand that they are human beings; that they must provide for their own future and for the future of their offspring. You will find (for we know it to be so) that the old braves and warriors of the various tribes of the Indian race—those who have had experience in life—are desirous, if it is not possible for them to learn these things for themselves, that this information, instruction and training should be given to their young people, in order to fit them for the duties of a higher mode of existence than they, the old ones, have known. They desire that their young braves and sqaws shall be fitted to live in a more civilized condition; and it is your duty, you white braves of the country who preduty, you white braves of the country who pre-tend and profess to be teachers and instructors,

it is your duty to provide means of instruction for these young people. What we most desire is, that while our young people may learn to become scholars, they may also learn to become workers; learn to compre-

scheme of education for the Indians. Try and induce the government to extend its protection to the Indian, which it has never yet done, and declare (which we hope it will in the future) that the Indian must be unmolested upon ture) that the indian must be unmolested upon his own land, be provided with the means of subsistence while tilling the soil, learning the mechanic arts and acquiring the general knowledge necessary for his own protection and support. If this plan is adopted we believe the troubles will subside, and you will have no cause to regret your merciful and humane action toward the Indian.

It has been said that the Indians are decreas-ing in number, and if you still pursue the same ing in number, and if you still pursue the same line of warfare and hostility toward them they will soon die out, become extinct; but we assure you it is not so. Under all difficulties the Indian race is slowly increasing in numbers, and it should be the first consideration of your statesmen to seek to extend to this increasing race the privileges which are extended to the increasing numbers of the white race. Educate them, and you will bring forward a body of people who will assist in your governmental work by being obedient, well-ordered, well-informed citizens, and a credit to the nation. But if you still pursue the line of warfare and hostility, they will only become a blot and a shame to themselves and to the people of this continent.

continent.
We express ourself as well as we can at this time, and we trust this work will be taken up and carried forward by the white chiefs who are earnestly seeking to benefit the oppressed and persecuted of every race and clime, until some new measure is adopted for the protection of the Indian.

### Maggie Devlin.

[To the Chairman:] Please, can I come? [Yes; very glad to have you.] That man let me come. I was n't a bit afraid of him. I would be if I saw him here. Oh, he is so big and tall, and got three feathers right in his head! but he is chometrists usually clairvoyant? In what manner shall one proceed to develop the psychometry, is an attribute of the spirit, it may properly be called a phase of mediumship. The power of psychometrizing any object, person or thing, and delineating their characteristics, position and composition, by merely coming into contact with them, is a gift of the spirit, whether that spirit be embodied in the physical or disembodied. Psychometrists are usually, in the above, and a want to come and see everybe may be assisted by bands of spirit-intelligences, or he may have the power of diagnosing and delineating his subject through his own spiritual perceptions. Be that as it may, it is surely oped, as are all other phases of mediumship, by seeking to live in harmony with surroundings and with associates; by sitting privately or with one or two harmonious friends, for the purpose of spiritual unfoldment; by taking an object, a specimen of ore, etc., into the hand,

Abbie Dolbeare.

[To the Chairman:] How do you do, sir? I do n't think I feel very well in coming back. I did not expect to feel in this way. I was very weak for some time before I died, and I seem to take the feeling on me again. I wish very much to come to my sister. Her name is Mrs. Sarah Clarkson. She lives in Long Island, near Newtown. My name is Abbie Dolbeare. My sister was with me a great deal during my last illness. We were constant companious, and she attended me as no one else could do. I seemed to rely upon her more than upon any one else, and now I realize how I taxed her strength and powers of endurance. It pleases me so much to remember that she was always just the same kind, tender and careful sister, no matter how impatient I was under suffering. I feel that I can not repay her for all her attention in any manner possible, but I think if I can only tell her that all the dear ones whom she has seen die, live and can return to mortal life vieit thair ner possible, but I think if I can only tell her that all the dear ones whom she has seen die, live and can return to mortal life, visit their friends, and bring them comfort and peace, I am sure it will make her feel happy and pleasant, for my sister has seen much trouble, she has laid away the forms of many near to her. Sometimes she feels that she is alone; still she has a supplementation of the family not with her who Sometimes she feels that she is alone; still she has members of her family yet with her, who are a source of great consolation to her spirit. If she can realize that all those dear ones who passed away from the body are with her at times, seeking to minister to her comfort, to guide her in the right direction in life, and to draw her toward the heavenly world, I think when will be will be without water to the content of th she will be willing to wait patiently until she can join them in the spirit-world. This is one reason why I come to send her my love, and also to tell her how many dear ones join me in that love, and that they are waiting anxiously for an opportunity to come and manifest to he in some tangible manner so that she will real in some tangible manner so that she will realize their presence by her side. I also desire to speak concerning many little experiences which we had together in my own room during the hours of my physical weakness. We had talks concerning death and the after-life. We did not understand Spiritualism, and so my sister thought that when I died, as she knew I soon must I should be entirely sengrated from her must, I should be entirely separated from her. I remember she said to me at one time, "Oh! if it were only possible for those who go to heaven to come back and visit their friends on earth, to watch over and guide them, I would feel more like letting you go from me, for I should have a dear angel guide; but now, when I feel that all these who was a way and go to the heavenly like letting you go from me, for I should have a dear angel guide; but now, when I feel that all those who pass away and go to the heavenly land cannot even take an interest in their friends who struggle on in life, it seems as though I could not have you leave me." I replied something like this: "No, I shall not be able to come back, but I can stay there till you join me in that land, and perhaps we shall be permitted to know each other, and to then come into association." But when I died, and found myself not away from my sister, but close by her side, I felt that I would give all the years of my life if I could only have her know that those who die are able to return and bless their dear ones. I saw my sister bending over my form, and the tears flowed from her eyes as she said: "It seems as though the last link binding me to my childhood's life is severed, and all the dear ones have now gone but myself. It seems as though another life was open before me which I dread to enter upon." I think my sister will remember all this, and I am sure she will be glad to feel that I was there trying to soothe her sorrow, and bring her peace in the midst of great anguish. I have seen how she has traggered many little simple articles which

have come back and that I am not now troubled by those things which affected me when in the body. I have changed places, changed condi-tions in life, and although I have some shadows around me, yet I think the change has been altogether a good one for me. I want my friends to understand that I sometimes can look around among them and see what is going look around among them and see what is going on and how they are getting along. I would like to see them stirring themselves to learn more than they have done about things in life; I mean about those things which are most important to men, which will come to them after they leave the body. I have visited different places in the old town since I died; I have entered people's houses, have seen familiar faces; I have also entered the church and listened to what was taking place but I find the Allearn I have also entered the church and listened to what was taking place, but 1 find that I learn more of life by remaining away from/mortal conditions and by seeking to understand what is going on in the spirit-world. I want to get used to this kind of control, as you call it, because I think I shall learn something by it, and perhaps sometime I shall be able to give some information of more interest through this manner of communicating. I know I have not done very well, but it is the best I can do today, for I feel as though I was working with a machine that I did not understand, and as though I hardly knew what the result of the work would be. I come from Rumney, N. H. Gilman Jessemine. Gilman Jessemine.

### Margaret Allen.

It was said of me that I was dead, and when It was said of me that I was dead, and when my friends talk of me to-day they tell of her who died nearly two years ago; but I do not feel that I died at all. I only feel as though I had stepped from one room, or from one town, into another; and I realize that I am just as fully alive to-day as I was a few years ago. I lived on earth forty-three years, but I could not stay longer. When I found that life was so real and beautiful, and that I had friends with me who had years before passed on from so real and beautiful, and that I had friends with me who had years before passed on from the body, I did not, only for the sake of my family, regret the change. When I came to my home and found my children sorrowing because "mother" had passed away, I felt that it was my work to labor constantly and patiently until I could assure them that I had not died, but that I still lived. Of course they believed that I lived in a far-off land, where

you call it?—October, when I went away? It was a good while ago, 'cause I'm getting to be a big girl now. [How old were you?] Most five when I went away—would be five in the winter—and that was when the leaves went off the trees. I am ever so much obliged for your letting me come.

The late of the tree are so many, especially spirits, crowding around who seem to wish they were in my place. I send my love to each one. Tell them all is beautiful, and I am happy. I am not dependent upon ceremonials or anything external for my happiness, but only upon my own actions in life, my own thoughts and desires; and if I try to make them good and pure, my life will be beautiful; if I do not endeavor to do this, my life will be unhappy and pure, my life will be beautiful; if I do not endeavor to do this, my life will be unhappy and restless. I wish each one to understand this, and not depend for happiness upon any external ceremonial or upon anything that does not appeal to the spirit, but only upon their own life-actions and desires; if they are good and pure, then their lives in the spirit-world will be beautiful and bright. I lived at Somerville, Mass. My name is Mrs. Margaret Allen. My husband's name is P. Allen.

Peter Curtis. Vill you permit me, sir, to tell my little story? [Yes, willingly.] I will try to do so, and I hope I shall get it straight. I have been to this place before and watched proceedings, and I find that no matter how straight the spirit may have his tale to tell before he comes, sometimes he gets things a little mixed. I do n't want to be in that condition myself, so I think if I try to tell a little I may do better than I would were I to seek to tell a long story. First, then, sir, I was called Peter Curtis, and I come from Rockland, Mass. When I come to speak of the manner or the cause of my departure I feel a little puzzled how to express it. I was from Rockland, Mass. When I come to speak of the manner or the cause of my departure I feel a little puzzled how to express it. I was an active worker, a man of early hours, and to follow my work I arose very early in the morning. I went with my team to get a load of wood. Well, sir, I felt very well and hearty when I departed from my home, but while attempting to load the team I experienced a strange, buzzing, stinging sensation; I hardly know what to call it; things seemed to suddenly burst asunder, and I fell. My body was found, if I remember rightly, and conveyed to my home, but my spirit had yielded up the tenement of clay and entered a new life, since which time I have been trying to understand my condition, and I am gaining a comprehension of it, to a certain extent. It occurred to me that I might as well try to come back and send a few thoughts to my friends and neighbors, that they might know Peter Curtis still lived and had by no means lost his consciousness and intelligence because he had yielded up the body. I have watched proceedings somewhat concerning my affairs since I passed out. I am not at all dissatisfied with what settlements have been made. I left a sufficiency for my own expenses, and I believe. A little over, and I have disatisfied with what settlements have been made. I left a sufficiency for my own expenses, and, I believe, a little over, and I have been interested in the disposal of what was mine, and have been trying to impress certain individuals with my own desires. I am not very well acquainted with this manner of making myself felt from the spiritual side. I knew your well how to make myself indextact and ing myself felt from the spiritual side. I knew very well how to make myself understood and felt from the mortal, but this is a different thing. I am learning, sir, and I hope by and by to influence parties for their own advantage. My interest in material things is dissolved. I care not concerning those things which were mine. I have now no need of them. Be kind enough to tell my friends and neighbors that I am ready to communicate with them whenever they are ready to afford me an empretunity. enough to tell my friends and neighbors that I am ready to communicate with them whenever they are ready to afford me an opportunity, and I think I will be able to impart some knowledge to them in return for their assistance and kind wishes toward me. I lived for a good many years in the body, but I did not feel them pressing materially upon me. Now I feel like a young child, in the spirit-world, who is grasping at and desiring to take hold of everything in order to examine it—see what it is made of and what it is good for. When this feeling comes upon me, then I know that the spirit of investigation is at work within, and it is well for me to allow it to spring forth, in order that I may gain information concerning the best way of living, also to apply the laws of existence to my individual life. I know not if I have expressed myself clearly, but if I have only made myself known, sir, I shall feel content, for I think this is the first step for the spirit to take in its upward march of advance in the eternal life. I thank you, sir, for the privilege afforded me.

[Mr. Franklin Perry, of Rockland, who was in the

[Mr. Franklin Perry, of Rockland, who was in the audience, informed the Chairman that he had been well acquainted with Peter Curtis nearly a lifetime. and could truly say that the above communication was remarkably characteristic of the man, and all the facts mentioned correct. Being in the city and having an hour's leisure time he thought he would attend the circle, and was greatly surprised, though much pleased, that one in spirit-life whom he had known in earth-life had controlled the medium and spoken when

### he was present.

#### Public Séance, May 29th, 1862. Questions and Answers.

Ques.-[By W. H. H., Kingman, Me.] Is it to our advantage in all cases to return good for

ANS.—From our spiritual standpoint, we un-hesitatingly declare that, under all circum-stances, it is to your advantage to return good for evil, for by so doing you draw nearer to the celestial kingdom, where the good and true abide; your souls become receptive to the min-istrations and influences of the exalted ones of expiritual life, your highest and anyest instincts spiritual life, your highest and purest instincts become quickened, and the interior attributes of your souls become expanded so that you are brought nearer to the supernal world, where love reigns and harmony rules the hearts of all. Q.—[By the same.] What did Jesus mean when he said, "If these should hold their peace, the stones would cry out against them"?

A.—In this connection Jesus made use of a heartiful figure of speech through which he

a beautiful figure of speech through which he meant to convey the idea that justice and duty demand that those of whom he spoke should express themselves, declare their powers in speech, and that, if they held their peace, it would seem as though all inanimate things, even the very stones beneath their feet, would cry out against them. Such a figure of speech may be clearly comprehended and understood by

those who are spiritually unfolded.
Q.—[By Abner M. Cook, of Coopersville, Mich.]
If all animals have souls as well as bodies, what becomes of those of bears, panthers, tigers, lions, and all such at death? Do they ever ulti-

mate themselves in God?

A.—We believe that all life, through whatever form it may manifest itself in the external, is a part of the Infinite—that the Infinite embraces part of the Infinite—that the Infinite embraces all existence,—therefore it is and must be true that even animal life expressed through the lowest and crudest forms is a part of the Infinite. That it will ultimately reach the true and perfect condition of Infinitude we must believe, as we are taught that all life tends upward toward perfection. Animal life must contain the elements of goodness, of purity and of eternal wisdom, which, throughout its various forms of expression, becomes gradually yet surely unfolded; therefore its ultimate must be in the kingdom of goodness, or of God.

Q.—[By B. F. R.] Can the medium's control explain what are known as the "Magellan Clouds," seen by mariners in the far southern latitudes?

A.—We have learned but little concerning those vapory appearances called the "Magellan Clouds." We understand that they are formed of atmospheric substances produced in a peculiar manner by the powerful magnetic currents operating in that locality.

### Sarah M. Thompson.

By the love which I bear my dear earthly friends, and the interest which I take in human affairs and human welfare, I am at times attracted back to the material sphere and seek to take upon myself again the physical conditions of external life. I visit your circle-room today, Mr. Chairman, principally to send out the warmest outflowings of my heart to my friends in the body. They abide at the far West, but most of them reside at Cleveland, O., where I made my home. To the members of my family or external life. I visit your circle-room to-day, Mr. Chairman, principally to send out the warmest outflowings of my heart to my friends fir the body. They abide at the far West, but most of them reside at Cleveland, O., where I made my home. To the members of my family and to dear friends who were associated with me in my work and were in harmony with my spirit, I desire to waft my purest greeting of sympathy and of affection. Assure them, if you please, that I can never forget them for one moment; but that at all times in the midst of my labor, whether it be connected with the material life, or apart from it in the spirit world, I still remember those dear ones, and the deepest, truest impulses of my being flow

out toward them. I come also because I am so deeply interested in the work of Spiritualism and in the promotion of the cause of truth. As I enter material relations with friends and workers for the spiritual world I am at times glad and thrilled with harmony and exultation that the work goes speeding on so grandly, broadly and freely in spite of all obstacles which it has to encounter and all opposition which it has to meet. But again I come and am pained at the persecutions brought to bear upon mediums, not so much from those outside our ranks as from those in the fold, who declare themselves to be true followers of Spiritualism, our ranks as from those in the fold, who declare themselves to be true followers of Spiritualism, and profess to be earnest, sincere and honest Spiritualists, and yet who denounce and decry those phases of mediumship which they have not yet learned to understand and concerning which they are in ignorance. I have learned, my friends, that there are some narrow-minded individuals in this life, many of them in fact, who, because they cannot cramp and confine the experiences of others within the narrow limits of their own experiences, decry those others as false, insincere and dishonest. These individuals, who are self-opinionated, seem to believe, honestly it may be, that all phenomena in life not measured by their own standard of excellence, or that lie beyond their own comprehension of possibility, cannot take place. They seem to believe that the experiences they have undergone must fit the experiences they have ple, and so they are unwilling that others who have gone further in their researches, seen clearer in their investigations, attained more knowledge concerning the spiritual powers and possibilities of man, should announce the results of their investigations and give forth to manking the truths they have received.

knowledge concerning the spiritual powers and possibilities of man, should announce the results of their investigations and give forth to mankind the truths they have received.

I believe it to be a fact that much of the unpleasantness, inharmony and discord in this world arises from individuals seeking to limit the powers and confine the capacities of others. I believe that many, who are otherwise well disposed toward humanity, desire to cramp the individuality of those with whom they associate, to mold them after their own pattern; and so we find discord, inharmony and recrimination arising in the family, in the social circle and throughout the various organizations of human life. This disturbing element causes the partners in the matrimonial state, for instance, to desire to mold the life-experiences and individuality of their companions after their own pattern, and also to cramp and crowd down the individuality which will assert itself in the children growing up around them; and it ramifies all society, until we find a state of confusion and of strife, where otherwise, were each one allowed to work out, untrammeled and free, his powers as best he can, unfold the capacities and abilities within him after his own fashion, as far as the law of right and order would permit, the world would now be very much further advanced in harmony, and in that condition of love which we are taught will eventually rule the race, than it is at the present time. I believe that we should pay deference to the teachings of the spiritual world, as expressed through its instruments to mortals, even though those teachings and desires be, to a certain extent, diluted and molded by the ideas which crowd the medium's brain. You must get something pure and sweet, and worth attending to, if you seek out the influences of the supernal world and desire to learn of them concerning the highest laws of being.

If you will but protect your mediums, if you will surround them with leaving tindress and

ences of the supernal world and desire to learn of them concerning the highest laws of being. If you will but protect your mediums, if you will surround them with loving kindness and be ever ready to point them to the right and correct path of life—if you feel that they are disposed to turn aside or go astray—you will eventually find those mediums becoming like pure and crystal urns through which is reflected the sacred fire within; or in other words, you will find your mediums themselves becoming pure and sweet in spirit, aspiring to and seeking to attract only the pure and good of spirit-life, until they are fully able to reliect the teachings and ministrations of the holy and good of the higher life.

higher life.
So, friends, I cast out these few thoughts. You have probably heard them before through other lips than mine; you have probably listened to the eloquent and burning words which emanated from higher minds and more unfoldemanated from higher minds and more unfolded brains than mine; yet it seems to me that these truths cannot be too often reiterated, for many Spiritualists are prone to forget them, are very apt to turn aside from the teachings of spirits and to set up their own standards for mediums and for the action of the angel-world. It is true, and it is a lesson which must finally be learned by all who profess to follow the teachings of Spiritualism, that the spirit-world, having inaugurated the movement of Spiritualism upon the earth, having brought forward its mediums and unfolded their powers, his this cause, this movement, in its keeping; it is the directing force, and it alone must be considered. If you step aside from them, erect the directing force, and it alone must be considered. If you step aside from them, erect your own standard of judgment, declare that you know better than the spirit-world what is best for mediums, what conditions must be provided for the manifestation of spirit-power, you will find yourself desorted by the higher spirits and left upon the roadside, either to the spirits and left upon the roduside, either to the mercy of designing, ignorant influences, or to your own devices; for the true spiritual flame which burns brightly and freely for man's enlightenment will be found blazing upon the altar of true hearts in the homes of the lowly and humble who are content to heed the advice of the spirits and whatever injunctions are laid. of the spirits and whatever injunctions are laid upon them by those who have ascended.

of the spirits and whatever injunctions are laid upon them by those who have ascended.

Friends, we give you these words from the spirit-world: If you desire to receive the best and purest thought from the higher realms which can be bestowed upon you, then seek to live in harmony with yourselves and associates; be friendly and fraternal in spirit toward the instruments of the angels; seek to surround them with good and holy conditions in life, and you will certainly receive from the higher world those things which are calculated to unfold the highest attributes within your souls and bring you happiness and peace. I have many spiritualistic friends, and I trust some of them will be glad to hear from me. I feel that even if one friend accepts my words or one heart is rejoiced in spirit because I have come back and given expression to some thoughts from the angel-world, I shall be more than repaid for coming. I thank you and all friends for the privilege of manifesting to-day. Sarah M. Thompson. Thompson.

### Alice Johnson.

I come not to make any extended remarks, but to try and reach my friends, who reside at Worcester, Mass. I wish to tell them all, every Worcester, Mass. I wish to tell them all, every one who knew me and cared for me, that I am daily growing stronger and better and freer in the spiritual world. I did not know much of this life before I passed from earth. I did not realize what existence apart from the body could be, and I was not so ready and willing to be taken from the mortal life as I would have been had I known all that lies beyond the grave; for I had a shrinking terror of death, and an aversion to having my body put in the ground. Now I feel glad that I have passed beyond a dread of those things, and that I have found the eternal life. I wish my friends to know it is all right with me; that the things I left behind have no attraction for me now left behind have no attraction for me now-only the friends who loved me and whom I love only the friends who loved me and whom I love call me back, and to them I bring my heart's best love and sympathy. Tell them, please, I am often with them, trying to assist and benefit them; and if at any time I can make myself known, I will do so. I want "Mother Parker to feel that the words she spoke and the kind attention she gave me have been of great benefit to my spirit, for it seems like a link in the chain binding me to the old life; and whenever the remembrance of her comes to me, I grow chain binding me to the old life; and whomselves the remembrance of her comes to me, I grow happy and Joyous, for I feel that she was indeed a true, loving friend to me, and to many others who were in need of her sympathy. She has truly been a beneficent spirit while still indeed to be the sympathy.

when she feels an impression concerning it I want her to follow it fully. Alice Johnson.

Mrs. Jane Lingham.

It will be three years next November since I died. I was in my forty-first year when taken from the body. I have felt that I had a great deal to say to my friends if I could return to them, and have a long conversation, and I have waited and watched for the time to come when I could do this, and I still wait and watch; for I feel that I can bring influences and information to those friends which will be of advantage to them. I do sometimes know what is going on with them; I enter their homes, I try to make them feel I am with them, but I do not succeed as I would like. I come here to gain strength and power, also to send my love to each one, to tell my family and my friends that I am happy even though apart from them physically; that knowing as I do that I can come to them, and join in their sorrows and their pleasthem, and join in their sorrows and their pleasures at times, take part in their daily life, often influence them with a realization of my presinfluence them with a realization of my presence, and give to them impressions and thoughts that are for their benefit—knowing all this, I am glad that I am apart from the body, be cause it had so many experiences of pain and of sorrow. My friends are in Boston, and I think I may reach some of them by coming here. I want them, more especially the members of my family, to give me an opportunity of coming at some private place where I shall not be obliged to speak onemly in public. I have be obliged to speak openly in public. I have many things to say which they would not like to have me say in a public way, and if they will seek an opportunity for me to come I think I shall be able to bring those things which will satisfy them of my identity, as well as assure them concerning many things which they desire to know but have no many of meantaining. know, but have no means of ascertaining. Jane Lingham, wife of Mr. S. I. Lingham.

#### MESSAGES TO BE PUBLISHED.

May 19.-Avery Farnham; Mary Wyman; A. C. May-

how.

May 23.—Rev. Charles Forguson; William L. Meeker; William Jordan; Susan Robbins; Mrs. Rehecca F. Whiting; E. V. Wilson; Lotela, to J. H. Foss.

May 23.—Thomas Starr King; Johnnie Watson; James Tonbili; Veille U. Winchester; Susan Bacon; Mrs. Sarah A. Hinkley,

June 2.—Sargent Moody; B. Chamberlain; Mary J. Wils. lard; H. H. Earle: Father Cleveland; Jennie.

June 6.—Dr. E. A. Tweedy; Sarah C. Whitney; Capt. G. E. R. Patteu; L. Sweet; Sarah A. Brown; Julia Morgan, June 8.—Lucy Edwards; E. G. Fellows; Mrs. Maria Bennet; R. L. Morton; Rebecca Jordan; Samuel Jacobs; Mrs. Mary Webster.

nett; R. L. Morton; Rebecca Jordan; Sannet Jacobs, A.L. Mary Webster.

June 13.—Mary J. Phillips; Peter Rogers; Cyros Miller;
William S. Glemence; Mary Dearborn; Wallace H. Black-

Jane 13.—Many J. Philips; Peter Rogers; Cyris Miller; William S. Clemence; Mary Dearborn; Wallace H. Blackwell; James Dennis,
June 16.—Mrs. Almira L. Baker; George H. Plerson;
DoraSnow; Della A. Walker; Daniel Brady; B. W. Titus,
June 20.—William Whiting Pond; Theodoro L. Scott;
Sarah Erskine; Mary Fowler; S. H. Titton; Gliman Tuttle,
June 23.—Children's Daiy.—Lillie May; Lottle Sanby;
Rutha May Williams; Albert Johnson; Bessie Sparr; Johnny Harmon; Mantie Wheeler; Carrie Dunn; Willie J. Haut;
Annie Bates Graves; Willie Barstow Bates; Mary J. Simpson: Sammy Marston; Isabelle; Little Golden; Johnny
McArthur,
June 27.—John Munroe; Henry Paine; Maria Roberts;
Leonora W. Sullivan; Sylvester Taylor; Lotela, for Annie L. F. Fist; Emity R. Darling; William Wallace; Henry V.
White; Emina M. Livermore.
June 20.—Elbridge G. Moulton; Lydia Maria Child; Minnle Hardy; Bannel O. Stone; Elljah L. Howes; Lotela, for Itelea M. Carr, Mary Abble Bird, Mary Stillman—Robert Anderson.

#### Report

Of the Second Annual Convention of the New Hampshire State Spiritualist Association, held at Keene, N. H., on the 16th, 17th and 18th of June. 1882.

To the Editor of the Banner of Light:

A small number of the members and interested friends of this Association met in Liberty Hall on the morning of the 16th of June. But few visitors having arrived at that time, an hour or so was spent in friendly interchange of thought, and in planning the work of the Convention.

The Board of Managers, greatly aided by an active and efficient President, Hon. E. J. Durant, of Lebanon, and the friends of Keene, had prepared a banquet fit to set before the kings and queons of the earth. The speakers present at various sessions of the Convention were as follows: Dr. H. B. Storer, of Boston Mass.; Austen E. Simmons, of Woodstock, Vt.; Mrs. Emma L. Paul, of Morrisville, Vt.; Mrs. Sarah A. Wiley, of Rockingham, Vt., and Anna M. Twiss, of Manchestet, N. H. Besides the above Dr. Edwin D. Wright, of Vashington, D. C., and Mrs. M. C. Gale, of Boston, Mass., contributed some timely remarks. Miss Jennie B. Hagan as an improvisatrice was a marvel not only to strangers, but to those who have listened to her before. Mrs. Gertrude B. Howard, of Vermont, and Mr. Edgar W. Emerson, of Manchester, gave descriptions and names of a large number of spirits, nearly all of whom were recognized

Music was furnished by Mrs. Minnie D. Emerson, of Boston, a fine soloist, Mr. Fred Hansell, who entertained the audience with some marvelously sweet and beautiful whistling, and the local choir of Keene. The Convention was divided into three daily sessions of three hours each, and the eager, upturned faces of those who sat patiently through those long hours, testhied to the deep interest that was felt by those large

The afternoon session of the 16th consisted of a con ference, music, and description of spirits. The Secretary's first attendance was on the evening of the 16th, at which time an hour or more was given to confer ence, after which Mrs. Howard, of Vermont, and Mr. Emerson, of Manchester, gave names and descriptions of spirits, nearly all of whom were recognized by persons present. The meeting closed with an address by Mrs. Emma L. Paul, of Vermont, who held that weary yet interested audience until after ten o'clock. Mrs. Paul is an excellent speaker. She thrills by her eloquence, and her lectures, which blend much of the his-

torical in them, are as finished as if carefully, prepared. On the morning of the 17th the meeting opened with a conference. Dr. Storer was the first speaker. He rejoiced that the platform was free, and hoped we should never be cramned and narrowed down beyond the limits of reason. He thought there was something beyond ourselves in this sweet influence, and even though we differ in opinion, we do not expect to give

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Col. E. C. Bailey, of Hopkinton, said there was a time in the history of Connecticut when, if a barrel of beer worked on Sunday, they whipped the barrel; and a man who kissed his wife on that day was pun ished; but this made trouble, as an abridgment of the privileges of woman always did. He spoke of the time when Roger Williams lived, and of his persecutions by those in authority, and his reception by the In-

aged minister reprimanded him, and told him to go into the free religious societies and preach, he answered: 'No; I will stay and preach to the Orthodox, where my work is needed.' Whatever good the old time had is living still."

Mrs. Minnie D. Emerson sang a solo, and Dr. Edwin D. Wright took the stand. He hoped he might be pardoned for diverging from the usual course upon such oceasions. He complimented the Spiritualists for the broad, free platform they offered.

"Our systems," he said, "are changing. The old books and old texts in medicine are passing away, and the soothing touch of the healer is beginning to be understood and appreciated. We have a right to be wellborn;-if we are we shall not need regeneration. Our prisons are filled with miserable lop-sided criminals. who are so from birth and organization; and society is beginning to see that education must lead in this direction if we would bring about a true reform." He spoke at some length upon the law of Heredity.
. The afternoon session opened by singing. Then fol-

lowed a conference in which a number of persons took part, but of which there was no special report, as the Secretary was engaged in getting the names of new members, and succeeded in adding a goodly number to our growing society. Mrs. Emerson sang some of her sweet songs, and Mrs. Howard, of Vermont, described spirits. Among others was the name of Jonathan Bennett, of Saxton's River, Vt.

Mrs. Howard gave quite a long list of names of spirits, and was followed by Mr. Emerson, of Manchester, who also gave a large number of names and descriptions.

The afternoon session closed with a lecture by Dr. Storer, of Boston. He prefaced his remarks by reading a selection from Walt Whitman's "Leaves of Grass." He paid a glowing tribute to the elequent utterances of Mrs. Paul, previous to entering upon those broader thoughts that made one of those lee tures so characteristic of this speaker, and so generally appreciated here in New England.

After closing this session, a business meeting was held by members of the association for the election of officers to serve during the coming year, which resulted as follows:

President-Hon, E. J. Durant, of Lebanon. Vice Presidents-Mrs. George B. Ammidon, of Manchester; B. F. Hutchinson, of Milford; H. S. Chase,

of Plymouth. Treasurer-B. P. Burpee, of Manchester. Secretary-Anna M. Twiss, of Manchester.

Board of Managers-Hon, E. J. Durant, of Lebanon; Col. E. C. Bailey, of Hopkinton; Dr. M. A. Davis, of Keene; Mrs. A. E. Lamson, of Manchester; J. W. Chamberlain, Jr., of Chesterfield.

Auditor-II. V. Twiss, of Manchester. The evening session opened with conference, then a song by Mrs. Emerson, after which Miss Jennie B. Hagan took the platform and delivered a number of

poems upon subjects given by the audience. Dr. Anna M. Twiss gave a short address, and the shasion closed by the rendering of some exquisite whistling by Mr. Fred Hansell of Vermont. "The Mocking Bird," with variations, and "Sweet Home,"

clicited loud applause from the delighted andience. Sunday morning came with clouds and rain, which continued through the day and evening. The morning session opened as usual with a conference, after which Mr. Emerson took the rostrum and described and gave names of quite a number of spirits, some of which were as follows: Col. Giles Bartlett, Newbury, N. H.: Mary Bailey to her brother, Col. Bailey, who

was present; N. Howard Jones, Lebanon; Mary Davis, Alstead; Squire Gove, Weare; Mercy Foster, Hillsboro; Stephen Wyman, Hillsboro; Incz and Lillian Smith to William Smith. Mrs. Whey, from Vermont, followed with an address. She said: "You are in the presence of the angels. The mother, bending over the dust of the loved ones, has prayed to follow where they have zone. When you go from this world you will look back upon the past and see your own work, and criti-

cise what you have done. You have been told—and it was cold consolation indeed—that God took your children to warn you that you must make your peace with your Saviour. Can you, as Spiritualists, go back to those days and give up the sweetness of your present hone? As this God-given Dispensation haptizes you this morning your souls respond, and you know you cannot look back. You should not fear the time when you are called to shake hands with your darlings in the other world." Mrs. Wiley has long been a faithful worker in our-cause in Vermont and adjacent States, and is well beloved by those who have listened to her tender ministrations. At 2 P. M., on Sunday, the Convention met in City Hall. The usual conference was dispensed with, and Mr. Austen E. Simmons, of Woodstock, Vt., one of the early workers in that section, took the rostrum for the first speech of the afternoon. He said: "In the past history of the world age has been regarded as indispensable along with revelation It was thought a thing must be old to command respect. But now a young ilon has been let loose and the people are afraid. It has been said that the ilon and lamb shall lie down together; but when this has happened heretofore the lamb has been inside the lion. Spiritualism urges humanity on in the great work of reform. Henceforth we pay tribute only to worth. Receiving from all the past, she weaves into this age the beautiful truths that belonged to the departed. Socrates with his calm wisdom comes again to the youth of the present day. The young Alexander summoned his courtiers that they might smile upon his work, but Diogenes told him to get out of his sunlight. It was said that woman was the riddle of the world, and then the wonder, which was turning the tables somewhat. The methods of women are different from those of men. Even Napoleon said, 'The way to a woman's heart is through her eyes and ears, while the way to a man's heart is down his throat.' A woman who can see Heaven through her eyes is fit to be a priestess. Spiritualism has turned the tables, and reform enters into and is a part of religion. Thomas Paine was the means of changing many of the religious opinions of men, and although bigotry rebelled yet his nobility of conduct, in the war of the revolution, was shown when, seeing the starvation and disaster, he went to the rescue, and was afterwards made the honored Secretary of the American

Mrs. Gale, of Boston, was called, by request, to the rostrum. She advocated the support of mediums instead of ministers, and the education of mediums.

Miss Hagan gavea noem and Anna M. Twiss a short address, after which the following resolutions were read by the Secretary and adopted by the Convention:

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and inability to compete with the irregulars, or independent practitioners, whose field of practice is almost exclusively with the incurable patients of the Regulars, a competition they seek to evade by a law clearly unconstitutional, the enactment of which was procured by questionable methods, and which is an insult upon the intelligence of the sovereign people, as it declares and punishes good persons as criminals for performing only humane and benevolent acts for and at the requests of the suffering, and seeks to establish a censorship which savors strongly of the arbitrary "one-man-power" of the old feudal ages, and the "Divine right of kings" entirely at variance with the spirit of our institutions, and should receive the unqualified condemnation of all good citizens, and their active efforts for its repeal.

Resolved, That, fully realizing the baneful influences of the liquor traffic, and the importance of the united efforts of all who should lond their aid and influence for its suppression, we, the members and friends of the New Hampshire. State Spiritualist Association, desire to give expression of our abhorence of its work, and the wide-spread and alarming evils that on every hand are to be noted as its legitimate fruit; and fully endorse and adopt the following Declaration of Principles, as passed by the New Hampshire State Temperance Convention, recently held at Nashua:

"First. We believe there is no cause more just and commanding than that which atms at the extermination of a traffic which is the source of nine-tenties of all poverty, misery and crime.

Third. The prohibitory law of this State, now on trial for twenty-five years, while partially inoperative from lack of enforcement in many places, has exerted a wholesome and restraining influence, and its efficiency has been abundantly proved, wherever and whenever enforced.

Fourth. The time has come in the bistory of this reform to declare our firm and

whenever enforced.

Fourth. The time has come in the history of this

clency has been abundantly proved, wherever and whenever entoreed.

Fourth. The time has come in the bistory of this reform to declare our firm and unafterable conviction that the duty of enforcing all laws, the prohibitory law included, is incumbent on the police and solicitors, and on the selectmen and Mayor and Aldermen of cities and towns; and the same diligence and impartiality are due from them that the courts have employed in upholding the prohibitory law among the statutes of the State.

Fifth. The reform clubs, temperance unions, and all other organizations that aim to carry out the practical work of the temperance cause, both by moral and legal suasion, should receive the approval and support of all good citizens.

Sixth. That the layish and corrupt use of money in procuring the nomination and election of civil officers, is an alarming and growing evil; is a reproach to the State, turning our polities into a school of corruption, and threatening, unless checked, to undermine popular elections and overwhem Republican Government itself; and we call upon the people to rebuke the practice, and wipe out the reproach in every effective way.

Seventh. To secure the enforcement and strengthening of the prohibitory and all other laws of the State, we recommend to the people, especially in the choice of all executive officers and members of the Legislature, that they vigilantly see to the nomination and election of capable, upright, temperate and independent men."

Resolved, That the members and friends of the New Hampshire State Spiritualist Association, and others of this Convention, hereby express our appreciation and thanks for the favors granted us in return checks, and reduced fares, by the various railroads of this and adjoining States, and by the hotel keepers of Keene; also to the friends of this city for their generous reception and entertainment, and to the people generally for their courteous aftendance during the various sessions of our Convention.

The evening session opened with a song from Mrs.

The evening session opened with a song from Mrs Emerson: descriptions and names of spirits by Mrs Howard, a few of which were as follows: Peter Nichols, Peterboro', N. H.; Mrs. Fannie Spaulding, Saxton's River, Vt.; Sallie McAllister, Grafton, Vt.; Mr. Charles Way, Charleston, N. H. (fell into a well); Louise Merrill, Belvidere, Ill., (her father's name was Daggett, of Westmoreland, N. H.,) and many more, amounting to twenty-five or thirty at this one time. Mr. Emerson followed, giving as many as twenty or twenty-five. The length of my report warns me to withhold them. The style and manner of giving these names are very similar in these two mediums.

Dr. Storer delivered the closing address of the Con vention: Mrs. Howard saw the spirit of Abner Kneeland standing ready to control as he stepped before the audience

Miss Jennie B. Hagan gave several poems, and Mr. Hansell whistled "Home, Sweet Home," and "The Mocking Bird," 2nd our Convention closed.

Everybody voted it a grand success. Many warn sympathizing friends from Vermont, and a few from Massachusetts, made us glad by their presence. The attendance was the largest since this Association was organized.

ANNA M. TWISS, M. D., Secretary N. II. S. S. Association.

# Spiritual Phenomena.

### A Late Pleasant Experience.

To the Editor of the Banner of Light: A very remarkable medium of a decade ag vanished into private life some years since, perhaps seven or eight, and thus out of sight out of mind-at least public mind. This lady was well known as Mrs. Blair, who, entranced and then thoroughly blindfolded, used to paint pictures, flowers, wreaths, fruit and various other things. These were in water colors and done with great artistic beauty as well as in an incredibly short space of time; they were done in a light room, in the presence of close observers, and on platforms with inspecting committee from the audience. Five, ten, perhaps sometimes fifteen minutes were all the time required for a work that under usual human artistic action would take hours. Though I had often heard of this lady, it had never been my lot to have seen her or her work; and as I have said, getting married to a pleasantly situated farmer, who is one of the brethren, and thus becoming Mrs. C. N. Murdock, of Rockbottom, a town once a part of Stow, in this State, she had no time or need to exercise her mediumistic gifts, at least publicly, and was, so to speak,

parted." A lady friend who was walking at the time with Mrs. Murdock, of Rockbottom, met me not long ago and introduced me to her. During the interview she said, which interested me very much, that a spirit came to her, a stranger, whose name was Hattie, who was the daughter of John Wetherbee, and seemed to take an interest in this friend of mine, who, by the way, did not know I had any daughter; I need not

a "vanished light," though not one of the "de

when hogher Williams lived, and of his persecutions by those in authority, and his reception by the dark which resulted in naming the city of Providence, because he thought "Tyropidence" had had revised as the providence of the providence of the providence had all the providence had all the providence had been and the story of creation any of creation and the providence had been and the story of creation and the providence had been and the story of creation and the providence had been and the story of creation and the providence had been and the story of creation and the providence had been and the story of creation and the providence had been and the story of creation and the providence had been added to the providence had been added to the providence of the providence had been added to the providence had been and the providence had been added to the providence had been and the providence had been and the providence had been and the providence had been added to the providence had been and the providence had been and the providence had been added to the providence had been

no time to attend now to spirit painting. As I had desired to witness the method she said she would sit, though she doubted if her conditions would allow of her doing anything satisfactory, but she would try.

She sat by a side table, we all sitting near and looking on. She became entranced, and a pleasantly spoken control did the talking. She was then thoroughly blindfolded, no one could be more so, but she could see as plainly without eyes, or with her spirit-eyes, as any one could with eyes. She in that condition arranged a little plate of pink paint, one of yellow, (gamboge) and in another sprinkled a little pulverized indigo from a blueing box, then by combination with her brush got the shade of green she wanted, and made, I thought, a rapid daub to try the color on a piece of white pasteboard, a foot square. My thought was, why waste so nice a piece, when something less useful would do as well, but the daub became a mark of beauty under her artistic touch, and every touch was right; she made no alterations-did everything rapidly and exactly, evidently having the design in her mind before the execution of it. In just nine minutes by the watch the picture, a beautiful group of flowers intermixed with blades and flowers of wheat, was finished. The exccution of it astonished me; and it would have done so if she had used her eyes, which I understand she never does, and is wholly unconscious. I felt myself in the presence of an invisible artist, and have no doubt I was. That picture finished, she took another piece of pasteboard, and painted a cluster of leaves, with a moss rose-hud about ready to bloom; and this was done in six minutes. She hoped to do something on a larger scale, and apologized when she came to consciousness for the production; it needed none. however, for I was highly pleased with what I got, and the remarkable manner in which it was done, the whole affair being so unmistakably supermundane in the source of its execution. I do not know as this lady will thank me for writing this sketch, but aside from the pleasant day's trip, which was of itself a compensation, the fact of what I saw of this spirit-painting interested me, and I felt that it would inter est others; that is my excuse for writing this JOHN WETHERBEE. brief notice.

### Manifestations Extraordinary.

Fo the Editor of the Banner of Light:

On the evening of June 9th, at the home of Dr. E. S. Walker (the great healer, 237 West 4th street, this city), we had one of the most delightful spiritual sittings which it has ever been my good fortune to attend. The medium for the many phases of manifestations (of which can speak but in brief) is Dr. R. W. Sour. Nor are the wonderful gifts of this worthy medium all of his possessions, but he is further more a man of high integrity, temperate, and an enthusiastic worker for the human family. These expressions are based upon an intimate acquaintance extending over a period of several months, and many persons will bear me out in my favorable opinion.

At the scance to which I refer above there were eight persons present. The best of feeling prevalled; the company were arranged (as to seats) in a horseshoe formed around an improvised cabinet, behind which sat our medium. After extinguishing the lights, some excellent tests of clairvoyant and clairaudient powors were given; then the medium became entranced, and one of his controls spoke; a few more positive tests followed: then came levely lights, the distinct sounds of soft music, proceeding apparently from a point in the séancechamber back of the sitters, and outside of our circle. Then full forms came and stood behind our chairs. One chair was lifted, together with the sitter, Dr. Dennis; Dr. Walker was also pushed forward in his chair. All present were many times caressed; we had flowers brought us, and gently placed between our fingers.

time, and could be heard groaning in his position in the cabinet.

There had been arranged with the flowers which were placed upon a small tray near the cabinet three bouquets, each with the written name attached of a dear spirit-to which bouquots I will refer further on.

Dark manifestations continued about an hour; then a light was called for; then began singing by the circle, and in a short time various fully materialized spirit-forms severally appeared, all recognized by their friends. One very tall spirit stood by the door-casing and marked his height in presence and hearing of all. One dematerialized in full sight of the circle, and two forms were seen at the same time. Some grand things are to come soon.

It is announced that the spirit-daughter of Dr. and Mrs. Walker is to have a crayon portrait drawn. This is to be done in the dark, in the presence of our regular circle, which numbers tifteen as intelligent ladies and gentlemen as can be met with. '

I must not forget to state what became of the three little bouquets-before mentionedwhich could not be found at the close of the sitting. They had been taken out of the circleroom, we all wondering what had become of them; so, while sitting a few moments at the dining-room table, whither we had been kindly invited to partake of refreshments, Dr. Sour said: "I hear distinctly that the flowers are in the first room just above the parlor. They are upon a marble-top table on which stands a cabinet-sized picture." Mrs. W. then hastened from the room to see, and found, to our delight,

The medium had never been on the second floor of this house. If so, and all present are honest-which we know to be the case-how came the flowers there, save by an exhibition of spirit power? and how could the Doctor have known their whereabouts except through have known their whereasons the grand gift of mediumship?

J. W. DENNIS.

Francis Darwin writes from Down, Beckenham, to Nature thus: "Will you allow me to mention that I am collecting my father's letters with a view to a biography? I shall be much obliged to any of my father's friends and correspondents who may have letters from him, if they will kindly allow me to see and make copies of them. I need hardly add that no letter shall be published without the full consent

E. L. Henderson, Esq., of St. Louis, Mo., in writing for a second copy of Dr. Peebles's Immortality; or our Homes and Employments Hereafter," expresses the opinion that this book is "the most clear, valuable and practical yet written upon the occupations and conditions of spirits, high and low, in the other

Purify the Blood, Cleanse the Stomach and

#### To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now

#### Special Notice.

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THE WORK OF SPIRITE VEISM Is as broad as the universe. Regiterels from the highest spheres of angelle life to the est conditions of human ignorance. It is as broad as Wisdom, a comprehensive as Love, and its unlssion is to bless mankind, - John Pierpout.

#### The New England Inferno.

With the visible decay of the Puritanic docfrines that once dominated New England, is going also the burid old Puritan Inferno, that dogma of Retribution 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 religious tenets a chance on the soil it had preempted, and reship Nature in their hearts, from a narrow and standing in New York, is liable to be the expe bigoted dread of idolatry. What it did it produty; spirituality was no element in its existence or activity.

a long series of generations, and no one can tive religious convictions and views, as every journeys out of the shadows into the morning : are not possible. If so, then the past experience of man has not been whelly 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 pesitive knowledge.

But Puribuism, 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 dogmaof Original Sin disappears as a large part of the Puritanic assets. Adamic sin is a very sick patient just now, searcely able to hold up its head. Common sense is holding the door open for it to go through and begone 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 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 heinousness of it, so as to come within hail of agement of his property, and left to a fate that of sin really meant; then there might be some satisfaction, or at least some consolation, in being able even approximately-to realize the jury, declared in his charge that there was situation. But the catechism and the plat- nothing in the testimony of the Bloomingdale form and the pulpits that have sought to over- doctors or of Mr. Woodbury himself that whelm us with a sense of our natural sinful-showed the slightest trace of insanity. Yet ness, telling us we never can escape from this the helpless victim had to wait two years in undesirable condition though we try never so cruel imprisonment to get even a judgment hard, only bear down the harder, assuring us like that. that the more sinful we feel the more sinful we really are, and that we are steeped in a guilti- declare that the laws under which such an outness that has neither definition nor boundarythese are the nightmares that have ridden the without delay. No man, he admitted, was, unhuman spirit through a series of generations der them, safe from imprisonment. It is just and are in this our time being at last dissipated such outrages as this one that we have been and made to disappear. Sin is still sinful, but calling public attention to for years. It is it is not the old shibboleth of superstition it practically useless to denounce the heartless,

wise to explain to us. It can be compared to mits such infamo proceeding, no one is safe,

before anybody knows it, and its passage is no this may be described as a condition of mind tions generally change without any previous anfact of such a change from its results than from slough of perpetual despair, the lightening of laws are allowed to stand. 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, ham- with in a spiritualistic experience of over twenpered by hard old theological restraints and confined within no bigoted and canting defini- uals calling themselves Spiritualists to break

It was necessary to get rid of this old wornout 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 styled Philosophical and Harmonial gentlemen never before so effectually bestrode a whole are at the same time pretending to advocate. people. In one way it was worse than priestworship and priest-fear, for they are satisfied spirit respite to recover in. But this old superthings appear dismally dark, corrupting kind and consequently unworthy of notice by scisympathies and tender friendships, and seeming to be most satisfied with its work when it tion, and the delicate perfumes of the trusting backward and take steps which, if they have spirit. It was a god as heartless as juggernaut, and crushed its worshipers 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 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 everasting punishment; and now that these have lost their effect, we are freed from the superstitious fears arising from the sinfulness of for it can never be aught else; but it has ceased to be a bugaboo in the hands of priests and creed-makers to frighten people into compliance with their demands. These twin dogmas 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 revenge-

### Just What is Happening all the Time.

What has been the recent cruel experience of fused permission to its followers even to wor- Mr. Edwin C. Woodbury, a citizen of good rience of any other citizen at any time, especialfessed to do from an overpowering sense of ly it 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 Gradually, though not until after the lapse of manufacturer of brushes. He cherished posipretend to tell when or how, the dark and for- man has a perfect right to do. His offence apbidding adumbration of its influence is passing pears to have been that he practically illustrataway, and the sky is beginning to wear brighter ed his ideas by proceeding to do good with his hues and to reflect a more cheerful expression. money. For example, he purchased clothing How much it has cost human souls to reach for the poor boys and girls that worked in his the horizon of the new and welcome revelation i factory; and hired a room in which they might can never be told in words or symbols. Only receive instruction with entertainment after the human spirit itself knoweth its own woes. their daily tasks were finished. This must It is a long and dreary road to fraverse in have been peculiarly displeasing to his relatives, review, albeit it is not to be denied that it who seemed to think that, if they did not ascomes out into the light of day at last. But it sist in making his money, they at least had a is a fair inquiry whether pleasanter and shorter—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 Tembs 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 investigation of his case. Some two or three gendered by selfishness and malice, are in store 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 in-

sane 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 freefight against in vain, and of the enormity of dom. 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 something like an adequate conception of the torn from his business and, the personal mancomprehending what the exceeding sinfulness | should drive a man to madness, if anything can. Dr. Ranney, the chief commissioner, who directed the inquiry into his sanity before the

Dr. Ranney, too, improved the occasion to rage as this is possible ought to be reformed nay, the barbarously cruel covetousness of rela-Just what this process of disappearance is, or | tives who will lend themselves to such a diahow it is conducted, when it began and when | bolical enterprise, in order to get possession of it is to end, nobody happens to be sufficiently the victim's property. So long as the law per-

passing off of an eclipse; the darkness is gone | New York Courts, in which this question of in- | gifts and accomplishments that it was after, sanity is in issue; one is that of a lady recently | then here was a fresh find; but it wanted them better reported for having been faithfully deceased, whose will her greedy relatives are merely to magnify its own importance and watched. The acceptance of an old dogma like | trying to destroy because it gives so largely to | spread its own peacock-tail indefinitely. benevolent objects and purposes. It is openly rather than a tangible, visible fact; and condi- charged that this very fact is presumptive proof of insanity in the maker of the will. Announcement. One is better able to note the other is that of a young Jew whose relatives are greatly distressed about his sanity because its several stages; such, for example, as the of his intention to wed a Christian wife. It is lifting of the human spirit from its former a foul blot on our professed civilization that such

#### The Battle for Spiritualism'

Is at present raging to an extent surpassing in bitterness and rancor anything we have yet mel ty-five years. So determined are certain individdown the phenomena-the very foundation upon which Spiritualism rests, its very raison l'etre to the world-that they do not scruple to follow the meanest examples set by the pitiable bigots, both churchial and scientific, in the past to overthrow the cause which these self-

It is a curious coincidence, to say the least and one which the student of the history of the for the time with their exactions and allow the cause may well be perplexed to comprehend, that while years ago such men as Dr. Carpenter stition concerning sin, all the worse for being (of England) and others of like ilk pronounced indefinable and indescribable, was something Spiritualism to be made up of unconscious that are into the very life and spirit, making all delusion (cerebration) and conscious fraudence or religion—there are to be found in the added light of to-day men claiming a place in ruthlessly destroyed the fibres of human affect the spiritual household, who are ready to go any significance, demonstrate that these claimants are ready to arrange themselves by the side of the exploded "precedents" 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 Spiritual. style of emphasizing an idea, even a correct ism with that expressed by Carpenter and his attendant sciolists? 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-scientistic prototypes in England and America.

Their blows are destined, however, to recoil upon themselves, and it requires no great amount sin. Not that sin is not still sin, by any means, 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. once gone, the human spirit will have a chance 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 unwisdom: The same death-blows, Mr. II. 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-nay, we know-that it will live in increasing power and sefulness, 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. Séances held in the dark and in the light are increasing everwhere, 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 has been kept confined for two years and all souls, inspired from above to work on, will take that time been denied every request for an open no step in retrograde, no matter what ills, enweeks since, however, he managed to obtain his 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

nothing, in an illustrative way, so apt as the man or woman. Two cases are now before the that character. If it were really intellectual

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 charity than any other one lecturer of this 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 auxious 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 culogistic of Mrs. Richmond as a speaker. Up-on 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 supersubstitutional interpretabilities and the say that Spiritualism does not come to supersede other beliefs but to enrich them. Its adhe rents 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 lookers.

who have gone before. The speaker considered the relations between science and religion—the statements of the Bi-ble and the facts of recent discovery, and remarked that Spiritualism is the only harmon that spiritualism is the only harmon-izer 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 labora-

tory of the scientist, it needs no more to con-vince him that we live beyond the grave. "We stand," said Mrs. R., "but upon the threshold of the spirit-world; hear only the imthreshold of the spirit world; hear only the imperfect lispings of those voices from afar. In troublous 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, and science, and mechanics, it has asserted its power. It is no theory, but an eternal verity; and we ask that you adjust your beliefs to the new revelation as you have long since adjusted 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 scaled with the heart, heaped with dust, and scaled 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 ad- nomination have never been accused of an extradress last Sunday in Paine Hall, taking as the ordinary degree of rigidity in their confessions of text of his remarks the fable of "The Elephant and the Partridges."

An elephant stepped on a nest of 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 markind 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, and the spell of ignorance, superstition and the Divine right to do wrong was broken. 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 mat-

ter, 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 carned 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 54 cents on the dollar. The receivers found eight 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 84 per 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. Should n'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 84 cents, besides losing five years' interest! Is this a Christian, or a Shylock commu-

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 24th, 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 scance 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 seance, 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."

155 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 formmaterializations. 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-visitors 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 carpings of certain hypercritical critics in our ranks who seem to be anxious that Spiritualists "join the church."

Many clergymen of the Congregational defaith, 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.

fonso 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, Lugos, Aguascalientes, Guadalajara and Zacatecas. Other practicable places exist in several mineral districts, as Pachuca, Mineral del Monte, Luz, Catorce, Fresnillo, Sambrerete, Bolaños and Anguanguco.

"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.

#### Farewell Reception to W. J. Colville.

The friends of this well-known speaker assembled at 30 Worcester Square, Boston, Friday evening, July 14th, to bid him farewell on the eve of his departure from Boston. The spacious parlors were crowded, nearly one hundred and fifty ladies and gentlemen filling the rooms and entry. About 8 o'clock the exercises commenced with the singing in unison of "Auld Lang Syne" by the whole company, followed by the "Lost Chord," rendered by Mr. Colville; after which Miss Densmore delighted her auditors with a brilliant serio-comic recitation. Madame Fries-Bishop then sang "The Message Sent to Heaven," after which Miss LeGrand gave a fine reading. Mr. Colville then sang "In the Cathedral," after which his guides delivered through his organism an ms guides derivered through his organism an earnest address of farewell, complimenting their many friends for the warm interest and kind cooperation unceasingly manifested nearly four years, and urging all to take hold practically of the spiritual work, independent of the ministrations of any particular band of guides who might reach them through an individual medium.

medium.

The guides declared that they were under promise to the English people to return their medium thither for a time, and that, after speaking for a few weeks at camp-meetings, he would sail for England, to return to America to distant time.

at no distant time.

The address closed with a beautiful and appropriate poem, when Miss Helen Mar in a short felicitous speech presented Mr. Colville with \$80 as a parting gift from a few of his friends; for which he returned thanks in a graceful tribute to the unceasing kindness he had received from them throughout their mutual acquaintance.

Madame Bishop sang an exquisite solo in her finest style. She was followed by charming little speeches from Capt. Holmes, Allen Putnam and Mrs. Clara Bishee, who has founded a Free Society for spiritual work and culture in Dorchester. This lidy is an earnest, unsectarian worker, and evinces a warm interest in the truths of Spiritualism. At 10:30 those obliged to leave took their departure, while about fifty partook of refreshments in the dining room, kindly provided by the hospitality of Mr. and Mrs. Foss, the present tenants of the house. The evening was thoroughly enjoyed; a spirit of harmony and general good feeling reigned undisturbed; beautiful flowers and perfect ventilation adding much to the Madame Bishop sang an exquisite solo in her and perfect ventilation adding much to the beauty and comfort of the occasion.

#### W. J. COLVILLE AT THE CAMPS.

W. J. COLVILLE AT THE CAMPS.
On Sunday, July 16th, Mr. Colville lectured to a very large and highly intelligent and appreciative audience at Harwich Grove, Cape Cod, Mass.: Capt Kelly ably presided. The morning exercises, commencing at 10:45 and closing at 12:30, were conducted entirely by the speaker, who played the organ, sang, and gave a fine invocation, lecture and poem. The lecture was one of his best, on "Our Future Life." It presented Sulvitualism in its most attractive light one of his best, on "Our Future Life." It presented Spiritualism in its most attractive light, and held out to all the prospect of a glorious immortality as theirs to enjoy, because earned by themselves. On the same day Mr. J. Frank Baxter was equally eloquent, and well received. In the afternoon and in the evening a pleasant union service was much enjoyed by all who attended it Mr. Calvilla. Mr. Baytar Mills 19 tended it, Mr. Colville, Mr. Baxter, Miss J. B. Hagan and others taking active part. Mr. Colville was to remain till Thursday at Cape Cod, and then proceed to New York. He is aunounced for Everett Hall, Brooklyn, N. Y., Frieder Liebelle and Scholle and Schol day, July 21st, at 8 P. M. On Sunday next, July 23d, he speaks at Neshaminy Falls, also on two or three following week days. On Sunday, July 30th, he will lecture at Lake Pleasant; Aug. 5th and 6th at Onset Bay, closing his career in America with a visit to Niantic, Conn. He expects to sail for England about the middle of August, and thus can accept no more American

The Commonwealth very justly condemns the late action of the Massachusetts Medical Society in expelling one of its members, remarking that the facts in the case "seem almost past belief in an enlightened age like this." A well-educated young Harvard-trained physician, now practicing in New York, held a consultation with Dr. Henry C. Aliborn, a thoroughly educated homeopathic physician of long practice in this city, in consequence of which he was summarily expelled, though ably defended by Dr. Hunt, an experienced and much respected physician of the Old School, and a or objects of organized association should be clearly member of the society, who protested against and unequivocally stated, and in grammatical lanthe folly and injustice of the act. The Commonwealth adds: "Of course such ostracism cannot long stand in the light of publicity at this day." In this connection it is somewhat strange to note that the Homeopathists joined with the Regulars in their petition to our Legislature for a law to control the practice of medicine in this State.

THE COUNCIL FIRE AND ARBITRATOR appears as a double number, including that of June and July, in order to present a report of the transactions of the First General Convention of the National Arbitration League, held in Washington, May 30th and 31st, which it does very fully. The report gives the most complete compendium of the history of and the argument for international arbitration that has appeared, and should have a wide circulation. To effect this a large extra edition has been printed, copies of which may be obtained at ten cents each or one dollar a dozen by addressing the publishers, Box 718, Washington,

In October last, in Dunedin, New Zealand, the foundation stone was laid of a "Free Thought Hall," capable of seating about eight hundred persons. On Sunday, April 30th, this edifice was publicly opened, an excellent address being delivered on the occasion by Hon. R. Stout, the President of the Association. A session of the Children's Lyceum was held in the new hall, and a vocal and instrumental concert given. As illustrating the wide-spread influence exercised by the liberal speakers of America, it may be noted that on the following Sunday Mr. Bolt was announced to read one of Mr. M. J. Savage's discourses.

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Attention is called to the camp and grove-meeting notices in this issue. Regarding the Lake Pleasant Camp, T. W. Coburn, Acting Clerk, informs us that "The New York, Pennsylvania and Ohio Railroad will sell round-trip tickets to Buffalo, from all principal points on their road, and at Buffalo excursion tickets can be purchased direct to Lake Pleasant."

The criticisms of the press upon Bishop Huntington for his articles upon Mr. Emerson in the Independent and the Sunday School Times, the Boston Journal pronounces "a fresh illustration of flippant and irresponsible journalism." We venture to say nine-tenths of the reading public think otherwise.

I. G. Blanchard writes: "I take this opportunity to express my hearty approval of the course of the dear Banner of Light. I want to say that I am one of the large number of your readers who love the Banner, and rejoice in its wide usefulness and prosperity."

"The Medium's Friend" is the title of a new weekly paper just issued at Terre Haute, George R. Moore, editor and publisher. It is a neatly printed sheet of four pages, and is furnished to subscribers at \$1,50 per annum.

#### The "Boston Spiritual Temple." To the Editor of the Banner of Light : 🤝

I am a full believer in organization. That is, I be lieve that when a number of people are carnestly destrous of engaging in any important enterprise, whether it is building a railroad, running a factory, conducting an educational institution, managing a philanthrople or religious movement, or creeting a "Temple," they had best combine and coordinate their efforts through organized methods. These are far more likely to be efficient and successful than if each one works individually without concert of action. Of course there must first be agreement in the basic principles underlying the enterprise, as well as a clear understanding in regard to what is proposed to be done, and how it is to be effected.

When I learned recently that the Spiritualists of Boston, or that portion of them who have been of late enjoying the able ministrations of Mr. Colville, proposed to form an organization, to be incorporated under State laws with a view to permanency, I rejoiced to hope that a goodly number of them had at length arrived at a clear conception of the grand ethical and philosophical principles underlying the spiritual movement of our day, and an agreement respecting the practical humanitury work which these principles require of all who accept them. I therefore confidently looked for some-comprehensive and clean-cut statement of those principles as a basis of union which should command the attention of thoughtful and cultivated minds everywhere, and an announcement of broad humanitarian aims such as alone can justify the inauguration of a new organic religious or spiritual movement in this practical age.

But great has been my disappointment on reading the Constitution, etc., of the "Boston Spiritual, Temple," as presented in your paper of the 8th inst. Allow me to glance at some of the features of this singu-

lar document. In the first place, the new organization seems to be of a very exclusive character-limited to persons who have been attendants of the Berkeley Hall meetings, At least, its preamble is so worded that none but such persons can properly put their names to it. It runs: We, the attendants of the meetings which have been held at Berkeley Hall, believe," etc. True, a subsequent by-law on membership states that "All persons who are in fellowship with and desire to unite and continue in kindly-relations with the members of the 'Temple' are entitled to membership." But It fails to state how they may become members. If they sign the Constitution, containing the preamble above quoted, then they sign what is not true, except they have been attendants, etc. Possibly the meaning is that the original members shall consist exclusively of former attendants at Berkeley, Hall, while others may subsequently be admitted without signing the Constitution! That seems, at least, a clumsy way of doing

Secondly, no adequate or clearly-defined object is set forth as the purpose of this "Temple." The object of an organization is all-important, as determining the propriety of its existence, or the desirableness of membership in it. So far as any object appears in this document, it is to be gathered from the language of the preamble, which is of an extraordinary character, as follows:

"We, the attendants," etc., as above, "believe that in order to establish a continuance of these meetings, a more perfect union of its members in harmonious action is necessary."

From this singularly constructed sentence, which defies grammatical analysis, we may gather that the prime object of organization is "to establish a contin-uance of these meetings." What meetings? Why, those which "have been held at Berkeley Hall," of course. But it has been announced that Berkeley Hall has passed into new hands, and no more meetings can be held there! How, then, can this object be secured? Further, this preamble states that to attain this (impossible) object, "a more perfect union of its members in harmonious action is necessary." Members of what? "Its" has no grammatical antecedent, but we may suppose that the members of the former Berkeley Hall meetings are meant, and that the object is to establish continued meetings of the people who formerly met in that hall-which object may be proper enough to those concerned, provided these meetings Hazard, W. J. Ellis, L. K. Coonley, and several anonyare of a useful character, but has no application to Spiritualists in general.

These "attendants" further state their belief "That in acts of benevolence and charity, in social and intellectual attainments [why not spiritual also?] and in all that pertains to the welfare and happiness of mankind, all can be better perfected by united, organized effort." No doubt of this; but it is not declared to be any part of the object of this "Temple" to promote such perfection. Probably, however, this was intendguage, instead of being left for inference.

Thirdly, the "Basis of Union," or statement of fundamental principles on which the organization is founded, is very meagre, Ill-arranged, and partly unintelligible. It consists of two articles, containing three propositions. The first article couples together two quite distinct propositions, while the second consists of a single proposition closely related to the latter half of the first. This clumsy work betrays an inexperienced hand; whereas in drawing up so important a document to go forth from "the Hub," to which many people look as in some sense the Jerusalem of the spiritual movement, the best literary and mental ability should have been employed. The first proposition of this basis is as follows:

"We believe in the Supreme Intelligence of Wisdom and Love."

I have puzzled over this remarkable statement for some hours, but am still in doubt as to what meaning it was intended to convey. Does it mean to declare (1) belief in a Supreme Intelligence whose attributes are wisdom and love? or (2) that the qualities of wisdom and love, by whomsoever possessed, are supremely intelligent? If the former, the language employed singularly falls to express the idea. If the latter, what sense is there in the declaration? or what pertinence has it to a basis of union for a society of Spiritualists? This statement is a complete enigma to me, and how it could have been adopted by sensible people (as I know some to be whose names appear in the list of officers) is unaccountable

The two remaining propositions, affirming the continued existence of human beings as spirits, and the power of spirits to make their presence known, are very well so far as they go, (though the last is not expressed in well-chosen language;) but the entire omission of any reference to the grand ethical principles and momentous practical truths which Spiritualism has either brought to light or strongly emphasized, and which must form the basic principles of the Religion of the Future-the true "Spiritual Temple"-is absolutely astonishing! No truth is affirmed of sufficient moment to draw and bind people together in organic union. cannot think that Mr. Colville, or his inspirers, whose statements of fundamental and practical truths are usually so clear, comprehensive and admirable, had anything to do with the laying of this meagre and partly meaningless foundation. Of the magnitude and durability of a "Spiritual Temple" built on so narrow and uncertain a "basis," no prophet is needed A SUBURBAN SPIRITUALIST.

### Movements of Lecturers and Mediums.

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

Dr. J. K. Bailey spoke at the "Lillle Dale" Camp Meeting, Cassadaga, N. Y., June 19th; at Penn Line, Pa., July 9th. He will answer calls to speak in the East, and may be addressed during the summer at Sterlingville, Jefferson County, N. Y.

Friends of Spiritualism in the following places wish us to announce that W. J. Colville spoke, under influence of his guides, in Lunenburg, Mass., to good audiences, on the evenings of Wednesday and Thursday July 12th and 13th; and that his services are secured for a lecture in Townsend, Mass., Thursday, Aug. 3d,

A. Rothermel will be present at Onset Bay for

Belmont the 23d. Mrs. H. will receive calls to feeture on the line of the railroad from Erie to Binghamton, on her return trip.

Alfred Weldon writes "Mr. J. William Fletcher is resting in New York City. On Sunday, the 16th, he attended the New York Spiritual Conference, and on being called on made a very neat ten minute speech; at the close of the meeting, on invitation of the President, Mr. E. consented to make the opening address (thirty minutes) on next Sunday; July 23d, at 230 P. M. The Conference is held at the Harvard Rooms, 6th Avenue, corner 42d street."

#### Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE Received since our last acknowledgment:

From William Brandreth, Sing Sing, N. V., 82 00: Mrs. Pearson, Milford, N. H., \$1,00; B. F. Randall, Fall River, Mass., \$2,00; from a friend in Providence, R. L. \$1,00; friend, 50 cents; friend, Walpole, Mass., \$1,00; J. H. Price, Elizabeth, N. J., 25 cents; T. C. S., Philadelphia, Penn., \$2,00; Josiah Simmons, Providence, R. I., \$1,00. We cordially thank the donors who from time to time aid us pecualarily in carrying on these meetings; and we are assured the angelworld blesses them.

Tr We chronicled last week the attack upon the Egyptian forts by the English under Admiral Seymour. The details of the bombardment since received picture the destruction of the National fortresses, after quite a stubborn resistance; the evacuation of Alexandria by the military party under Arabt Pasha; the destruction of a large portion of Alexandria (accounts ranging from one-third to one-half of its superficial area); the butchery of many Europeans who remained in the city, and the escape to the gunboats of others; the plundering of the bazars; short-range conflicts with the "looters" by the English marines who were landed as police to preserve order; the flight of the Khediye and his return to his post of office sunported figuratively on British bayonets (their aid being proclaimed to be given for the preservation of 'order.") Arabi Pasha is reported to be outside Alexandria with a considerable force of Nationals, awaiting the advance of the English; Cairo (and Egypt generally, for that matter,) is the scene of the wildest excitement; and nobody, be he English, French, Turk-. lsh, German or Italian statesman, appears to have the faintest idea of where the conflict now momentarily stayed) will end. The latest account is that the English have landed 6000 troops.

TF In another column will be found mention of Spirit Picture" and "New Inspirational Songs," published by C. Payson Longley. Mr. Longley isauthor of the popular song, "Over the River," set to the words of Miss N. A. W. Priest, and dedicated to her by her request. J. Frank Baxter writes of this music: "I am glad the prospect is clear for other pleces of your composition to follow in publication. I think they will reach the souls of many who demand just such poetry and music." W.C. Vandercook, late of Allegan, Mich., wrote Mr. Longley a few weeks previous to his departure to spirit-life: " I shall order your music and sing it where I may chance to go, and do what is in my power for it, for there are no sweeter songs published." Of Mr. Longley's songs Prof. S. B. Brittan says: "His music, at once simple, natural and beautiful, appeals to the better affections and the deeper sympathies of human nature; and embodies the pure feeling and sentiment of thousands that find expression in that universal language of the heart." Of special interest to Spiritualists is one of these songs just brought out by Prof. L., and entitled, "We'll all meet again," the title-page of which is illustrated with a fine plate portrait of Mrs. Annie Lord Chamberlain, to whose control, "Belle Wide-Awake," the piece is dedicated:

"THE PROGRESSIVE AGE."-This, the only Spirit ualist magazine published in the Southern States, has entered upon its second volume, and appeals to the public for the patronage it eminently deserves at their hands. The contents of the present number comprise articles from J. M. Peebles, Henry Kiddle, Thomas R. mous writers, interspersed among which are numer ous shorter contributions and selections, the whole presenting a spiritual and intellectual feast that cannot fall to be highly appreciated by those who are hungering and thirsting for the truth. The publishers state that they devote the full receipts to the improvement of the magazine, and that their aim is to enlarge and otherwise increase its value. It is edited with marked ability, and an exercise of good judgment and a keen perception of the wants of the student of the Spiritual Philosophy, are recognizable page. Its address is, The Progressive Age, Atlanta, Ga.

Kyra Carpenter, of Chicago, claims a power of clairvoyance. Her mother being about to die sent for the weird young woman and requested her to go into a trance for the purpose of watching the process of death. Kyra sat by Mrs. Carpenter's bed, gazing with a rapt air upon the dying form until all was over. her," she says: "First the power of sight de- word flor or flors in their name or connected the rewith, parted, and then a veil seemed to drop over the cycs, then the hearing, and next the sense of feeling. The spirit began to leave the limbs, and they died first, and the light that filled. How Birrins. The genuine have chister of GRES Hors and they give a few up toward the content in every fibre drew up toward the content in the public or for any up and to content in every fibre drew up toward the missead and cheat the public, or for any up and the content in every fibre drew up to a content in every parted, and then a veil seemed to drop over the chest. As fast as this took place the veil and best medlelne on earth, especially for Kidney, Liver seemed to drop over the part from whence the spiritual life was removed. A ball of light was now gathering just above her head, and this continued to increase as long as the spirit was itn papers or for sale, as they are frauds and swindles. Whoconnected with the body. The light left the ever deals in any but the genuine will be presented. brain last, and then the silver cord was loosed. The luminous appearance soon began to assume the human form, and I could see my mother again! But oh, how changed! She was light and glorious, arrayed in robes of dazzling whiteness, free from disease, pain and death. She seemed to be welcomed by the attending spirits with the joy of a mother over the birth of a child. She paid no attention to me, or any earthly object, but joined her companions, and they seemed to go away through the air."-New York Sun, July 12th.

Now is the time to hie to the various Spiritualistic Camp-Meetings. For full particulars see advertisements of these gatherings elsewhere.

To the Editor of the Banner of Light:

The Second Society of Spiritualists of New York City having reörganized under the name of "The Independent Association of Spiritualists of New York City," have leased Frobisher Hall, 23 East 14th street, for the season, and will hold 23 East 14th street, for the season, and will hold regular meetings every Sunday morning and evening, commencing on October 1st. Speakers engaged: Mrs. Susie Willis-Fletcher, for October, and Mr. J. William Fletcher, for a subsequent month. Alfred Weldon, President Independent Association of Spiritualists.

23 East 14th street, New York City, July 17th, 1882.

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

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

short time.

Mrs. Zella S. Hastings spoke at Monroe Centre, July

2d. She gave a lecture, on an anniversary occaslon, at Ridgeville, O., the, 16th, and expects to be at

R. B. CHAMPION, Secretary.

SECULAR PRESS BUREAU,

RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

No. 61 Irving Place. . NEW YORK CITY.

B. Prittan, Chaliman Bareau Com.: Henry J. Newton, Treasurer; Nelson Cross, Secretary; Henry Kiddle, Cor, Secretary.

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

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

Until further notice all literary communications, excepts, etc., intended for consideration by the Bureau can be addressed in care of Nelson Cross, Secretary, 200 Broadway, office No. 11.

Funds for the support of the Bureau should be for-

206 Broadway, office No. 11.

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

AMOUNTS PAID IN FOR 1882. 

Joseph F. Tounoir Fund.

Funds Received in Aid of Charles H.

Foster. 

#### Spiritualist Meetings in Boston.

Engle Hall. Spiritual Meetings are held at this hall; 16 Washington street, corner of Essex, every Simelay, at 19 A. M. and 25 and 75 p. M. Floor Cobi. Speaker and bindictor. Meetings also held Wednesday afternoons at

40 clock.

Harmony Hatt, 34 Essex Street (18) flight). Spir-hual meetings in this new and beautiful hall every Sunday, at 10% A.M. and 2% and 7% P. M.; also every Thursday, at 3 P. M. Several web-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental musle provided. All mediums and speakers couldally in-ylied to take part in the exercises. Prescott Robinson, Chairman.

Chebeen, "The Spiritual Association holds incettings at 3 and 7½ P., M. in Temple of Honor Hall, Odd Fellows' Building, opposite Heilingham Car Station. Next Sunday afternoon, conference. In the evening Mrs. S. Dick will speak and give tests. Subject for becture, "The Spheres," THE LADIES' HARMONIAL AID SOCIETY meets every Friday afternoon and evening in the same hall. Mrs. S. A. Friday afternoon and evening in the same hall. M Thayer, President; Mrs. A. E. Dodge, Secretary.

### Republican Hall, New York.

The First Society of Spirituatists holds meetings every Sanday in Republican Hail, 55 West 33d, street, at 109 A. M. and 73 p. M. Henry J. Newton, President; Henry Van Gilder, Secretary.

### RATES, OF ADVERTISING.

Each three by Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fixten cents for every lesertion on the nge, and fixten cents for every reservant deventh page.

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Fayments in all cases in advance.

As Electrotypes or Cuts will not be inserted.

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

### SPECIAL NOTICES.

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

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

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

### ADVERTISEMENTS.

### NEW ADVERTISEMENTS.

Will be paid for the detection and conviction of any person selling or dealing in any bogus, counterfeit or imitation "I distinctly saw mother's senses leave Hor Birrias, especially Bitters of preparations with the and Nervous Diseases. Beware of all others, and of all pretended formulas or recipes of Hor British spublished New Inspirational Songs,

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

#### KIDNEY-WORT FOR THE PERMANENT CURE OF CONSTIPATION.

July 8, -4w

No other disease is so prevalent in this country as Constination, and no remedy has ever equalled the colebrated Kidney-Wort as a cure. Whatever the cause, however obstinate the case, this remedy will overcome it.

PILES. This distressing complaint is with Constipation. Kidney-Wort strengthens the weakened parts and quickly cures all kinds of Piles extension when physicians and medicines have before

A If you have either of these troubles

PRICE \$1. | USE | Druggists Sell 2

# KIDNEY-WORT

### SPIRIT-PICTURE. -

A FINE Steel Plate Engraving, by Sartain, on the titlepage of exerceony of C. P. LONGLEY'S soubstirring
Song, "We'll All Meet Again in the Morning-Land." An
explanation of the picture, showing a veritable spirit-hand
playing the guitar while other musical instruments are seen
floating in the air, is given by Emma Hardinge Britten,
and a certificate from Annal Lord Chaubertain, proving
the genuineness of the picture as taken by the spirit-artist,
Mumier, accompanies the Song. This is the first and only
mezzotint portrait printed and sold on Sheet Music. Song,
with the Engraving, 35c.; without the Engraving, 25c. Address C. P. LONGLEY, 45 Indiana Place, Boston, Mass.
July 22.—44

MRS. L. J. COLLAMORE, ECLECTIC AND MAGNETIC PHYSICIAN. 493 Tremont street, 5th door above Dover street, still continues to effect remarkable cures for which she is so justly celebrated. Patients who have been disappointed in other treatments should avail themselves of the great benefits to be derived from the power of this Magnetle Physician. Her Vaporized Medicated Baths are working wonders by their great curative power, in acute and chronic diseases persons who have been invalids for years have found health restored by her treatment.

July 22.—1w\*

### HOUSEKEEPER WANTED!

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

2wis—July 15.

MRS. C. H. WILDES, BUSINESS, TEST AND TRANCE MEDIUM, 80 Green 13w July 22.

New England Spiritualists' Camp-Meeting Association.

#### Ninth Annual Convecation AT LAKE PLEASANT, MONTAGUE, MASS

JULY 20TH TO AUGUST 27TH, 18-2, INCLUSIVE,

AULY 25TH TO AT GUST 27TH, 18-2, INCLUSIVE, SPEAKERS.

The following speaker, have been engaged for the meeting: Mrs. R. Stepand Lillie, Mrs. Heden I. Palmer, Mrs. N. J. Willis, Mrs. Abyres, Mrs. N. J. Willis, Mrs. Abyres, Mrs. Mrs. R. J. R. Hochanan, Prof. Henry Kiddle, Ed. S. Wheeler, W. J. Colville, Copias R. Lyan, A. B. French, J. William Fletcher, J. Frank Pawier, Dr. H. B. Storer, Gles R. Stebbles, Dr. George H. Geer, MEDIUMS.

Falgar W. Emerson of Manchester, N. H., J. William Fletcher of Boston, Mass., and J. Frank Bayter of Chelsea, Mass. three of the best public test-modiums in the country will give tests from the speaker's platform after the lectures: Mr. Luwerson from July 36th to August 12th, Inclusive; Mr. Fletcher from the 13th to the close of the meeting.

Alarge mumber of moted meeliums will attend the meeting, among them Dr. Henry Stade, of New York, whe will generously devote one entire week ker from sance to honest investigators.

THE FITCHIBERG MILITARY BAND, of twenty-four places, will arrive saturday, July 29th, at it a, w., and remain until Monday, August 25th, glying daily two concerts at 9550 and 1 p. w.. This Band 1s promoanced to make a critics as having no superior in New England, e. p. claffy in concert maste.

Hossell's Orchestra, of Filehburg-sixteen, pheers-will nutrish muste for dancing at the paylibur-every we're day afternoon and evening.

Mr., J., Frank Bacon of Philadelphia, Mr., J., T., Liffic of Brooklyn, Mr., J., Homer Allemus of Washington, D. C., Mr. Chas, W. Sullivanot Boston, Mas, and Mr., J. Frank, Baxter of Chebsea, Mass., have been engaged to sing at the opening and close of the lectures.

THE HOTER.

Has been leased for the session, who give such generic satisfaction to the guests of the house last year, and will be opened for the reception of guests from July 15th for soptem-ber 15th. Address as abave until July 1st; after that date, Lake Pleasant, Montague, Mass.

26 For particulars concerning transfor after of campeophysis and bagger, leasing tents and sets, ergaging leighings and bond, schedules of railfread fares, etc., etc., see annual circular, which will be sent pool total to any nobless by JOHN II., SMITH, Clerk, Boy 112, Springfield, Mass.

### SPIRITEALIST CAMP-MEETING.

AT LAKE GEORGE, N. Y.,

From July 23d to August 27th, 1882. Stages Railroad all the way. Excussion Rates vin Savatoga Springs to Camp-Ground, Lake George,

CPEAKERS to Smiday, July Belt: Phot. J.R. BU-CHANAN, of New York; and Mus., A. L. BUCK-LEY, of Connecticut.
Regular Speaking on Sundays, Tricsdays, Thursdays and Saturdays,
Boat-Hollars,
Boat-Hollars,
Boat-Hollars,
Boat-Hollars, Dilyes and Amusements, Mondays, Wednesdays and Uridays,
Speakers for each week will be amounced from Playtorm each sunday.

Speakers for each week will be announced from Platform each sunday.

Lots of different sizes will be sold during this CampMeeting 10 per cent, less regular price! Lots for 
those bi loging their own tents. Prec this senson.

Tents can be tented on the grounds for two for six persons, 
unfurnished, per week, 33 thurched, do., set unfurnished, for the season of weeks, 3, but furnished, do, do., §12.

SPIRIT PHENOMENA.

Reliable Mediums will be present, by whom the disterent phases of spirit-phenomena will be presented, including GENTINE SPIRIT WAYLERYLIZATIONS. Board and Lodgling to make don't be ground and RLASCAS, ARLE RAJES. Also SPILATALYLIKANGLMINES have been made will the STATENAL HOUSE, "Yad Lasse Goorge, at Grently Reduced Rates. For information, addres

A. A. WHEILOCK, See'y and Son't Sup't, July 8, -3w Bullston Str. N. Y. The People's Camp-Meeting

W. H.I. be head on the Grounds of the Cascadaga Lake W. Free Association from July 28th to August 28th Inclusive. Following are the speakers engaged: O. P. Kellogg, East Transleil, Ohio; Glies B. Steidens, Detroit, Mich.; Huden and Famin Tattie, Berlin Beight, Ohio; J. Frank Bastler, Heden, Mask,; Latinin C. Howe, Predicida, N. Y.; Mrs. A. B. Cerby and C. K. Smith, St./ Louis; Georg W. Taylor, Lawton, N. Y.; Chira A. Freid, Roston, Mass, Prof. Buddond, Eden Valley, N. Y.; Mrs. K. Shepard-Lillie, Philadelphia, Pa.; A. B. Frenck, Ciyde, Ohio, The Famous Smith Family, Vocalists of Painesyile, Ohio, will be in alteridance. Thos, Lees, or Cayesand, Ohio, will have charge of Chiphory, Denaring and one onlice will have charge of Chi'dhen's Department and our Progressive Lyceum, Reduced rates or rall raths at a. "ets good the crattle season. Buy F. centston Treket Jamestöwnor Chautawena, then take D. A. N. and P. to Lhy Dale. Ample hotel and hourding accommodator atl. Grounds for tents free, Pents and collages of leased on reasonable terms. Your name and addict Postal will Insure Programme with full particulars of turn neal.

### JOE W. ROOD, Secretary, A. Frederick, N. Y. DR. COLLINS'S PAINLESS OPIUM ANTIDOTE

TESTIMONIAL.

No. 90 WILLIAM ST., NEW HAVEN, CONN., Nov. 2, 1883.

Dr. S. B. Collins, La Porte, Ind.: DEAR STR:-Yours received, I write to say how glad I ain I ever heard of your Antibole. I was confined to my bed nearly three years, and was given from feer to five grains of Morphia per day dispodernically until I was a skeleron, and did not expect to five three months longer, and in Apin last I heard of your Antidose and was persmaled to try it, although in the beginning I being faith that it would cape may one as bad as I was them as all who saw me said, she will never see out again. But he April I began faking it, and it is now Now, more 2d, and I have taken none for severely we description do Prake Morphia in any discovered sugh a xonderful remedy.

### stuly 22. . Most respectfully. Mass A. G. Hysrisgs. BY C. PAYSON LONGLEY.

BY C. PAYSON LONGLEY.

Author of "Over the River," and other popular Melocales, I'MIE following accentice y new? Beautiful Home of the Soul, Come in thy Beauty Angel of Light, In H saven, We 'll Know Our Own. Love's Golden Chain. Our Beautiful-Hone Over The Free. The City Just 20 yet the Hin. The Golden Gales are Lett Ajar, Two Livtle Shees and a Ringlet of Hair. I am Goling to my Home. We 'll All Meer Again in the Merding Land.

OTHERS IN PRESS. The !olfowing, by the same antinor, and sing by J. Frank Bayter, Suffixin and others, are also on sale: Gathering Flowers in Heaven. We'te Coming, Sister Mary. Who Sings my Child to Sleep Oh't cone, for my Poor Heart is Breaking, Once it was Only Soft Blue Eyes. Our Beautiful Elome Above.

Single soing Scients, or five for one dollar, Address C. P. LONGLEY, 45 Indiana Craev, Boston, July 22.— Iw

### NOTICE.

D.R. H. A. BENTON, of Troy, N. Y., ULUCTRO-MAGA-NETH PHYSIGIAN, will spend three or boar weeks at LAKE PLEASANT during August. Having had good suc-cess has year, he is requested by many to keep reparted to treat by his prouding mode. In which he has been very suc-ressfut the past three years. He has concluded to do su-and occupy part of his time, and the balance for rest and enjoyment.

T.S.—Location made known by Circular on the grounds, Charges proportionate to circumstances, 2w-July 22.

#### OAHSPE! ANEW BIBLE

WILL be issued on or about the first of September next.

MR. ALEX. S. DAVIS, has been authorized as our only Agent to receive orders for the OAHSPE on the Spiritual Camps Meeting grounds. J. R. NEW BROUGH, Trans. Oahspe Publishing Association, 128 West 34th st., New York.

### SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale ALBERT MORTON, 210 Stockton street. Nov. 15.—lati

Nov. 15.—isti

SUMMER BOARD.—Good Board and Rooms
In a Farm-House with very pleasant surroundings, can
be had by applying to Box 5, Harvard, Woreester Co., Mass.
July 15.—2wis

Rules and Advice

For those desiring to form Circles, where Media may be developed, through whom they may commune with Spirit-Friends; together with a declaration of Principles and Bellef, with Hymns and Songs designed for Circle and Social Singing. Compiled by James II. Young.

Paper, 48 pages. Price 15 cents, postage free.

For sale by COLBY & RICH.

#### The Relation of the Spiritual to the Material Universe; The Law of Control.

Two papers, given in the interest of Spiritual Science, by the dictation of the late PROF, M. FARADAY, of Eng-

Paper. Price 19 conts. For sale by COLBY & RICH.

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

BY M. T. SHEEHAMER.

The love of I 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 richness of faith, and what grand self-denial, What holy endeavor to act its true patt, What strength to endure in the dark hour of trial, Are found in the depths of a motherly heart!

The rose that we seatter still yields up a sweetness That encers a bifef season the pathway we tread; The bly we pinck in its toyal 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 tithe of its o'erflowing measure. But blesses us still through all silence and gloom Though we crush, e'en dishonor, that noble affection, And smite it each day with ingratitude'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 teve als the divine in the learner. And stant sat a part of the Infinite Good

Oh motia r-jove! sweeter than all-things in mortal-The one perfect gift to the children of earth, 'giow's withouter splender of powers immertal, Transcender all tokens of valor and worth! Though we seem and detame it, it shineth out ever, In matchless refuleence that maketh us blest; No blow can its bright golden heart-strings dissever, The fore of a mother's tracst and best!

### Manner Correspondence.

#### New Jersey.

VINILAND, -Mrs. Jennie A. Doane writes; We were formerly residents of the little town of Dana, and nearly two years ago moved to Athel; dwelt there for about six months, leaving there for this beautiful climate of Vineland, being advised by friends to seek a milderone. 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. Donne's great medium powers of drawing (eautiful 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 reasound 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 sciience 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 preclous 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 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 itto 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 sad 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 effeeted 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 Ranner 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

visit us he or she would receive a hearty welrail. The place to stop is Cooperstown Juncgift came to me in my own home, in sad beneither am I ashamed to show my colors."

OWEGO.-II. C. Champlain, M. D., writes: "Miss Lessie 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 evolutional 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 brations. 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

NEW YORK CITY.-Alfred Weldon, President of the Second Society of Spiritualists, writes us that, having listened to Mrs. Susic 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 confirmaory 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 Frobisher 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 oldschool 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

### 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, on the Albany and Susquehanna road would and said she had lost four from her family.

The first to pass away was a little girl of nine come at our home. We live six miles from the years. Just before her departure she pointed upward and said, 'Look, mamma, see the tion. I am a medium in a small degree. The angels,' and spoke of their bright attire. Then raising herself she further described what she reavement, and I have never doubted since I saw, and said, 'I see four lights; one for each saw the spirit-form and heard the spirit-voice; 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 fatherall 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 exploraions 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 self ish, 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 tothis 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 annhilation 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

### 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 oldfashioned 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 rouch 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 suffragenot 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 inculcations that ignored the equality of the sexes. I think it would be an ignoramus 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 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 avery 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 séances 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 scance 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

### 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

#### Grove-Meeting in Moriah, N. Y. To the Editor of the Banner of Light:

meeting on Saturday and Sunday, July 8th and 9th, on the premises of Mr. Henry Furgeson, 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 Earth." The audience was very attentive, and the more they listened to his remarks the more they became convinced that this was the righ way for them to prepare a home for their future lives. In the evening music was furnished, and

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 9th, the meeting opened at 10:30 A. M., Mr. Henry Furgeson 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 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 ading to Mr. Brown for an hour, the meeting ad-

journed.
Sunday afternoon the meeting opened at 2:30,
Capt. H. H. Brown taking for his subject, "Reality of Spiritual Life," followed by a poementitled "Soul Saved." 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, were by many who are not Sairtivelies that 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.

#### 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.

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 Kid-ney Complaints, cured by "Buchupaiba." \$1 per

#### 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 Alaric Watts, is the opening article of the July number. Folowing, our own correspondent, Alexander Wilder, M. D., of New York, contributes an essay, "Our Existence in Eternity," evincing great depth of thought and perspiculty 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 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 Re-

view. 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 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-Rothery 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 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 SIDEREAL 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. Pub-

lished 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 1883. Pulte Medical Cole, Cincinnati, O.

"OUR HOME." Report of Mrs. Mary H. Hardy's work, during the year 1881, 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 Platonist, Osceola, St. Clair Co.,

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 or-

gans 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.

of Edward Dimmick, ag. d 70 years.

She was a woman of strong mind and clear judgment, of unbounded benevolence and trielessenergy; 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 calmiy as for a phensant 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 bear her body to its last resting-place she chose 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. II., 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 was he assured of the presence of spirit-friends, and especially of his angle 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 flural 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-portals.

From Long Island City, N. Y., June 28th, 1882, Carroll

Lanston, aged 5 years 1 month and 28 days.

He was the youngest member of Fountain Group in the Cleveland (O.) Lyceum one year ago, after which time we rembved from Oleveland. 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 sad and we miss him; but our loss is his gain. He is now safe in the Summer-Land, of which he would often speak and ask questions. By-and-by we will meet him in the beautiful spirit-home.

M. T. L.

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

The Mantua Association of Spiritualists Will hold its Yearly Meeting on Sunday, Aug. eth, in Atwater's Grove, at Mantua Station, O. Basket Picnic at noon. Dr. J. M. Peebles will be the orator of the day; home talent as usual, with good music. Everybody invited.

D. M. KING, Secretary.

#### BITTERSWEET.

Within the heart that feels the deepest sorrow, Within the neart that rees the deepest sorrow,
The sweetest notes of joy are often stirred;
And lips that tremble with the keenest anguish
Are sometimes parted with the brightest word.
Only in souls most sensitive to feeling
Can the extremes of joy and sorrow meet;
For them life's bitter cup is more than bitter,
And life's delights are very, very sweet.

Those suffer most who give no outward token,
But every heart pang struggle to repress;
Who smother in their own unhappy bosoms
All mem'ries filling them with wretchedness.
Oh brave, brave souls, that faint not with their bur-

thens,
But with each trial stronger, purer grow—
'I is sweet to hope the compensation walts them,
Of heavenly balm, for every earthly blow.
Catro, Ill.—[J. Martin, in The Index, Boston.

#### A Specimen of Modern Bigotry and Virulence.

The following appeared in a recent issue of the Albany Argus. We transfer it to our columns simply to put on record for the wonder of future generations a remarkable specimen of the bigotry and sectarian virulence of the nineteenth century. It needs no reply, for its author, in the intensity of his bitterness, has overdone his work to the extent that it furnishes its own refutation to every intelligent reader:

"WANTS TO KNOW ABOUT SPIRITUALISM.

"WANTS TO KNOW ABOUT SPIRITUALISM.

A subscriber asks for an expression on that form of Spiritualism known as 'materialization'; declares that a large number of the community are dupes of it; deplores the fact, and asks where an account can be found of the exposure of the Eddy Brothers, the so-called materializing mediums of Vermont.

Modern Spiritualism and this 'materialization' form of it are comparative novelties. Barely forty years can be claimed for Spiritualism in America, allowing that it took its rise in the Rochester knockings; that does not carry it far into its infancy. 'Materialization' is not a decade old. The rule to lay down, on a matter which does not repose on phenomena reducible to law, is to require it to establish its right to consideration, before you consider it. It must supply a vital want, by incontrovertible testimony; it must consist with the general volume of moral forces. It must sustain or produce good conditions in its subjects. It must war with evil. It must appeal to reason and stand the tests of truth.

Spiritualism has not complied with these conditions. It has not made out its case yet, in the opinion of staid minds. If it has not, of course 'materialization,' which does not begin to have a standing place, before Spiritualism is established, falls to the ground. Spiritualism purports to bring the dead and the living into intercourse. As many who try its methods say it does not as say it does. It does not, therefore, as to its first proposition, establish assent. It is doubted by the wisest that a knowledge of our future state would increase the general happiness. Spiritualism has, therefore, not shown that it meets a vital want. To seek to reach the divine mysteries may conform to curiosity, or to aspiration; but that may only succeed in being blasphemous or futile in affecting to be before spiritualism conforms. form to curiosity, or to aspiration; but that may only succeed in being blasphemous or futile, in affecting to be beneficial. Such an aspiration makes for the argument that there is a future state. It does not argue that a new inlet of sight into it has been found, or should be sought.

be sought.

The primary assumptions of Spiritualism have not been shown by Spiritualists to be true or desirable. It does not serve to say that Christianity has not made out its case, either, because it has not yet conquered the world. It is conquering the world. It is not in a hurry. It gains ever and everywhere. It displaces all opposing religions. It has made the greatest races, the Anglo-Saxon, and the Celtic and Latin, its vehicles. It has unanswerable arguments for itself against all other religions and ments for itself against all other religions and all anti-religion.

The methods of Spiritualism belie its very

name. They are wholly material—tables, cabinets, chairs, slates, darkness and a lot of mummery as the environment. The literature of Spiritualism is charlatanism, mediocrity, mush or bosh. To this there are no exceptions what-

ever. Spiritualism has had some of its most prominent devotees among moral monsters. The free lovers by profession are all avowed Spirit-ualists. Not all the avowed Spiritualists are free lovers; but those who claim to have gone the furthest into it decree their emancipation from social laws. Persistence or progress in the ism raises the nervous tension higher than the reasoning powers, then makes the nervous system flabby and lawless, and ends by giving system flabby and lawless, and ends by giving the animal nature victory over conduct and character. Those who escape this calamity escape it either by only dabbling instead of diving into the ism, or because of timidity or engrossing worldly work, or because the frosts of age have extinguished the fire of the passions. Spinitualism or theoretence of it, alliliof age have extinguished the fire of the passions. Spiritualism, or the pretence of it, aliliates with palm-reading, fortune telling, erotic attractions and the other feeders of credulity, unfaithfulness and social sin. It tends toward terminable marriage, easy divorce and the like. Its strongest champions are those in whom the physical, causes which often ultimate in the worst forms of insanity, are rampant. Its exemplars do not embody the safe, and sensible qualities which lead the world to place confidence in their sagacity and steadiness. It wars with reason, revelation and science, the agreeing and cardinal forces which dominate man and unlock the universe and the scheme of God in the world.

the world.

Every investigated apostle of 'materialization' has been found to be a fraud, and those who have not been investigated have escaped only because enough instances of fraud have been piled up already to show the whole sys-tem is a humbug. It is never sincerely prose-cuted—though because of the predominant nervousness and credulity of its dupes it may be sincerely believed in—by them. Hermann be sincerely believed in—by them. Herman and other prestidigitateurs beat all materializers at their own game. None of the latter will now ply his vocation, except under conditions to prevent square tests. The mere endeavor to apply square tests 'destroys the conditions.' If the correspondent will get the date of the expose of the Eddy Brothers, the State Librarian will furnish the file of the New York Sun with the account in it.'

### Spiritualism in Kansas.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The remarkable growth of the Spiritual Philosophy in far regions of the West, the rapid accession to its ranks of the best minds and broadest thinkers, with the encouragement such information brings to those who love the cause, even though remote from us, are a few of the motives for this letter.

We have recently organized and chartered under State law, a society called the First Spiritual and Liberal Society of Wichita, Kansas: Judge B. H. Fisher, President; Fred A. Sowers, Secretary. The meetings thus far have been fully attended and well contributed to financially. The numbers now investigating, aside from the "open and avowed," are simply wonderful—nearly every one we hear of is either discussing the subject or interested in home

Bishop A. Beals was here last month and Bishop A. Beals was here last month and held four very interesting meetings under inspiration; it was at his suggestion that we organized into a Society. Our main dependence, however, is upon the independent slate-writing mediumship of Mr. Geo. D. Search, a versatile delineator of spirit-presence. The evidences of his mediumship force themselves so undeniably upon all classes and every belief, whether seeking him out of idle curiosity, levity or honest investigation, that those who do not accept and become of the faith, cease at once to heap op-

investigation, that those who do not accept and become of the faith, cease at once to heap opprobrium upon spirit-manifestations, and hold in respectable awe that gracious gift "that is given to every man to profit withal."

The diversified phases of Mr. Geo. D. Search, and a brief sketch of them, will not be uninteresting to your readers. All of Mr. Search's slate-writing tests are done in open daylight, and on the top of an ordinary walnut table; those who investigate can bring their own slates, double or single, and prepare their own pencils. Mr. Search has only to touch the slate frame; parties oftener hold the slate themselves; the result is the plainly audible sound

of the pencil writing the accurate and com-plete message, written by unseen hands, and nearly always from some dear relative or friend, but almost invariably other than the one the inquirer was seeking most anxiously to

one the inquirer was seeking most anxiously thear from -probably to set at rest any suspicious of mind-reading.

Mr. Search has frequently had writing on different double and single slates at one and the same time—though the slates were distributed about the room remote from each other and from him—while spirit-hands would carry articles about, changing them rapidly from one place to another. Materialized hands in open place to another. Materialized hands in open light, as well, write upon slates with materialized pencils. There are very many here of the most creditable that can vouch for the above; the fact, too, that often in an afternoon he will simply, while sitting in front of an improvised cabinet—a curtain hung across one corner of the room—produce materialized hands and faces, and recently spirit-voices have joined in with the songs of the circle when holding one. These are a few of his present gifts, though they seem to be growing and changing for the better steadily. We predict for him a bright future if nothing untoward occurs to him, while the interests of the cause cannot but be advanced by his work.

Mr. Search is contemplating a trip East, also

Mr. Search is contemplating a trip East, also into Texas. Should he fully determine to go, we trust Spiritualists where he journeys will extend him the hand of fellowship and help should he need them to further his mission,

which is at best a trying one.

Truly yours, FRED A. Sowens,
Sec. Society Spiritualists, Wichita, Kansas.

#### Zoeliner.

Among the eminent men who have died recently we must not forget to mention Prof. Zöllner, Prof. of Physical Astronomy at the University of Leipsic, who a few years ago set all the thinking world in Germany and elsewhere on a tabooed train of thinking by his Transcendental Physics, based on his experiments with the eminent medium Dr. Slade. Zöllner has almost popularized the theory of a fourth demonstrate of mace. larized the theory of a fourth demension of space which he advanced as a means of accounting for the knots tied in an endless thread and the sudden disappearance and reappearance of material objects, such as tables, books, etc. And while the fourth dimension, if it does exist, is beyond our comprehension, it is no more so than ten thousand other things which we know to be facts because they occur every day to all classes of hungan beings

facts because they occur every day to all classes of human beings.

Thus, according to the fourth dimension theory, physical existence would be only a "three-dimensional projection," that is, something thrust into the realm of three-dimensional being, and while there appearing solid or tangible. A four-dimensional being, this theory supposes, might suddenly withdraw an object into the fourth dimensional realm, and then it would disappear to us. It might, by a turn, be thrust back into our space, which is a realm of three dimensions, and then it would redippear to us.

reippear to us.

This, of course, sounds metaphysical and incomprehensible, but is it any more so than many of the conclusions which are accepted and taught as science? Thus, science teaches that a simple change of molecular attitude, or a simple change of front in atoms, will convert a simple change of front in atoms, will convert ice into water and water into vapor, which becomes invisible and intangible. Change the 
atoms back, or turn them around into their 
first position, and invisible vapor becomes ice, 
which is solid and tangible. So, if there he a 
fourth dimension, lift a table into that realm 
and it would disappear to a three-dimensional 
being, that is, to a man in a physical body. 
Put the table back into the three-dimensional 
realm of space and it would reappear.

This, we know, is only a crude newspaper 
attempt to convey some notion of Zöllner's 
theory. Those who desire to know something 
about it should send for Massey's translation 
of Transcendental Physics, published by Colby 
& Rich, Boston.—Worthington (Minn.) Advance.

### A Remarkable Cure.

A correspondent of the Granite State Journal, writing from Hartland, Vt., says the residents of that place have been unusually excited in consequence of a remarkable cure effected in the family of one of its best known citizens. Miss Maud Towksbury, between sixteen and seventeen years of age, had been sick and gradually failing for three years. - Eight different physicians have been employed in her case with no apparent benefit to her. For the past three months she has been totally blind, and kept in a room from which every ray of light was excluded. Her spine had become curved, and a large swelling had developed itself on one side. She had no appetite, often not tasting a mouthful of food for a week, and was so weak that she could not raise her head or hand. She was given up by her physicians, and the parents watched with mournful anxiety the swift approaches death was apparently making. At this point they were advised to send for II. O. Wright, of Bartonsville, Vt., and he reached them June 21st. His first act was to give the light free access to the room of the sick girl Then he breathed upon her eyes, and suddenly the lids opened, and sight became perfectly restored. In twenty-five minutes, during which passes were made over the body, the curvature of the spine and the swelling on the side was gone. He then directed her to rise from her bed, and walk, which she instantly did, walking across the room to the windows, and look ing out of them the first time for three months. The next day she visited the village, and on the Sunday following told the writer who furnishes the account that she felt as well as she ever

Meeting at Clarendon, N. Y. To the Editor of the Banner of Light: At the third meeting of Spiritualists, held at Clarendon, Orleans Co., N. Y., Mrs. Emma Taylor, of Johnson's Creek, Niagara County, commenced services by reading the poem entitled "The New Church Doctrine." After the hymn, "Nearer, my God, to Thee," was sung, Mrs. Taylor selected this hymn as a subject for her leature, and gave a very election. sung, Mrs. Taylor selected this hymn as a subject for her lecture, and gave a very eloquent and forcible address, showing most conclusively that people must climb the ladder of progress if they would be nearer to God. Mrs. Taylor is a very intelligent woman, and is sowing good seed, which must inevitably bring forth good fruit in the vineyard of truth and justice.

At the close of the lecture, Joseph Walker, of Byron, Genessee County, was called upon for remarks. His expressions were well-timed and fully appreciated. Mr. Walker (who is an excellent magnetic healer) has been a public laborer in the field of Spiritualism over thirty years.

years.

After a few remarks by Mrs. Buckland of Albion, Mr. Pettingill of Clarendon, Mrs. Fellows of South Barre, and others, the friends of progress concluded to organize a society, which was done by appointing Mrs. Fellows President, Mr. M. T. Sprague, of Holley, N. Y., Vice-President; Mrs. M. T. Sprague, Treasurer; Mrs. E. C. Gates, of Barre Center, Secretary.

The meeting then adjourned for two weeks, when Lyman C. Howe, of Fredonia, is engaged to deliver a lecture.

E. C. G.

\* Persons whose blood has been corrupted, and the circulation deranged by foul secretions-the result of the disordered chemistry of the body -need for their purification something like an inward baptism at the hands of Mrs. Lydia E. Pinkham, whose laboratory is at No. 233 Western Avenue, Lynn, Mass. Her Vegetable Compound is fairly inundating the country as with a river of life.

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

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

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BY M. T. SHELHAMLE.

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 richness of faith, and what grand self-denial, What holy endeavor to act its true part. 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 encers a brief-season the pathway we tread; The Bly we plack in its royal completeness Will shine on our bosom until it is dead; But the love of a mother—off! wonderful treasure, That yields up its glory of fragrance and bloom, Noter loses a tithe of its o'erflowing measure, But blesses us still through all slience and gloom!

Though we crush, e'en dishonor, that noble affection. And smite it each day with ingratitude'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 reyeals the divine in the leaman. And stamps it a part of the Infinite time!

Oh mother-love! sweeter than all things in mortal-The one perfect giff to the children of earth. It glows with the splendor of powers immortal, Transcending all tokens of valor and worth! Though we seem and defame it, it shineth out ever, In matchless refulgence that maketh us blest ; No blow can'ats bright golden heart-strings dissever. The large of a mother is truest and best!

### Manner 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: dwelt there for about six months, leaving there for this beautiful climate of Vineland, being advised by friends to seek a milder one 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 mirfor 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 bands 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 sciience 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 sad 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 stalls. 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 and said she had lost four from her family.

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 Lessie 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 evolutional 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 be 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 peo ples 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 than that of Massachusetts. About five years 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 Frobisher 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 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 oldschool 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

### 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 loes 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 apneared—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,

visit us he or she would receive a hearty wel- The first to pass away was a little girl of nine Then who that ever attended a school but saw come at our home. We live six miles from the years. Just before her departure she pointed the female generally outstrip the male in all upward and said, 'Look, mamma, see the their studies? Old fogies will say: We admit angels,' and spoke of their bright attire. Then | that females are more sprightly and quick-witraising herself she further described what she ted, when young, than males. That being so, saw, and said, 'I see four lights; one for each why do we see an aged pair tottering down of us, but none for mamma;' then pointing to the crib in which lay her little brother, ly the more sprightly of the two, and most al-Manima, there is a white sheet with a crown on it.' She then sang a hymn. When the Mosaic stupids had given them the same adsinging 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 for the scriptures teach all Spiritualism, or 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 fatherall 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 gratuitous ly. Although we are few in number, when a project was set on foot to show our appreciation of what they had done, there was ; 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 noems, nicely bound in full gilt, was also pre sented 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 sev eral floral offerings, which were very beautiful She responded with feeling to our simple of fering, 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 s 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 are received. 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 annhilation 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

### 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 oldfashioned 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 suffragenot 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 inculcations that ignored the equality of the sexes. I think it would be an ignoramus who would select a companion inferior to himself.

together, the female less obtuse and realways the more ready prompter? If the old vantage in education they would be far ahead of what they are now. The Orthodox opposition to Spiritualism is off of the same piece, 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 in-terest 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 scances are held twice or three times each week. There is also a school established, free to everybody, where the rudiments, the ABC 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 séance

joining, being led by the conv sented to adopt the truths and new revelation. Evidences . and proofs of identity are g ceived, etc. A great deal is firm the faith of the believer skeptics."

#### Vermon

WEST BURKE. - J. S 'Seven years ago the Un' this place refused the Spiri for our lectures; this spri them have it once in for the world moves. Mrs. E. ville, has spoken once for 1 her and others as we can s

Slowly but surely the glorious faith are perm**e**at eralizing all classes. The to us every week, a welc not see how any Spiritu

### Misso

DE SOTO.-Mrs. Elle her subscription, expre she feels in the Mess: Ranner of Light, and s of sometime attending at which the communic

#### Grove-Meeting in Moriah, N. Y. ro the Editor of the Banner of Light:

The Spiritualists of Moriah held a grove neeting on Saturday and Sunday, July 8th and 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 hey 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

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 9th, the meeting opened at 10:30 A. M., Mr. Henry Furgeson 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 alludthen 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 know anything in regard to Spiritualism; but inspiration came on her to show older persons that there is a spiritual world." After listenng to Mr. Brown for an hour, the meeting ad-

journed.
Sunday afternoon the meeting opened at 2:30,
Capt. H. H. Brown taking for his subject, "Reality of Spiritual Life," followed by a poementitled "Soul Saved." 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 a child could comprehend his discourse. There were quite a number of people from Moriah and Port Henry who attended the meeting in the atternoon, and the opinion was freely expressed. ven by many who are not Spiritualists, that he lectures presented a vast amount of truth. he lectures presented a vaso amount of Capt.

#### 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 Ephram Chase, of Hampstead, N. H. I would state that I was some acquainted with him, and should say the some acquainted with him, I am pleased in-message was very like him. I am pleased in-deed to see so many verifications of your spirit messages. IRENE S. BIDWELL. Goffstown, N. H., June 30th, 1882.

Mrs. E. M. French writes as follows regarding a lady medlum, 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 "Buchupaiba." \$1 per

#### 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 Alaric 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 persplculty 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 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 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, 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 ire 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-Rothery writes at length upon the valuable clause in the Swiss Constitution, known as the "Referendum," or Appeal to the Peonia. which provides a safe and speedy remedy for legrests of any one class—the medical



Toronto: Printed by ...... PHILOSOPHICAL PAPERS. No 1. PAUL AND By Alexander Wilder. Written for and originally

published in The Platonist, Osceola, St. Clair Co.,

SPECIMENS OF WOOD TYPE. For sale by N. W. Ayer & Son, Times Building, Philadelphia, Pa. Manfactured 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 orans without Hop Bitters.

### Special Notice.

Mr. Albert Morton, at his store, 210 Stockon 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.

of Edward Dimmick, ag d 70 years.

She was a woman of strong mind and clear judgment, of unbounded benevolence and tireless 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 illo.

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 calmly as for a plensant 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 bear her body to its last resting-place she chose 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 harrow stream.

From Sutton, N. H. June 24th John Nelson, Jr. aced

From Sutton, N. H., June 24th, John Nelson, Jr., aged

47 years 4 months.

Our brother was a firm, consistent heliover 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 uitimate triumph over all material things. Day by day was he 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-portals.

Exem. Long Island Otter N. V. Lanc Oct. 1882 Carroll.

From Long Island City, N. Y., June 28th, 1882, Carroll Lanston, aged 5 years 1 month and 26 days.

Lanston, aged 5 years 1 month and 26 days.

He was the youngest member of Fountain Group in the Cleveland (O.) Lyceum one year ago, after which time we 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 Sanday, and took an active part in all the exercises theroin. Our hearts are sad and we miss him; but our loss is his gain. He is now safe in the Summer-Land, of which he would often speak and ask questions. By-and-by we will meet him in the beautiful spirit-home.

M. T. L.

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

The Mantua Association of Spiritualists
Will hold its Yearly Meeting on Sunday, Aug. 6th, in Atwater's Grove, at Mantua Station, O. Basket-Plonic at
noon, Dr. J. M. Peebles will be the orator of the day;
home talent assusual, with good music. Everybody invited.
D. M. King, Secretary.

#### BITTERSWEET,

Within the heart that feels the deepest sorrow,
The sweetest notes of joy are often stirred;
And lips that tremble with the keenest angulsh
Are sometimes parted with the brightest word.
Only in souls most sensitive to feeling
Can the extremes of joy and sorrow meet;
For them life's bitter cup is more than bitter,
And lite's delights are very, very sweet.

Those suffer most who give no outward token, But every heart pany struggle to repress;
Who smother in their own unhappy bosoms
All mem'ries filling them with wretchedness.
Oh brave, brave souls, that faint not with their burtleness.

thens,
But with each trial stronger, purer grow—
'T is sweet to hope the compensation waits them,
Of heavenly balm, for every earthly blow.
Catro, Ill.—[J. Martin, in The Index, Boston.

#### A Specimen of Modern Bigotry and Virulence.

The following appeared in a recent issue of the Albany Argus. We transfer it to our columns simply to put on record for the wonder of future generations a remarkable specimen of the bigotry and sectarian virulence of the nineteenth century. It needs no reply, for its author, in the intensity of his bitterness, has overdone his work to the extent that it furnishes its own refutation to every intelligent reader:

"WANTS TO KNOW ABOUT SPIRITUALISM.

"WANTS TO KNOW ABOUT SPIRITUALISM.

A subscriber asks for an expression on that form of Spiritualism known as 'materialization'; declares that a large number of the community are dupes of it; deplores the fact, and asks where an account can be found of the exposure of the Eddy Brothers, the so-called materializing mediums of Vermont.

Modern Spiritualism and this 'materialization' form of it are comparative novelties. Barely forty years can be claimed for Spiritualism in America, allowing that it took its rise in the Rochester knockings; that does not carry it far into its infancy. 'Materialization' is not a decade old. The rule to lay down, on a matter which does not repose on phenomena reducible to law, is to require it to establish its right to consideration, before you consider it. It must supply a vital want, by incontrovertible testimony; it must consist with the general volume of moral forces. It must sustain or produce good conditions in its subjects. It must war with evil. It must appeal to reason and stand the tests of truth.

Spiritualism has not complied with these conditions. It has not made out its case yet, in the opinion of staid minds. If it has not, of course 'materialization,' which does not begin to have a standing place, before Spiritualism is established, falls to the ground. Spiritualism purports to bring the dead and the living into intercourse. As many who try its methods say it does not as say it does. It does not, therefore, as to its first proposition, establish assent. It is doubted by the wisest that a knowledge of our future state would increase the general happiness. Spiritualism has, therefore, not shown that it meets a vital want.

sions. Spiritualism, or the place attractions and the other feeders of credulty, unfaithfulness and social sin. It tends toward the like attractions and the constant of the like attractions and social sin. It tends toward the like attractions and social sin. It tends toward the like attractions and the like attractions are strong to the like attractions and the like attractions and the like attractions are strong to the like attractions and the like attractions are strong to the like attraction at the like attractions are strong to the like attractions are strong to the like attraction at the like attraction attraction attraction at the like attracti

terminable marriage, easy divorce and the like. Its strongest champions are those in whom the physical, causes which often ultimate in the worst forms of insanity, are rampant. Its exemplars do not embody the safe and sensible

qualities which lead the world to place confidence in their sagacity and steadiness. It wars with reason, revelation and science, the agreeing and cardinal forces which dominate man and unlock the universe and the scheme of God in the world

the world.

Every investigated apostle of 'materialization' has been found to be a fraud, and those who have not been investigated have escaped only because enough instances of fraud have

only because enough instances of fraud have been piled up already to show the whole sys-tem is a humbug. It is never sincerely prose-cuted—though because of the predominant nervousness and credulity of its dupes it may be sincerely believed in—by them. Hermann and other prestidigitateurs beat all materializ-ers at their own game. None of the latter will never all his vection.

ors at their own game. None of the latter will now ply his vocation, except under conditions to prevent square tests. The mere endeavor to apply square tests 'destroys the conditions.' If the correspondent will get the date of the expose of the Eddy Brothers, the State Librarian will furnish the file of the New York Sun with the account in it."

Spiritualism in Kansas.

cially. The numbers now investigating, aside from the "open and avowed," are simply wonderful—nearly every one we hear of is either discussing the subject or interested in home simple

Bishop A. Beals was here last month and

Bishop A. Beals was here last month and held four very interesting meetings under inspiration; it was at his suggestion that we organized into a Society. Our main dependence, however, is upon the independent slate-writing mediumship of Mr. Geo. D. Search, a versatile delineator of spirit-presence. The evidences of his mediumship force themselves so undeniably upon all classes and every belief, whether seeking him out of idle curiosity, levity or honest investigation, that those who do not accept and become of the faith, cease at once to heap on-

To the Editor of the Banner of Light

of the pencil writing the accurate and com-plete message, written by unseen hands, and nearly always from some dear relative or friend, but almost invariably other than the

nearly always from some dear relative or friend, but almost invariably other than the one the inquirer was seeking most anxiously to hear from—probably to set at restany suspicions of mind-reading.

Mr. Search has frequently had writing on different double and single slates at one and the same time—though the slates were distributed about the 100m remote from each other and from him—while spirit-hands would carry articles about, changing them rapidly from one place to another. Materialized hands in open light, as well, write upon slates with materialized pencils. There are very many here of the most creditable that can vouch for the above; the fact, too, that often in an afternoon he will simply, while sitting in front of an improvised cabinet—a curtain hung across one corner of the room—produce materialized hands and faces, and recently spirit-voices have joined in with the songs of the circle when holding one. These are a few of his present gifts, though they seem to be growing and changing for the better steadily. We predict for him a bright future if nothing untoward occurs to him, while the interests of the cause cannot but be advanced by his work.

Mr. Search is contemplating a trip East, also vanced by his work.

vanced by his work.

Mr. Search is contemplating a trip East, also into Texas. Should he fully determine to go, we trust Spiritualists where he journeys will extend him the hand of fellowship and help should he need them to further his mission, which is at best a trying one.

Truly yours, FRED A. SOWERS, Sec. Society Spiritualists, Wichita, Kansas.

#### Zoeliner.

Among the eminent men who have died recently we must not forget to mention Prof. Zöllner, Prof. of Physical Astronomy at the University of Leipsic, who a few years ago set all the thinking world in Germany and elsewhere on a tabooed train of thinking by his Transcendental Physics, based on his experiments with the eminent medium Dr. Slade. Zöllner has almost popularized the theory of a fourth demension of space which he advanced as a means of accounting for the knots tied in an endless thread and the sudden disappearance and reippearance of material objects, such as tables, books, etc. And while the fourth dimension, if it does exist, is beyond our comprehension, it is no more so than ten thousand other things which we know to be facts because they occur every day to all classes of human beings.

facts because they occur every day to all classes of human beings.

Thus, according to the fourth dimension theory, physical existence would be only a "three-dimensional projection," that is, something thrust into the realm of three-dimensional being, and while there appearing solid or taugible. A four-dimensional being, this theory supposes, might suddenly withdraw an object into the fourth dimensional realm, and then it would disappear to us. It might, by a turn, be thrust back into our space, which is a realm of three dimensions, and then it would reippear to us.

realm of three dimensions, and then it would recippear to us.

This, of course, sounds metaphysical and incomprehensible, but is it any more so than many of the conclusions which are accepted and taught as science? Thus, science teaches that a simple change of molecular attitude, or a simple change of front in atoms, will convert in into water and water into vapor, which be and intangible. Change the n around into their le vapor becomes ice, ile: So, if there be a rable into that realm

table into that realm to a three-dimensional a in a physical body.

ind three-dimensional uld reappear.
y a crude newspaper is notion of Zöllner's re to know something. Massey's translation ics, published by Colby ington (Minn.) Advance.

### able Cure.

.e Granite State Journal, , Vt., says the residents en unusually excited in arkable cure effected in ts best known citizens. :y, between sixteen and , had been sick and grade years. Eight different employed in her case with o her. For the past three totally blind, and kept in every ray of light was exhad become curved, and a sveloped itself on one side. often not tasting a mouthk, and was so weak that she : **he**ad or hand. She was hysicians, and the parents nful anxiety the swift an

s apparently making. At this point they were advised to send for H.O. Wright, of Bartonsville, Vt., and he reached them June 21st. His first act was to give the light free access to the room of the sick girl Then he breathed upon her eyes, and suddenly the lids opened, and sight became perfectly restored. In twenty-five minutes, during which passes were made over the body, the curvature of the spine and the swelling on the side was gone. He then directed her to rise from her bed, and walk, which she instantly did, walking across the room to the windows, and looking out of them the first time for three months. The next day she visited the village, and on the Sunday following told the writer who furnishes the account that she felt as well as she ever did.

### Meeting at Clarendon, N. Y.

To the Editor of the Banner of Light: At the third meeting of Spiritualists, held at Clarendon, Orleans Co., N. Y., Mrs. Emma Taylor, of Johnson's Creek, Niagara County, commenced services by reading the poem entitled "The New Church Doctrine." After the hymn, "Nearer, my God, to Thee," was sung, Mrs. Taylor selected this hymn as a subject for her leature and gave a very election.

sung, Mrs. Taylor selected this hymn as a subject for her lecture, and gave a very eloquent and forcible address, showing most conclusively that people must climb the ladder of progress if they would be nearer to God. Mrs. Taylor is a very intelligent woman, and is sowing good seed, which must inevitably bring forth good fruit in the vineyard of truth and justice.

At the close of the lecture, Joseph Walker, of Byron, Genessee County, was called upon for remarks. His expressions were well-timed and fully appreciated. Mr. Walker (who is an excellent, magnetic healer) has been a public laborer in the field of Spiritualism over thirty years. To the Editor of the Banner of Light:

The remarkable growth of the Spiritual Philosophy in far regions of the West, the rapid accession to its ranks of the best minds and broadest thinkers, with the encouragement such information brings to those who love the cause, even though remote from us, are a few of the motives for this letter.

We have recently organized and chartered under State law, a society called the First Spiritual and Liberal Society of Wichita, Kansas: Judge B. H. Fisher, President; Fred A. Sowers, Secretary. The meetings thus far have been fully attended and well contributed to financially. The numbers now investigating, aside

years.

After a few remarks by Mrs. Buckland of Albion, Mr. Pettingill of Clarendon, Mrs. Fellows of South Barre, and others, the friends of progress concluded to organize a society, which was done by appointing Mrs. Fellows President, Mr. M. T. Sprague, of Holley, N. Y., Vice-President; Mrs. M. T. Sprague, Treasurer; Mrs. E. C. Gates, of Barre Center, Secretary.

The meeting then adjourned for two weeks, when Lyman C. Howe, of Fredonia, is engaged to deliver a lecture.

E. C. G.

\* Persons whose blood has been corrupted, and the circulation deranged by foul secretions-the result of the disordered chemistry of the body -need for their purification something like investigation, that those who do not accept and become of the faith, cease at once to heap opprobrium upon spirit-manifestations, and hold in respectable awe that gracious gift "that is given to every man to profit withal."

The diversified phases of Mr. Geo. D. Search, and a brief sketch of them, will not be uninteresting to your readers. All of Mr. Search's slate-writing tests are done in open daylight, and on the top of an ordinary walnut table; those who investigate can bring their own slates, double or single, and prepare their own pencils. Mr. Search has only to touch the slate frame; parties oftener hold the slate themselves; the result is the plainly audible sound an inward baptism at the hands of Mrs. Lydia E. Pinkham, whose laboratory is at No. 233 Western Avenue, Lynn, Mass. Her Vegetable Compound is fairly inundating the country as with

A truthful exchange says, "the idea of teaching every girl to thump a plane, and of making every boy a book-keeper, will make potatoes \$6 a bushel in twenty years."

Quiet nerves and Balmy Sleep in Hop Bitters,

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

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

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

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cutranced.
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As Homes, the welfers of the Jubba and Museum hand

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For sale by COLBY & RICH,

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

BY M. T. SHELHAMLR.

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 stains from a rootlet that nothing can blight What Hebness of faith, and what grand self-dental, What holy endeavor to act its true part, What strength to endure methe dark hour of trial, Are found in the depths of a motherly heart!

The rose that we seatter still yields up a sweetness That encers a brief season the pathway we tread; The fify we pluck in its toyal 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 tithe of its o'erflowing measure. But basses us still through all silence and gloom!

Though we crush, e'en dishonor, that noble affection, And smite it each day with ingratitude's rod, Yet still doth it blossom in holy perfection-Its purity calmed from the spirit of God; Oh! sacred and sweet is the heart of a woman That bears in its boson that true motherhood That ever reveals the divine in the human. And stamps it a part of the Infinite Good

Oh mother-love! sweeter than all things in mortal-The me perfect gift to the children of earth, It glows with the splendor of powers immortal. Transcending all tokens of valor and worth! Though we seem and defame it, it shhieth out ever, In matchless refulgence that maketh us blest; No blow can its bright colden heart-strings dissever. The lackof a mather is truest and best!

### Manner Correspondence.

#### New Jersey.

VINELAND, -Mrs. Jennie A. Doane writes: "We were formerly residents of the little town Athol: dwelt there for about six months, leaving there for this beautiful climate of Vineland, than that of Massachusetts. About five years let not her hands fail of material and spiritual 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 l'eautiful 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 sciience and the liability of atmospheric conditions dividing the quicksilver; to prove this theory false would be to crase it from the outward surface, but we considered it too precious to disturb. Our spirit-guides gave us symbols through Mr. Deane'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 sad 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 Buffner 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 and said she had lost four from her family, would select a companion inferior to himself.

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 Lessie 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 evolutional 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 instore 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 inof Dana, and nearly two years ago moved to spired orations. We hope, for the good of all who wish to hear and know more of our heavenly philosophy, she may, while health permits being advised by friends to seek a milder one ther, be kept at work, and while she is so kept 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 man ifestations 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 hef 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 Frobisher Hall, 23 East 14th street, and 'The Second Society of Spiritualists' will hold regular meetings there every Sunday morning 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.

0 . 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 oldschool 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

### 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 medium? 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,

\*

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 | that females are more sprightly and quick-witraising herself she further described what she saw, and said, 'I see four lights; one for each | why do we see an aged pair tottering down of us, but none for mamma;' then pointing to together, the female less obtuse and realthe crib in which lay her little brother, ly the more sprightly of the two, and most al-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 for the scriptures teach all Spiritualism, or 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 fatherall within a few months."

#### Massachusetts.

LEGMINSTER .- 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 pri vately 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. Sheat 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 annhilation 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

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 oldfashioned 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 Brod 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 rouch for as a veritable fact. I do not cite it as something remarkable, but as an incident. These phenomena were as comship of Master Roscoe, the boy clairvoyant of mon 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 suffragenot 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 inculcations that ignored the equality of the sexes. I think it would be an ignoramus who

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 ted, when young, than males. That being so, ways 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 onposition to Spiritualism is off of the same piece, 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 séances 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 séance new scholars are ioining, 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 ier and others as we can get them.

Slowly but surely the grand truths of our dorious 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

### Missouri.

DE SOTO .- Mrs. Ellen Hall, upon renewing ier 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.

to the Editor of the Banner of Light: The Spiritualists of Moriah held The Spiritualists of Moriah held a grove-meeting on Saturday and Sunday, July 8th and 9th, on the premises of Mr. Henry Furgeson, a whole-hearted spiritual believer. Capt. H. H. Brown, of Brooklyn, N. Y., the principal speak-er, opened the services, selecting for his sub-ject "The Creation of Man; his Object on Earth." The audience was very attentive, and Earth." The audience was very attentive, and the more they listened to his remarks the more they became convinced that this was the righ 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.

amusements, interspersed with remarks by Mr. Brown. Old and young participated, and everything passed off very pleasantly.

Sunday morning, July 9th, the meeting opened at 10:30 A. M., Mr. Henry Furgeson 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 alludthen proceeded to define the subject. He alludthen proceeded to define the subject. 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 ading to Mr. Brown for an hour, the meeting ad-

journed.

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 Saved." Mr. Brown then took up his tled "Soul Saved." 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 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 Goffstown, N. H., June 30th, 1882.

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

Mrs. E. M. French writes as follows regarding

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 "Buchupaiba." \$1 per

#### Additional July Magazines.

THE PSYCHOLOGICAL REVIEW: a Cosmopoli tan 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 Alaric 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 perspiculty 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. and Christ," by Arthur Lillie, is a consideration of the supposed similarity in the lives and teachings of the Continuations are given of "Ghostly Visitors" and "The Great Ringsbury 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 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, 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 Spatner and the Pill Box. The article is able and imely.

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-Rothery 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 legislation in the interests of any one class—the medical class, in this case-arguing that it is just what is wanted in England. Itsis 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 SIDEREAL MESSENGER. Conducted by Wm. W. Payne, Director of Carleton College Observatory, Northfield, Minn. Published by

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 nome gardeners, finely illustrated, well printed and useful.

THE TELEPHONE IS an ably edited and finely printed monthly magazine, devoted to general litera-ture, the July issue of which, being the fourth number, is received by us. It is conducted by Mrs. Stephen W. Morgan and Mrs. Leon Balley, 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 1883. Pulte Medical Colege, Cincinnati, O.

'OUR HOME." Report of Mrs. Mary H. Hardy's work, during the year 1881, 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 Platonist, Osceola, St. Clair Co.,

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

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

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

### Special Notice.

ET 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.

of Edward Dimmick, ag.d 70 years.

She was a woman of strong mind and clear judgment, of unbounded benevolence and trieless energy; full of the charity which "thinkath 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 calmly as for a plensant 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 bear her body to its last resting-place she chose the loving hands of her two sons in-law and two grandsons, and it was gently ind 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

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 iong months and years of severe physical suffering his chastened spirit seemed to rise above all earthly triats, and to rejoice in its ultimate triumph over all material things. Day by day was he 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 siar, shone this beautiful philosophy to guide him to a higher sphere. Dr. I. P. Greenlest, of Boston, Mass. conducted the services, it being a request of Brother Nelson's months before he passed away. Beautiful filoral 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-portals.

From Long Island City, N. Y., June 28th, 1882, Carroll

From Long Island City, N. Y., June 28th, 1882, Carron Lanston, aged 5 years 1 month and 28 days. He was the youngest member of Fountain Group in the Cleveland (O.) Lycoum one year ago, after which time we 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 sad and we miss him; but our loss is his gain. He is now safe in the Summer-Land, of which he would often speak and ask questions. By-and-by we will meet him in the beautiful spirit-home.

M. T. L.

[Obituary Notices not exceeding twenty lines published gratutiously. When they exceed this number, twenty cents for each additional line, payable in advance, is required. Ten words make a tine. No poetry admitted

The Mantua Association of Spiritualists Will hold its Yearly Meeting on Sunday, Aug. 6th, in Atwater's Grove, at Mantua Station, O. Basket Plente at noon. Dr. J. M. Peebles will be the orator of the day; home talent asusual, with good music. Everybody invited.

D. M. King, Sebretary.

#### BITTERSWEET.

Within the heart that feels the deepest sorrow,
The sweetest notes of joy are often stirred;
And lips that tremble with the keenest angulsh
Are sometimes parted with the brightest word.
Only in souls most sensitive to feeling
Can the extremes of joy and sorrow meet;
For them life's bitter cup is more than bitter,
And lite's delights are very, very sweet.

Those staffer most who give no outward token,
But every heart pang struggle to repress;
Who smother in their own unhappy bosoms
All mem'ries filling them with wrethedness.
Oh brave, brave souls, that faint not with their bur-

thens,
But with each trial stronger, purer grow—
'T is sweet to hope the compensation waits them,
Of heavenly balm, for every earthly blow.
Catro, Ill.—[J. Martin, in The Index, Boston.

#### A Specimen of Modern Bigotry and Virulence.

The following appeared in a recent issue of the Albany Argus: We transfer it to our columns simply to put on record for the wonder of future generations a remarkable specimen of the bigotry and sectarian virulence of the nineteenth century. It needs no reply, for its author, in the intensity of his bitterness, has overdone his work to the extent that it furnishes its own refutation to every intelligent reader:

"WANTS TO KNOW ABOUT SPIRITUALISM. A subscriber asks for an expression on that form of Spiritualism known as 'materialization'; declares that a large number of the community are dupes of it; deplores the fact, and asks where an account can be found of the exposure of the Eddy Brothers, the so-called materializing mediums of Vermont.

Modern Spiritualism and this 'materialization' form of it are comparative novelties. Barely forty years can be claimed for Spiritualism in America, allowing that it took its rise

Barely forty years can be claimed for Spiritualism in America, allowing that it took its rise in the Rochester knockings; that does not carry it far into its infancy. 'Materialization' is not a decade old. The rule to lay down, on a matter which does not repose on phenomena reducible to law, is to require it to establish its right to consideration, before you consider it. It must supply a vital want, by incontrovertible testimony; it must consist with the general volume of moral forces. It must sustain or produce good conditions in its 'subjects. It or produce good conditions in its 'subjects. It must war with evil. It must appeal to reason and stand the tests of truth.

must war with evil. It must appeal to reason and stand the tests of truth.

Spiritualism has not complied with these conditions. It has not made out its case yet, in the opinion of staid minds. If it has not, of course 'materialization,' which does not begin to have a standing place, before Spiritualism is established, falls to the ground. Spiritualism purports to bring the dead and the living into intercourse. As many who try its methods say it does not as say it does. It does not, therefore, as to its first proposition, establish assent. It is doubted by the wisest that a knowledge of our future state would increase the general happiness. Spiritualism has, therefore, not shown that it meets a vital want. To seek to reach the divine mysteries may conform to curiosity, or to aspiration; but that may only succeed in being blasphemous or futile, in affecting to be beneficial. Such an aspiration makes for the argument that there is a future state. It does not argue that a new inlet of sight into it has been found, or should be sought.

be sought.

The primary assumptions of Spiritualism have not been shown by Spiritualists to be true or desirable. It does not serve to say that Christianity has not made out its case, either, because it has not yet conquered the world. It is conquering the world. It is not in a hurry. It gains ever and everywhere. It displaces all opposing religions. It has made the greatest races, the Anglo-Saxon, and the Celtic and Latin, its vehicles. It has unanswerable arguments for itself against all other religions and all anti-religion.

all anti-religion.

The methods of Spiritualism belie its very name. They are wholly material—tables, cabinets, chairs, slates, darkness and a lot of mummery as the environment. The literature of Spiritualism is charlatanism, mediocrity, mush or bosh. To this there are no exceptions what-

Spiritualism has had some of its most prominent devotees among moral monsters. The free lovers by profession are all avowed Spirit-ualists. Not all the avowed Spiritualists are free lovers; but those who claim to have gone the furthest into it decree their emancipation from social laws. Persistence or progress in the ism raises the nervous tension higher than the ism raises the nervous tension higher than the reasoning powers, then makes the nervous system flabby and lawless, and ends by giving the animal nature victory over conduct and character. Those who escape this calamity escape it either by only dabbling instead of diving into the ism, or because of timidity or engrossing worldly work, or because the frosts of age have extinguished the fire of the passions. Spiritualism, or the pretence of it, affiliates with palm-reading, fortune telling, crotic attractions and the other feeders of credulity, unfaithfulness and social sin. It tends toward terminable marriage, easy divorce and the like. Its strongest champions are those in whom the physical, causes which often ultimate in the worst forms of insanity, are rampant. Its the worst forms of insanity, are rampant. Its exemplars do not embody the safe and sensible qualities which lead the world to place confidence in their sagacity and steadiness. It wars with reason, revelation and science, the agreeing and cardinal forces which dominate man and unlock the universe and the scheme of God in the world.

the world.

Every investigated apostle of 'materialization' has been found to be a fraud, and those who have not been investigated have escaped only because enough instances of fraud have been piled up already to show the whole system is a humbug. It is never sincerely prosecuted—though because of the predominant nervousness and credulity of its dupes it may be sincerely believed in—by them. Hermann and other prestidigitateurs beat all materializers at their own game. None of the latter will now ply his vocation, except under conditions to prevent square tests. The mere endeavor to apply square tests 'destroys the conditions.' If the correspondent will get the date of the expose of the Eddy Brothers, the State Librarian will furnish the file of the New York Sun with the account in it."

### Spiritualism in Kansas.

To the Editor of the Banner of Light: The remarkable growth of the Spiritual Philosophy in far regions of the West, the rapid accession to its ranks of the best minds and broadest thinkers, with the encouragement such information brings to those who love the cause, even though remote from us, are a few of the motives for this letter.

of the motives for this letter.

We have recently organized and chartered under State law, a society called the First Spiritual and Liberal Society of Wichita, Kansas: Judge B. H. Fisher, President; Fred A. Sowers, Secretary. The meetings thus far have been fully attended and well contributed to financially. The numbers now investigating, aside from the "open and avowed," are simply wonderful—nearly every one we hear of is either discussing the subject or interested in home circles.

circles.

Bishop A. Beals was here last month and Bishop A. Beals was here last month and held four very interesting meetings under inspiration; it was at his suggestion that we organized into a Society. Our main dependence, however, is upon the independent-slate-writing mediumship of Mr. Geo. D. Search, a versatile delineator of spirit-presence. The evidences of his mediumship force themselves so undeniably upon all classes and every belief, whether seeking his part of idle curosity levity or popest.

upon all classes and every belief, whether seeking him out of idle curiosity, levity or honest investigation, that those who do not accept and become of the faith, cease at once to heap opprobrium upon spirit-manifestations, and hold in respectable awe that gracious gift "that is given to every man to profit withal."

The diversified phases of Mr. Geo. D. Search, and a brief sketch of them, will not be uninteresting to your readers. All of Mr. Search's slate-writing tests are done in open daylight, and on the top of an ordinary walnut table; those who investigate can bring their own slates, double or single, and prepare their own slates, double o

of the pencil writing the accurate and complete message, written by unseen hands, and nearly always from some dear relative or friend, but almost invariably other than the one the inquirer was seeking most anxiously to

hear from -probably to set at rest any suspicions of mind-reading.

Mr. Search has frequently had writing on different double and single slates at one and the same time—though the slates were distributed about the 100m remote from each other and from him—while spirit-hands would carry articles about, changing them rapidly from one place to another. Materialized hands in open light, as well, write upon slates with materialized pencils. There are very many here of the most creditable that can youch for the above; the creditable that can vouch for the above; the fact, too, that often in an afternoon he will simply, while sitting in front of an improvised cabinet—a curtain hung across one corner of the room—produce materialized hands and faces, and recently spirit-voices have joined in with the songs of the circle when holding one. These are a few of his present gifts, though they seem to be growing and changing for the better steadily. We predict for him a bright future if nothing untoward occurs to him, while the interests of the cause cannot but be advanced by his work.

Mr. Search is contemplating a trip East, also into Texas. Should he fully determine to go, we trust Spiritualists where he journeys will extend him the hand of fellowship and help should he need them to further his mission, which is at best a trying one.

which is at best a trying one.

Truly yours, FRED A. Sowers,
Sec. Society Spiritualists, Wichita, Kansas.

#### Zoeliner.

Among the eminent men who have died re-cently we must not forget to mention Prof. Zöllner, Prof. of Physical Astronomy at the University of Leipsic, who a few years ago set all the thinking world in Germany and elsewhere on a tabooed train of thinking by his Transcendental Physics, based on his experiments with the eminent medium Dr. Slade. Zöllner has almost popularity and the state of the larized the theory of a fourth demension of space which he advanced as a means of accounting for the knots tied in an endless thread and the sudthe knots then in an endless thread and the sudden disappearance and reuppearance of material objects, such as tables, books, etc. And while the fourth dimension, if it does exist, is beyond our comprehension, it is no more so than tenthousand other things which we know to be facts because they occur every day to all classes of human beings.

of human beings.

Thus, according to the fourth dimension theory, physical existence would be only a "three-dimensional projection," that is, something thrust into the realm of three-dimensional projection," thing thrust into the realm of three-dimensional being, and while there appearing solid or tangible. A four-dimensional being, this theory supposes, might suddenly withdraw an object into the fourth dimensional realm, and then it would disappear to us. It might, by a turn, be thrust back into our space, which is a realm of three dimensions, and then it would reimpear to us

reinpear to us.

This, of course, sounds metaphysical and incomprehensible, but is it any more so than many of the conclusions which are accepted and taught as science? Thus, science teaches and taught as science? Thus, science teaches that a simple change of molecular attitude, or a simple change of front in atoms, will convert ice into water and water into vapor, which becomes invisible and intangible. Change the atoms back, or turn them around into their first position, and invisible vapor becomes ice, which is solid and tangible. So, if there be a fourth dimension, lift a table into that realm and it would disappear to a three-dimensional being, that is, to a man in a physical body.

and it would disappear to a three-dimensional being, that is, to a man in a physical body. Put the table back into the three-dimensional realm of space and it would reappear.

This, we know, is only a crude newspaper attempt to convey some notion of Zöllner's theory. Those who desire to know something about it should send for Massey's translation of Transcendental Physics, published by Colby & Rich, Boston.—Worthington (Minn.) Advance.

### A Remarkable Cure.

A correspondent of the Granite State Journal, writing from Hartland, Vt., says the residents of that place have been unusually excited in consequence of a remarkable cure effected in the family of one of its best known citizens. Miss Maud Tewksbury, between sixteen and seventeen years of age, had been sick and gradually failing for three years. Eight different physicians have been employed in her case with no apparent benefit to her. For the past three months she has been totally blind, and kept in a room from which every ray of light was excluded. Her spine had become curved and a large swelling had developed itself on one side. She had no appetite, often not tasting a mouthful of food for a week, and was so weak that she could not raise her head or hand. She was given up by her physicians, and the parents watched with mournful anxiety the swift approaches death was apparently making. At this point they were advised to send for II. O. Wright, of Bartonsville, Vt., and he reached them June 21st. His first act was to give the light free access to the room of the sick girl Then he breathed upon her eyes, and suddenly the lids opened, and sight became perfectly restored. In twenty-five minutes, during which passes were made over the body, the curvature of the spine and the swelling on the side was gone. He then directed her to rise from her bed, and walk, which she instantly did, walking across the room to the windows, and looking out of them the first time for three months. The next day she visited the village, and on the Sunday following told the writer who furnishes the account that she felt as well as she ever

#### Meeting at Clarendon, N. Y. To the Editor of the Banner of Light:

At the third meeting of Spiritualists, held at Clarendon, Orleans Co., N. Y., Mrs. Emma Taylor, of Johnson's Creek, Niagara County, Taylor, of Johnson's Creek, Niagara County, commenced services by reading the poem entitled "The New Church Doctrine." After the hymn, "Nearer, my God, to Thee," was sung, Mrs. Taylor selected this hymn as a subject for her lecture, and gave a very eloquent and forcible address, showing most conclusively that people must climb the ladder of progress if they would be nearer to God. Mrs. Taylor is a very intelligent woman, and is sowing good seed, which must inevitably bring forth good fruit in the vineyard of truth and justice.

At the close of the lecture, Joseph Walker, of Byron, Genessee County, was called upon for remarks. His expressions were well-timed and fully appreciated. Mr. Walker (who is an excellent magnetic healer) has been a public laborer in the field of Spiritualism over thirty years.

years.
After a few remarks by Mrs. Buckland of Albion, Mr. Pettingill of Clarendon, Mrs. Fellows of South Barre, and others, the friends of progress concluded to organize a society, which was done by appointing Mrs. Fellows President, Mr. M. T. Sprague, of Holley, N. Y., Vice-President; Mrs. M. T. Sprague, Treasurer; Mrs. E. C. Gates, of Barre Center, Secretary.

The meeting then adjourned for two weeks, when Lyman C. Howe, of Fredonia, is engaged to deliver a lecture.

E. C. G.

\* Persons whose blood has been corrupted, and the circulation deranged by foul secretions-the result of the disordered chemistry of the body -need for their purification something like an inward baptism at the hands of Mrs. Lydia E. Pinkham, whose laboratory is at No. 233 Western Avenue, Lynn, Mass. Her Vegetable Compound is fairly inundating the country as with

A truthful exchange says, "the idea of teaching every girl to thump a plano, and of making every boy a book-keeper, will make potatoes \$6 a bushel in twenty years."

Quiet nerves and Balmy Sleep in Hop Bitters,

And the second of the second o

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

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place. Boston, have it on sale.

### New Books.

#### WORKS ON HEALTH. THE MENTAL CURE.

BY REV. W. F. EVANS.

The philosophy of Life: Hustrating the Influence of the Mind on the Body, both in health and disease, and the Psychological Method of Treatment, 364 pp. The work has received the encountains of able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physiciam, and shows how persons can ward off and eradicate disease without medicine.

Cloth, 31.50, postage 10 cents, For safe by COLBY & RICH.

### MENTAL MEDICINE.

A Theoretical and Practical Treatise on Medical Psychology. BY REV. W. F. EVANS.

BY REV. W. F. EVANS.

One of the best, clearest and most practical treatises upon
the application of psychic or mental force to the cure of
the stok. Its clear-minded author has focalized what light
upon this great subject he could obtain (goin accessible
sources, and herein so filuminates the subject-that persons
of orthary intelligence cannot only understand the theory,
but become qualified to practice the healing art, enabling
parents to be their own family physician.

Cloth, 1,25, postage 10 cents.

For sale by COLBY & RICH.

#### THE VITAL MAGNETIC CURE. BY A MAGNETIC PHYSICIAN.

BY A MAGNETIC PHYSICIAN.

The Philosophy of Health; A Treatise upon the Electric, Magnetic, and Spirit-lafte Forces of the Human System, and their Application to the Redef and Cure of all Curable Diseases of the Mind and Body. It gives instructions for both Healer and Patient as far as is practical, and must become a standard work, as these natural forces are eternat and universal.

This is a most comprehensive and compact exposition, in a perfectly intelligible form, of the virtue of the magnetic forces in individuals, and the many modes in which they act and interact in ordinary life. It contains some practical suggestions on healing the sick, from the pen of a well-known doctor of divinity, the late Rev. Eliakim Phelps; also an essay that was written by and through his son while entranced.

Cloth, \$4.00, (former price \$4, 25,) postage 10 cents.

Cloth, \$1,00, (former price \$1,25,) postage 10 cents. For sale by COLBY & RICH.

### NATURE'S LAWS IN HUMAN LIFE.

BY A MAGNETIC PHYSICIAN.

The Philosophy of Happiness, or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and con. Distinguished Theologians, Professors, D. D.s., and others in opposition to its truitfulness; Normal, inspirational and Tranco Speakers and Writers in favor. Is Immortality Universat? Knowledge of Nature's laws and the destiny of the race result in happiness, also proves an antidole to "Prec Love"-lam. 308 pp.

(Both, 41,50, postage 10 cents.

For sale by COLBY & RICH,

### THE DIVINE LAW OF CURE.

BY W. F. EVANS.

This treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. It is adapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of mind over disease and the subtle forces that are in the universe,

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#### Two Important Works from Australia.

### SPIRITUAL PHILOSOPHY:

COMPRISING

### Wise Words from an Exalted Spirit Intelligence know when on Earth by the name of SWEDENBORG.

Also, Practical Teachings from an Ascended Pastor.

The teachings contained in this volume are presented to the thoughtful reader in the hope that they may assist the spiritual growth and development of all aspiritus sons, and awaken in many minds a consideration of the possibilities of their higher and spiritual nature. Cloth, pp. 169. Price 57 cents; postage free. For sale by COLBY & RICH.

### Thoughts on the Life of Jesus.

The author says: "We propose to lay before our readers such jottings of thought as may help some, we trust many, of our fellow-beings in the pathway of a wise, loving and happy development, strengthening in them the purpose to live more effectively, and thus to anticipate beyond the range of earth-life a brighter, more useful, and a happier career." areer." Cloth, pp. 95. Price 50 cents: postage free. For sale by COLBY & RICH.

### Works by A. E. Newton.

THE MENISTRY OF ANGELS REALIZED. A Letter to the Edwards Congregational Church, Boston, 1853, giving an account of the author's conversion to Spiritualism, With an Appendix containing facts illustrative of Augelic Ministry, and a Reply to the Congregationalist. Pamphlet, 72 pages, 25 cents; postage 2 cents.

ANSWER TO CHARGES preferred by the Church, vith Account of Trial. Pamphlet, 36 pages, 15 cents. LESSONS FOR CHILDREN, on Anatomy, Physiology and Hygiene. Cloth, 141 pages, 50 cents; postage 3 ants.

THE BETTER WAY, an Appeal to Men in behalf of luman Culture through a Wiser Parentage. Pamphlet, 8 pages, 25 cents. PRE-NATAL CULTURE, being Suggestions to Parents, especially Mothers, relative to McChods of Molling the Tendencies of Offspring before birth. Pamphlet, 67 pages, 25 cents.

THE MODERN BETHENDA, or The Gift of Healing Restored, being an Account of the Life and Labors of Dr. J. R. NEWTON, Healer, with a fine Portrait. Also con-taining Observations on the Nature and Source of the Heal-ing Power, the History and Conditions of its Exercise, etc. Cloth, 322 pages, octave, \$2,00. For sale by COLBY & RICH.

#### MUSCLE-BEATING; Or, Active and Passive Home Gymnastics, for Healthy and Unhealthy People. By C. KLEMM, Manager of the Gymnastic Institution in Riga. With ten Illustrations.

Riga. With ten Illustrations.

This book contains the following interesting chapters: Introduction—Historical Review—Value of Muscle-Beating as an Indoor Gymnastic—Directions for the Special Use of Muscle-Beating—The Muscle-Beater—Cold Hands and Feet, Morbid Concentrations—Excessive Fatness—Muscular Debility—The Weakness of Advanced Years and Infirmities of Old Age—Lameness and Stif Articulations—Morbid Mental Excitements—Sieeplessness—Incipient Diseases of the Spinal Cord—Paralysis—Rheumatism—Cold—Gouty Tumors—Nouralgic Hendache—Vertigo—Loss of Hair—Muscular Curvature of the Spine—Muscle-Beating as a Means of Sustaining the Health—Summary of Directions for the Use of Muscle-Beating.

The work is a novelty, and very suggestive. We should

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In these times we fight for ideas, and newspapers are our fortresses .- Heine. . .

ASPIRE.

Oh youth! flame earnest-still aspire, With energies immortal; To many a heaven of desire, Your yearning opes a portal. And though age wearles 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.

#### LONGIELLOW.

The winds have talked with him confidingly; 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 film all her sorrow and delight-Her legends fair their darkest mystery, His voice blooms like a flower, night and day: Bees cluster found his rhymes; and twitterings Of lark and swallow, in an endless May, Are joingling with the happy songs he sings Not shall be cease to sing; in every lay-Of Nature's voice he sings-and will alway. - Mornes Whiteomb Rilen

## Form-Materialisations.

#### Spirit-Materialization: Seance 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.

Tam 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 spiritproduction by intelligences physically excarnated-the other one is, 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 phemanifestations which undoubtedly proceed from personating spirits operating through the medium - while that medium may or may not be conscious of the fact; the manitestation 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 "discern-Ing 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 ener 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 skilfully-prepared and le-

gally 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 harmo ny 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 1869, 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 Spiritunlists, 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. Hullon 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 spiritmanifestation 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- | materializations. Since then her medial pow- | ances, of that fallacy.

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 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 juxtaposi--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 them 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 scance-which sitting was the result of an after-thought on the part of host and hostess, subsequent to the arrival of the medium and

During this scance 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 purported 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 bong fide materializations. Mr. Smith was favorably impressed with the results of the séance, 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 nomena or not. Growing out of this we have this seance at his home, and freely confessed hat 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 séance 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 cou

federacy 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 pronouncedly 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.

A. S. HAYWARD. Boston, Mass.

#### 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 Séance-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 séance one or two faces, meagre and obscure, which appeared at the curtain in the aperture of the cabinet

Fifteen months devoted perseveringly on the part of the committee to the protection of the-

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, look up her record personally; yielding to the 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 tion with statements put forth by other parties | editorial above referred to, of our mode of managing and conducting scances, 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 séances, 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 séance-room until all are seated and quiet

On seating the company, those who lack appreciation, (the sneering scoffer, the prejudiced and over-officious meddler,) if allowed to remain, should be required to occupy back seats. The rabble have no business in the scanceroom, 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 main. tained; 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 séance-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 scance, 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 scance 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 pres-

ence of both. In addition to the above proofs a general conversation is introduced in which the spiritfriend 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 fa miliar 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 gener-

ally 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 séances and learned, as all must do, that the scance 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

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 permedium, enabled the band to produce full form | sons usually get rid, after attending a few se-

And right here, for the benefit of such benighted 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 invasions 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 formmaterialization 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 Minnie 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 scances. 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 are 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, 1882.

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,

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CHICAGO, LILL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 P. M. every Sunday. All are invited. Z. T. Griffen.

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The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at7:450°clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 10:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

ton, Secretary.

\*\*CLEVELAND, OHIO.\*\*—The First Religious Society of Progressive Spiritualists meets \*\*irregularly\* in Weisgerber's Hall, corner Prospect and Brownell streets, at 7½ r. M. Thomas Lees, President; Tillie H. Lees, Secretary. The Children's Progressive Lycoum meets in the same place at 10½ A. M. Wm. Z. Hatcher, Conductor; Mrs. Ella Williamson, Guardian; Tillie H. Lees, Treasurer, 105 Cross street.

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

MILWAUKEE, WIS.—Spiritualist meetings are field at Boynton's Hall every Sunday evening at 7%. Mrs. L. M Spencer, regular speaker. NEW HAVEN. CONN.—New Haven Association of spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ P. M.

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What must it be to be there,
Where we'll weary nevermore,
Whisper us of spirit-life,
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CONTENTS:—Spirit-life the best place in which to study the mind. The mental surprise that a change of vibration among the atoms produces. Why brotes sufer less pain than men. Why mammalla are more sensitive than lower orders. The brain is not the fountain of thought. An analysis of the brain will never reveal the mind. What makes people stupid. Why Reformers are persecuted. Truthful Ideas dependent upon an even and harmonious activity of the elements as they pass from the brain to the spiritual organism. The value of sleep and its nature. Paralysis of the brain explained. How a child develops the power to think. The effect of Language in developing the power to think. How the Reason originates. How the spirit masters the brain. How special alent is developed, Gradations of Mental Power in the Baces of Men. How to break the power of ignorance. The Science of a true Mental Development. How language breadens under the influence of high grades of thought. How knowledge transcending human attainments can be transmitted to man. How spirits can be plannans to higher thought, Why each spirit seeks companions of its own grade of mentality. The elevating effect of spirit Intercourse, Paper, Price Is cents.

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THE

# A NEW COLLECTION OF

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BY S. W. TUCKER.

Bethany. Beautiful City. Beautiful Land.

Beauthful Land,
Billss,
Beyond the modal,
By love we arrise,
Come up thither,
Consolation,
Come, gentle spirits,
Consolation,
Come, go with me,
Bay by day,
Don't ask me to tarry,
Evergreen slote,
Evergreen slote,
Fold us in your arms,
Fraterialty,

weeping there, ideath.

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

Silent help.
She has crossed the river,
She has crossed the river,
Summerchays are coming.
They 'Il welcome us home.
There's a land of fadeless
beauty.
They 'te calling us over the
seth.

They be calling us over sea.

Tenting nearer home,
Trust in Gook.
The kind of rest,
The band of rest,
The sabbath morn.
The ety of the spirit,
The silent elty.
The river of time,
The angels are conting.
The bycenn.
They are coming.
The happy time to come,
The happy to underly.
The other side.
The region of light,
The silent elty.
The lativest,
The hat vest,
The lativest,

We shall meet on the bright etc.
Welcome angels,
Waiting 'mid the shadows,
When shall we meet again?
We welcome them here,
We 'Il meet them by and-by,
Where shadows fall not, etc.
We 'Il anchor in the harbor,
We 'Il anchor in the harbor,
We 'Il shall know each other
there,
We'll dwelt beyond them
Waiting to go.

CHANTS. Come to me.

Repose.

In this book are combined ''Golden Melodies,'' and ''Spirinal Echoes,'' with the addition of about THIRTY PAGES OF 'SLW MI'ST, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but 19 the above that of either of the above-named books. The author has tiled to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

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CHRIST,

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# Banner of Light.

### BRIEF PARAGRAPHS.

Never did any soul do good but it came readier to do the same again with more enjoyment. Never was love or gratifule or bounty ! practiced but with exceeding joy, which made have been reported in New York City the past the practicer still more in love with the fair

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

Really Transcrous!—The frightened Traveller pauses long enough in its dight to gaspout; The Anti-Semitic feeling has made its appear- on the 13th inst. for Europe. ance in Manitoba."

The restored old State House (Boston) was reopened on Tuesday, July 11th. The restoration is weil done, and we conclude from the excellence of the rehabilitation that the building will be as conspicuous in 1982 as it is in 1882, and as it was

At Texarkana, Ark., on the 12th of July, a building of three stories was struck by lightning, and the walls field on a saloon, which was Then a tire broke out in the rules of the saloon. . Of the nose, ... It is very like a catalogue of horrors.

A GREAT TREE IN A NUT SHELL .-- We are A GELAT THE HE IN A AQT SHILLE-We are all sculptors analyzabiters; our material isour own allosh and blood and borgs; "Any noble-also logins at once to refine a man's features—any meaness or sensuality to imbrute them.—

Thousands of dead fish are doating in the s hay bill, Pennsylvania, or lying on that river's banks. It is supposed they were poisoned by sulphanous acid, that flowed freely from abandened raines into the river.

As cheerfulness is an excellent wearing qualty, it has been called the bright weather of the

Concord Philosophers will open the on Monday text. They should have been sent to Alexandria, which was a great place for philosophy in the time of the Ptolemies.—C. C. Hazewell,

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

A Russian railway train ran off the track near | general. Moseow, on the 13th of July, and the returns include every person in the train-178 killed and www.wounded. Total, 217.

> "PROVER FOR THE LOVELIANS." "EGYPT FOR THE LGYPTIANS."
>
> Egypt is not dead, but sleeping:
> Egypt ives for Egypt's sons,
> Is the answer to the challenge.
>
> Thandered forth from foreign guns.
> Tis the answer to the roadle.
>
> Graven deep on Sphinn's face;
> Once more let the oidest nation.
>
> Lut 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 gigantie tidal wave, destroyed an immense amount of property. Some lives were lost. Friendly islands should n't be visited in that

Friendly islands shouldn't be visited in that way.

Cephas B. Lynn, agent and correspondent of the Bonner of Light, Boston, Mass, gave two lectures at Whittlesey Hall, on Sunday, 2d 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 slate-writing manifestations given through Mr. C. E. Watkins, after the lectures, especially in the evening. after the lectures, especially in the evening, of universal satisfaction to the thousands of were puzzlers to the most glib in pronouncing listeners who heard them during the day. This humbug" on such manifestations.—Norwalk

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

Labor is life! "I is the still water falleth; idleness ever despaireth, bewalleth; Keep the watch wound, or the dark rust assaileth.

An exchange calls a female swindler "an impostrix." Impostrix is good. Now bring along "beatrix," "leaftrix" and "pickpocketrix."

Between the young man scented with cigarettes and the young woman scented with cigarettes and the young woman scented with musk and patchouly, 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, we understand, 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 Creasote." Seeing a look of astonishment on the face of her auditors, she added: "Creasote, you know, was an old Roman god, and everything he touched turned to gold."—Marathon Independent.

While the Doctors who conducted the autopsy upon the body of Guiteau 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 did n't go down with the Chilians.

"Wake, thou, and watch!

The world is gray
With morning light!"

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 barth, and the spirit of a living creature in the wheel. -Truth Seeker.

More than sixty deaths from excessive heat

Mrs. Julia Ward Howe, With a very quaint bow, Invited Oscar Wilde to dinner; While Newport looked on (That is, the ton) The effeminate English sinner !- DIGBY.

RUSSIAN REFUGEES.-Fifty-one families of Russian Jewish refugees, who came to New York a few months ago, sailed from that port

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 snuff it up the nostril. It is an astringent, and, as it lodges in Eashed, and about thirty persons were killed, the throat, will prevent bleeding from the back

> 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.— Taston 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 oncient glory.

> A statue of Savonarola, the patriot priest and revolutionalist 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 smitan, to smite. It was applied primarily to blacksmiths, wheelwrights, earpenters, masons and smiters, or strikers in

> > 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 Araby's daughter?— Rockland Gazette.

### Onset Bay Camp-Meeting Notes.

After a cool, refreshing night, Sunday morn ing dawned in peace and beauty at Onset. The glory of a brilliant day flooded the grove with

listeners who heard them during the day. This band has been reengaged for next Sunday.

The steamboat Monohansett 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-faced, intelligent audilooked over that bright-faced, intelligent audi-ence gathered on the sents under the trees, at the auditorium, as the band poured out the stirring melody of the opening piece, or marked the sympathetic play of intelligent emotions as the speaker of the morning swept minds and hearts alike with his eloquence, wit and phi-losophy, will admit that the beauty of uncon-scious nature is far transcended by conscious mind.

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 dealered in the advent of velopment 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 compliment conferred by his call from a distance to open 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 remarked upon the decadence of faith, and the increase of hypocrisy. He re-Mr. Wheeler remarked upon the decadence 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 feel. 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 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.

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

true Spiritualism intelligently understood, the evils of the time should pass away, and the re-ligion of realities find expression in the accept. ed worship of God, in 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.

cenent 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. Penniman managed to feed the multitude at the old restaurant, and all deficiencies will no doubt be made up during the remainder of the meeting at the large and spacious dining-room.

ng-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 at choir, were addressed by Mrs. E. L. Saxon, of New Orleans. This was the first appearance at any of the Eastern camp-meetings of one who has made many friends by her genial and carnest spirit and the 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 Spiritual-ism 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.

higher plane of life.

Her remarks called forth a codicil 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.
Sayon

The afternoon exercises closed with a band concert, the excursionists departing by cars and boat, all thoroughly satisfied with the va-

and boat, all thoroughly satisfied with the varied entertainment of the day.

In the evening Mr. Simean 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 making of songs and speech-

encited a pleasant manage of songs and specules from the guests present.

Prof. A. H. Huse, 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 Boule-

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.

pers 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 room, an anniversary circle, in memory of his two gons in spirit-life, was held on Friday of this two sons in spirit-ine, was used on rinday afternoon and evening, at which a permanent circle was organized to meet weekly. The ex-ercises were varied by spirit-messages and nor-mal remarks of a most interesting character. Next Sunday J. Frank Baxter and C. B. Lynn

are the speakers, and if pleasant, a great crowd will hear them.

will hear them.

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

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

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 also

sessions of the camp. These meetings are al-ways 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 appeted at Onset.

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

The cottages are nearly all full, and applica-tions 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 Audiences-A Characteristic Address by Mrs. A. H. Colby-Chips.

Neshaminy Falls, Pa., July 15th.—The Fourth Annual Camp-Meeting, under the auspices of the Eirst 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. F. 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 favor-

able circumstances under which you meet here done all in their power to prepare an intellect und and spiritual feast for you. I am happy to announce that the services of the well-known lecturer, Capt. II. H. Brown, have been secured as manager of the platform exercises. I now have the pleasure of introducing that gentle-

man 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 piques 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 con-fined 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

THE PLACE.

writer had the pleasure of addressing the peo-

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 admired to the second of mirably 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 Allyn, and Dr. J. M. Peebles 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 Wittkorn 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.

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 in-

INDICATIONS.

CAMP CHIPS.

Pack your trunk for Neshaminy Falls.
The dancing pavilion is always well patronized.

There are many excellent test mediums on the ground. President Clayton will visit Lake Pleasant in

J. William Fletcher was inquired after by many friends.

Congratulations to the officials at Neshaminy

Score a victory for the opening day at Neshaminy Falls.

Lake Pleasant circulars are in great demand

at Neshaminy.
Onset Bay and Niantic were inquired about by many Philadelphians.

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

Mrs. Griffeth, 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.
F. H. Lynn 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

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

The Board of Trustees of the First Associa-tion of Spiritualists of Philadelphia is made up

tion of Spiritualists of Philadelphia is made up of affable 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; Mrs. Glading, tent No. 30.

Miss Marie L. Lester, formerly of Troy, 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 (radical utterances. Mr. and Mrs. Gage are well) known reformers.

General J. M. Roberts, editor of Mind and Matter, listened very earnestly to the utter-

Matter, listened very earnestly to the utter-ances from the platform on Sunday.

"Remember me kindly to the editor of the Banner of Light." So a large number of peo-ple at Neshaminy said to the writer. Horace M. Richards, the eminent healer (259) North 8th street, Philadelphia), enthusiastically applauded the most iconoclastic statements of Mrs. Colby.

Reporters for Philadelphia and New York pa-

pers are numerous at the camp. The Hanner scribe always has a kind word for his journalstic brethren. The old guard turned out for the initial exer-

cises 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 Binglam House Gornov 11th and Market

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 nailed 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 CEPHAS.

#### Niantic (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 cot-tages every morning. The camp is surrounded by salt water on three sides, and thickly wood-ed 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 a thousand 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 ledgings 50 earls to \$6.

gie lodgings, 50 cents to \$1.

Geo. A. Chaffee, of Middleton, 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 cold, like that at Lake Pleasant. The soil is sandy, and covered with yellow pines.

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 brilliant-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 Niantic.

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

large auditorium. Edwin Doyten, 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.

and return, \$3,60.

The steamer Sunshine leaves Hartford Tuesdays, Thursdays and Saturdays, at 8 A. M., and arrives at Niantic 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

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

I. P. Greenleaf, from July 22d to 25th.
Cephas B. Lynn, 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.
Jennie B. Hagan, Aug. 15th to 22d.
J. M. Peebles, Aug. 17th to 21st.
Write to D. A. Lyman, Niantic (Conn.) Campground, for any information or for circulars.

ground, for any information or for circulars.

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H. A. Budington.

Niantic, Conn., July 17th.

#### Cape 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. 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, Mis. Bangs Nickerson. Theservices began with singing, followed by an address by Mr. W. J. 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 impared to the subject of the subject of New Bedford, who afterward introduced Miss Jennie B. Hagan, who made a short address, and also improvised several poems, the subjects being given her 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 a most flourishing condition. Many of the ablest lecturers in the field[have

received calls from Mr. J. H. Stuart to dispense received calls from par. 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 ap-preciative audience. In the morning he dis-coursed 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—bolds services at Everett Hall, 388 Fulton street, between Smith street and Gallatin Place, every Sunday, at 104 A. M. and 7½ F. M. Seats free to all, Children's Progressive Lyceum meets at 3 o'clock F. M. Conference meetings—J. David Chaliman—every Saturday evening, at 8 o'clock. H. W. Benedict, President.

Prooklyn Spiritual Fraternity.—Sunday services in Large Hallof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 7½ P. M. Conference meetings held every Friday evening in Lower Hall of Brooklyn Intstitute. All the spiritual papers for sale at all our meetings. S. B. Nichols, President.

The Enstern District Spiritual Conference meets overy Monday evening at Composite Room, 4th street, corner South 2d Street, at 74. Charles R. Miller, President; W. H. Coffin, Secretary.

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

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

Monday evening, July 10th, Mr. C. R. Miller, President of the Conference, made a few remarks relative to the importance and value of complete and unrestricted communion with the spirit-world, saying that there is nothing in any phase of phenomena to interfere with, but, on the contrary, full communion with the on the contrary, tun communion with the spirit-world is an assistance in spiritual growth. He spoke of communications received through Mr. Rothermel's mediumship, written by a materialized hand in the light, and read one from Judge Edmonds written in this manner, relating to Mrs. Susic W. Fletcher, concluding with a tribute to the power of psychometry, giving a psychometrical reading of this writing by Mrs. M. A. Gridley and Mrs. Decker (now Mrs. Buchanan). The speaker alluded to some of Mrs. F.'s experience of spirit-power, and read another communication from Judge Ed-monds, written in the same manner as the preceding, and a psychometric reading of the same

ceding, and a psychometric reading of the same by Mrs. Tryon.

Judge Dailey being invited to the platform said, "I have looked at Spiritual Philosophy, Spiritualism and Spiritualists, and have come to the conclusion that there are a great many Spiritualists, but that not many of them who are connected with churches have the moral courage to look their pastors in the face and acknowledge the truth; they know it, and believe in it, yet are afraid or ashamed to openly confess that which they believe." The speaker reviewed a sermon by the Rev. Mercier Green. of viewed a sermon by the Rev. Mercier Green, of South Carolina, and spoke of the necessity of South Carolina, and spoke of the necessity of concentrated efforts and an organized movement in that direction. "Except we harmonize and work together we never shall progress, or do any good work. There are mediums in this city who are poor; they are wonderfully gifted; we want to surround them with care, place them above want, and develop their gifts; we want to educate the children, and so instruct them that they shall be free from dogma and the bondage of creed."

Mr. Miller spoke in cordial terms of Judge Dailey, adverted to the formation of the Church of the New Dispensation, spoke of the necessity of organized work for benevolence and charity, and announced a lecture by Mr. Colville on

and announced a lecture by Mr. Colville on Friday, July 21st, in Everett Hall, 398 Fulton street. Mrs. Stryker, the newly developed trance medium, then spoke. "It is with much pleasure that I come before you now. I fail, as an individual, to see how any Spiritualist can stand up and ignore pleasures in any of their an individual, to see how any Spiritualist can stand up and ignore phenomena in any of their phases. The word Spiritualist conveys more than I can find words to express. A true and earnest Spiritualist, one who has profited by his knowledge, is an active worker. He knows that duties neglected in this life are hindrances to progress in the other life. Let us see to it that we not only have the profession, but the possession of the truth. The most eloquent and popular preachers of to-day echo the truths of Spiritualism; and I look forward to the time of Spiritualism; and I look forward to the time when these truths shall permeate the masses also. Let us not thrust our glorious truths be-fore those who cannot value them. I do not approve of casting pearls before swine. Let us invoke the angels of light to attend us, and let us profit by their attendance, and grow into all

truth and light."
Dr. Baker closed the conference with remarks upon mediumship, the importance of it, and the necessity of allowing every facility for its exercise.

Dr. Wm. H. Coffin, Sec. No. 852 Fullington street, Brooklyn, N. Y.

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